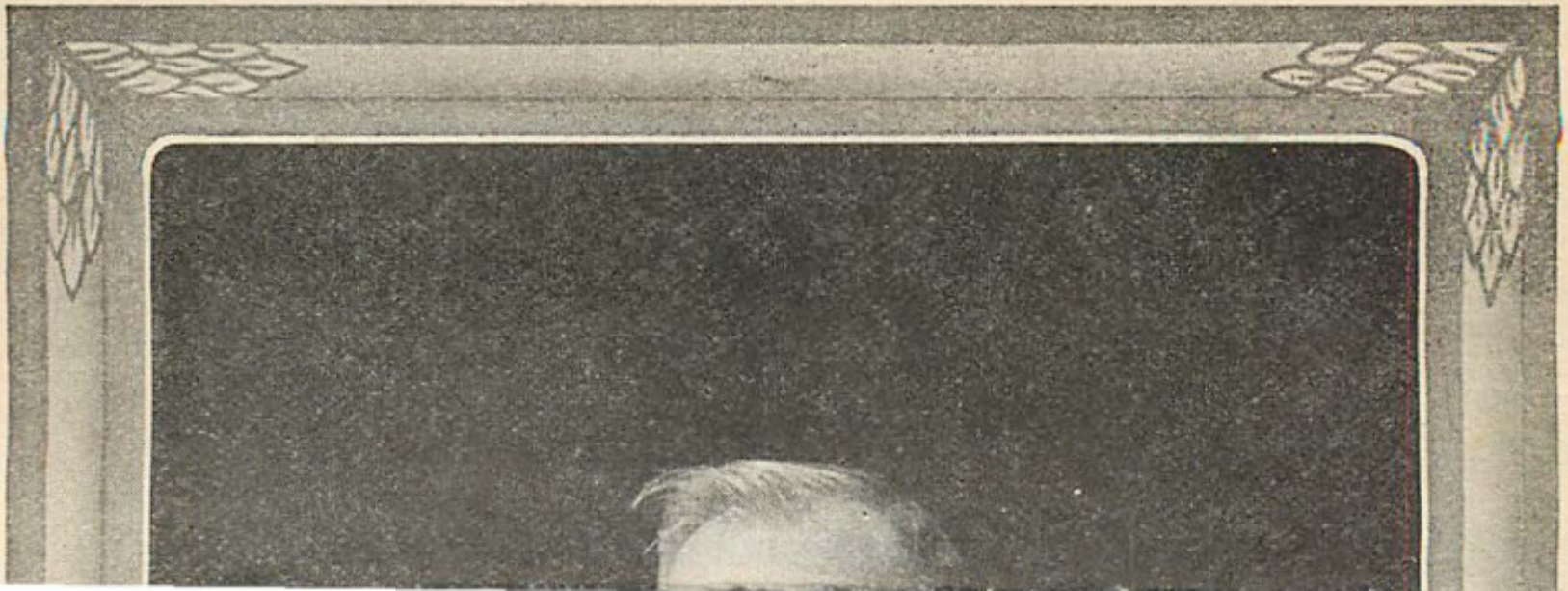
CHURCH OF CHRIST SERIES

ELAM'S NOTES

ON

Improved Uniform Series



OF

International Bible Lessons

207
B.

1930 LESSONS

Antioch (from Antiochus), Acts 11: 20. City in Syria, also in Pisidia.
Apostle (one sent forth), Matt. 10: 2-4; 2 Cor. 8: 23. The official name of the twelve disciples sent out

F

Felix (happy), Acts 24: 26. A Roman officer who held Paul in prison.

beth and Mary.

Gadarenes, (Gerasenes), Mark 5: 1. Place where Jesus healed two demoniacs.

Gaius (Latin name), Acts 19: 29. A Macedonian who accompanied Paul in his travels.

Galatia (land of the Gauls), Acts 18: 23. The central district of Asia Minor.

Galilee (circuit), Luke 17: 11. The northern country of Palestine.

Gallio (Latin name), Acts 18: 12. The Roman proconsul of Achia when Paul was at Corinth.

Festus (festival), Acts 24: 27. Roman officer who succeeded Felix.

First-born, Ex. 13: 12. First male born into the family, who inherited the name and property of the father.

First Fruits, Ex. 22: 29. First ripe fruit given to Jehovah.

Frankincense, Ex. 30: 34-36. A sacrificial fumigation.

G

Gabbatha (a platform), John 19: 13. Place where the judgment seat of Pilate was.

Gabriel (man of God), Luke 1: 19. The angel that appeared to Elisa-

Heber (alliance), Gen. 46: 17. Grandson of Asher.
Hebrew (from Eber, he

BIBLE DIG

U

Ur (light, or the moon city), Gen. 11: 28. The land of Abraham's nativity.

Uriah (light of Jehovah), 2 Sam. 23: 39. One of David's brave men.

35°
36°
Joppa
Bethel
Ai
JERUSALEM
Bethlehem
Beritus

Matthew records very little about the "childhood of Jesus;" in fact, none of the writers give a very full account of the early life of Jesus. The few incidents recorded concerning the birth, infancy, and childhood of Jesus are full of interest and instruction. A long stretch of the early life of Jesus is passed over, and only a few high points are mentioned. Man has ever been curious to know the things not revealed. Many would like to know just how Jesus behaved as a child. They would like to know if his wisdom was superior to the ordinary child of that generation. All these things are locked up and kept from man. Only such things as God in his wisdom saw were best to reveal to man have been given.

EXPOSITORY NOTES

I. The Wise Men Worship the Young Child (Verses 10-12)

Joseph and Mary lived in Nazareth, a small town in Galilee. They had come to Bethlehem, in Judea, to be enrolled, or taxed, according to a Roman edict. While sojourning in Bethlehem, the child Jesus was born. Herod was the Roman king, who ruled over Judea and surrounding provinces. An angel had instructed "wise men from the east" that Jesus had been born. We do not know who the "wise men" were. Many have thought that they were magicians from Persia. However, we cannot know, as the Bible does not tell us who they were. They may have been Gentiles, but this we cannot say definitely. These wise men came to Jerusalem and made inquiry about where the child was who was born "King of the Jews." Herod was disturbed when he heard that some one was born to be "King of the Jews." He feared that he would be a rival of his or of his successor to the throne. The wise men told him that they had seen the star which indicated that Jesus was born. Herod at once made inquiry as to where the prophecies stated that he should be born. He was told that Bethlehem, in the land of Judea, was the place. He told the wise men to go there and learn where the child was and come back and bring him word. He stated that he would worship the child also, but we know that he did not wish to worship him.

When the wise men came to Bethlehem and found the child, "they rejoiced with exceeding great joy." Bethlehem was about five or six miles south of Jerusalem. When the wise men came and found the young child with "Mary his mother," "they fell down and worshiped him." Either the instruction from the angel or something else impressed them with the divinity of the child so much that they rejoiced and worshiped him. Out of the gratitude of their hearts they opened their treasures and "offered unto him gifts, gold and frankincense and myrrh." They had brought all of these with them from the East. "Gold" was a common offering made to kings; "frankincense" was a costly, fragrant gum distilled from a tree in Arabia; "myrrh" was an aromatic gum produced from a thorn bush that grew in Arabia, Ethiopia, and Palestine. It was sometimes mingled with wine and used in making precious ointments. All these gifts were costly and show the deep gratitude that these wise men had in worshiping the new-found King.

Herod had requested them to come back to him after they had found the child, but they were "warned of God in a dream that they should

not return to Herod." So they did not return to Herod, but "they departed into their own country another way." They obeyed God rather than Herod.

II. Joseph, With Mary and the Child, Flees to Egypt (Verses 13-15)

After the wise men left, "an angel of the Lord" appeared to Joseph in a dream and said to him: "Arise and take the young child and his mother, and flee into Egypt." He was told to remain in Egypt until instructed to return. We do not know, but it is generally supposed that the family fled into Egypt the same night that the wise men left. We do not know how old the young child was at the time that Joseph started for Egypt. Egypt was a good place for safety, as it was the nearest Roman province that was not under the jurisdiction of Herod. Joseph and Mary took the child where it would be safe from Herod's wrath. Joseph did not delay when he received the warning, but "arose and took the young child and his mother by night, and departed into Egypt." It seems that Joseph was sleeping that night when the warning came to him, and he arose from his bed and took Mary and the child and departed at once. He was prompt in obeying the warning. It was important that he should flee at once to escape the impending danger. His flight being made at night would conceal the route which he had gone. This would add to the safety of the child. In fleeing into Egypt a prophecy was fulfilled. Joseph probably did not know of the prophecy; hence he did not go into Egypt merely to fulfill a prophecy, but in his taking the child to Egypt a prophecy was fulfilled. Hosea had said: "Out of Egypt did I call my son." This was spoken by the prophet concerning the children of Israel which were led by Moses out of Egyptian bondage, but a great outline of the history of Israel was typical of Jesus' being brought out of Egypt. Joseph remained in Egypt until the death of Herod. It is very likely that the people of Bethlehem knew very little about the wonderful things that had recently occurred in their midst.

III. Wicked Herod Slays the Children of Bethlehem (Verses 16-18)

When Herod saw that the wise men had not obeyed his command in returning to him, but had gone home another way, he "was exceeding wroth," and determined to slay all of the male children "that were in Bethlehem, and in all the borders thereof." This was a terrible tragedy. It shows the great wickedness of Herod. He was willing to destroy all the children with the hope of destroying the child Jesus. As he did not know the exact age of the "babe of Bethlehem" at this time, he determined to destroy all of them "from two years old and under." He thought that this would cover sufficiently the ages that would include the child. He knew that the royal child was an infant and that he was born at Bethlehem, but he had nothing by which he could identify the child. He did not know of the flight of Joseph with Mary and the child from Bethlehem into Egypt. Herod was a very wicked ruler. His whole career was red with murder. He massacred

priests and nobles; he slew the members of the Sanhedrin; he caused the high priests to be drowned before his eyes; he put to death two learned doctors of the law and about fifty of their pupils; he strangled his own wife, Mariamme, the only being he ever seemed to have loved; he slew three of his sons, the uncle and father of his wife, his mother-in-law, his uncle, his nearest friends, and thousands who had less claim upon him. He was so cruel to the Jewish nation that it was said that the survivors during his reign were even more wretched than those he had put to death. When we know these facts about such a wicked ruler, we are not astonished that he should issue a decree to have all the children of Bethlehem slain.

In slaying the children, Herod fulfilled a prophecy which was spoken through Jeremiah. Herod did not know that he was fulfilling a prophecy; hence he could not do this in order to fulfill a prophecy. However, a prophecy was fulfilled unintentionally by Herod. Many prophecies have a primary and secondary fulfillment. This prophecy is found in Jer. 31: 15, and was first spoken with reference to the desolation of Israel by Nebuchadnezzar. The survivors of the Israelites were gathered by their conquerors as captives at Ramah. The voice of lamentation was heard there over the woes of Israel, and especially from the mothers who were bereft of their children. Ramah was a border fortress of Judea. The captives were brought here and put to death. The tomb of Rachel was about one-half mile from Ramah. (See Gen. 35: 19.) This language had its complete fulfillment when the mothers of Bethlehem wept for their children whom Herod had slain.

IV. The Return from Egypt and Sojourn in Nazareth (Verses 19-23)

After the death of Herod, Joseph was instructed by "an angel of the Lord" in a dream to take the child and his mother back to the land of Israel. The angel did not say to Joseph that he could return to Bethlehem or to Judea, but simply to "the land of Israel." Joseph was encouraged to do this by the statement that "they are dead that sought the young child's life." As "they" is plural, there must have been others besides Herod who desired to kill the child; so also others besides Herod must have died. We are told in history that five days before the death of Herod he slew his son, Antipater, a cruel, treacherous character. This Antipater would have succeeded Herod. It is very likely that he was in full sympathy with his father in slaying the children of Bethlehem. Now both of them are dead, and Joseph need not fear to return to "the land of Israel." Joseph very promptly obeyed the command to return to "the land of Israel." He was prompt in his obedience to flee into Egypt; he was patient in waiting in Egypt; and now he is prompt in obeying the command to return from Egypt. "The land of Israel" at that time included Judea, Samaria, and Galilee. It seems that Joseph on his return from Egypt came into Judea, which was the southern part of "the land of Israel;" but "when he heard that Archelaus was reigning over Judea in the room of his father Herod, he was afraid to go thither." Archelaus was one of the four sons of Herod who are named in the New Testament. He was excluded by will from any part in the kingdom, but shortly before

Herod's death he was made Herod's heir. He, like his father, was a cruel monster, and in the very beginning of his reign he butchered three thousand Jews at once in the temple. Some think that Joseph had intended to make Bethlehem his home, but that he feared Archelaus and passed on northward into Galilee. He was "warned of God in a dream" to go into Galilee. He came and "dwelt in a city called Nazareth." Nazareth is not mentioned in the Old Testament. It was in the province of Galilee, near Cana. It had no reputation during the days of Christ's early ministry. Again another prophecy was fulfilled. This time it was a prophecy from Isa. 11: 1. No prophet had specifically called Christ a "Nazarene," but this prophecy had been applied to Christ, as he had been despised and rejected. Christ would be so treated, according to the prophets; hence, as all Nazarenes were despised, so Christ would be called a "Nazarene."

PRACTICAL SUGGESTIONS

1. The forces of evil are ever seeking to destroy the good and the righteous. Herod and all who sympathized with him belonged to the forces of evil, while those who are with Jesus belong to the forces of righteousness.

2. The warfare between good and evil has ever been waged, but ultimately the forces of righteousness will be victorious.

3. Herod was hypocritical in offering to worship the child Jesus. All insincere worship is hypocritical. Again, Herod was seeking under the cloak of worship to destroy the very object of worship. Many today use religion as a cloak to cover their wicked intentions and deeds.

4. Divine providence protected and guided Joseph and Mary in caring for the child Jesus; so the guidance and blessings of God are upon all who do his will.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Where are the lessons for this quarter to be found?
What has this book been called?
Why?
For whom did Matthew write?
What did he emphasize in the life of Jesus?
How much is recorded about the childhood of Jesus?
How do you account for but little being given?

The Wise Men Worship the Young Child

Where did Joseph and Mary first live?
Why did they go to Bethlehem?
What occurred while they were in Bethlehem?
Who came to visit the child?
Who were the wise men?
What did Herod request of them?
How were they guided to Bethlehem?
Where was Bethlehem?
What did they do when they found the child?
What did they give him?
Why did they not return to Herod?

Joseph, With Mary and the Child, Flees to Egypt

Why did Joseph take Mary and the child to Egypt?
How old was the child at this time?
When did they start to Egypt?
What was fulfilled in their going to Egypt?
Did Joseph go to Egypt in order to fulfill a prophecy?

Wicked Herod Slays the Children of Bethlehem

What did Herod purpose to do?
Why did he do this?

Name some other wicked deeds of Herod.
How did Herod's wicked deed fulfill a prophecy?
How do we know that he was not trying to fulfill a prophecy?
How can this prophecy be applied to the mothers of Bethlehem?

The Return from Egypt and Sojourn in Nazareth

When was Joseph instructed to return?
What statement encouraged him?
Who sought the life of the child?
How did Joseph obey the command?
What did "the land of Israel" include?
Who was Archelaus?
What kind of a man was he?
Where did Joseph go to live?
What was fulfilled in this?

Practical Suggestions

What two forces are in the world today?
How are these forces related?
To which do you belong?
Which force will ultimately be victorious?
How was Herod hypocritical?
What do some people seek to do today?
How does God's providence protect one today?

There's a song in the air,
  There's a star in the sky,
There's a mother's deep prayer,
  And a baby's low cry;
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King.

There's a tumult of joy
  O'er the wonderful birth,
For the virgin's sweet boy
  Is the Lord of the earth.
Aye, the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King.

In the light of that star
  Lie the ages impearled,
And that song from afar
  Has swept over the world.
Every hearth is aflame, and the beautiful sing
In the homes of the nations that Jesus is King.

—*J. G. Holland.*

Lesson II—January 12, 1930

BAPTISM AND TEMPTATION OF JESUS

Matt. 3: 13 to 4: 11.

13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.
14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?
15 But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.
16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;
17 And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
2 And when he had fasted forty days and forty nights, he afterward hungered.
3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.
4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,
6 And saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: and,
On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.
8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;
9 And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.
10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11 Then the devil leaveth him; and behold, angels came and ministered unto him.

GOLDEN TEXT.—"*This is my beloved Son, in whom I am well pleased.*" (Matt. 3: 17.)

TIME.—A.D. 27.

PLACES.—The Jordan and a mountain called "Quarantania."

PERSONS.—John the Baptist, the tempter, Jesus, and ministering angels.

DEVOTIONAL READING.—Ps. 32: 1-7.

DAILY BIBLE READINGS.—

January 6.	M.	John the Baptist. (Matt. 3: 1-12.)
January 7.	T.	The Baptism of Jesus. (Matt. 3: 13-17.)
January 8.	W.	The Temptation in the Wilderness. (Matt. 4: 1-11.)
January 9.	T.	How to Meet Temptation. (Matt. 26: 33-46.)
January 10.	F.	The Cause of Failure. (Luke 22: 54-62.)
January 11.	S.	The Way to Victory. (James 4: 1-10.)
January 12.	S.	Sin Confessed and Forgiven. (Ps. 32: 1-7.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Mission of John the Baptist. (Matt. 3: 13-15.)

II. Jesus is Baptized. (Verses 16, 17.)

III. The First Temptation, Victory Over Doubt. (Matt. 4: 1-4.)

IV. The Second Temptation, Victory Over Presumption. (Verses 5-7.)

V. The Third Temptation, Victory Over Worldly Ambition. (Verses 8-11.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The last lesson closed with the return of Joseph and Mary with the young child Jesus from Egypt. They went to Galilee and dwelt in Nazareth. We have nothing further recorded in the New Testament about Jesus, except the incident of his visit to the temple at Jerusalem, where he was found disputing with the learned men about questions of the law. We are told by Luke that "Jesus advanced in wisdom and stature, and in favor with God and men." (Luke 2: 52.) Jesus, as a babe, grew physically as all babes do. The laws of physical growth were observed by him. He ate and drank and slept and took exercise. He increased in wisdom by study and close application. He advanced in wisdom according to the laws of mental development. The quiet years at Nazareth must have been spent in physical, mental, and spiritual development and preparation for his great public work. He resisted temptation, prayed, studied the law of Jehovah, attended the feasts and public worship, and kept the law of God. By these means he grew in grace and in favor with God and men. As he learned the law of God as revealed in the Old Testament Scriptures and put the same into practice, his sincerity, purity, generosity, humility, and kindness brought him into favor with men, and "the grace of God was upon him." God's favor was upon him in protecting him from dangers and furnishing him with such means of physical and mental development as were necessary for his growth and development. He was about thirty years of age when he came to John the Baptist.

EXPOSITORY NOTES

I. Mission of John the Baptist (Matt. 3: 13-15)

John had been preaching for several months before Jesus came to him. The Old Testament closed with a prophecy of John the Baptist. (See Mal. 4: 4-6.) The New Testament opens with the fulfillment of that prophecy. John's mission was twofold in its nature—namely, (1) "to make ready for the Lord a people prepared for him" (Luke 1: 17); (2) to point out Jesus to others: "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1: 29). The law of Moses was given to prepare the people for the coming of Christ. Paul

declares "that the law is become our tutor to bring us unto Christ." (Gal. 3: 24.) All who were faithful to the law were prepared or being prepared for the Christ. John's work was to make ready this people. He was to make them ready by causing them to turn from their sins and submit to his baptism. All who accepted John's baptism did so on the condition that they would accept Christ when he came. John told them that he was not the Christ; that he was "not worthy to stoop down and unloose" the latchet of his shoes. (Mark 1: 7.) John said to them: "Repent ye; for the kingdom of heaven is at hand." (Matt. 3: 2.)

After getting the people ready for Christ, John's second duty was to point him out or bear witness of him to the people. So while John was baptizing in the Jordan, "then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him." John's baptism is called "the baptism of repentance unto the remission of sins." (Mark 1: 4.) John preached to, or instructed, the people, then baptized those who were penitent. Repentance was preached, because they must turn from their sins before they could accept Jesus when he came. The forgiveness of their sins was sought by their repentance and baptism. These were steps leading to the forgiveness of their sins. It was through their repentance and baptism that they were prepared for the Lord when he came. John recognized the holy life of Jesus; and when Jesus presented himself for baptism, John hesitated, saying: "I have need to be baptized of thee."

II. Jesus Is Baptized (Verses 16, 17)

John knew Jesus, not as the Christ, but as a good man who had kept the law. He thought that Jesus was better than himself and that he should be baptized of Jesus. John recognized his own unworthiness in the presence of Jesus; so when John hesitated to baptize Jesus, Jesus said: "Suffer it now: for thus it becometh us to fulfill all righteousness." Jesus came to earth to do God's will—all of his will. (John 6: 38.) If Jesus had declined or refused to be baptized, as did the Pharisees and lawyers (Luke 7: 29, 30), he would have been disobedient to God and could not have fulfilled "all righteousness." John had been sent of God, and his baptism was commanded of God (Matt. 21: 25); and since Jesus came to do God's will, he must submit to John's baptism, as that was a part of God's will. So John baptized Jesus. Evidently the greater was baptized by the less. If Jesus had 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."

Jesus went down into the water in the river Jordan with John, and John baptized him. "And Jesus, when he was baptized, went up straightway from the water"—that is, Jesus came up out of the water after he had been baptized, "and praying," as Luke says (Luke 3: 21); and "the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him." The Holy Spirit came upon him and anointed him as the Christ. (Heb. 1: 9.) The baptism of Jesus must fill all who consider it with reverence and awe. The holy command of baptism is sanctified by the example of Jesus. First, baptism is a command of God; second, God's Son and the world's

Redeemer submitted to it. God, Jesus, and the Holy Spirit were present, and no doubt the angels of God witnessed this baptism. The Father in heaven spoke audibly to all present and said: "This is my beloved Son, in whom I am well pleased." It is most significant that God sent his Spirit upon Jesus and publicly confessed him before the world after he was baptized.

When we see any one baptized today, we ought to think of the baptism of Jesus; we ought to think that the Son of God, "the King of kings," "the Lord of lords," and the Savior of the world was baptized; we should think also of the fact that a voice came from heaven and announced to the world that God was well pleased with the baptism of his Son. We know that God, his Son, the Holy Spirit, and the angels witness the baptism now of every one who obeys God in baptism, and that God is well pleased with the one who thus obeys him. It should not matter to us what the world may think or say about baptism, since God is well pleased with people who obey his command to be baptized.

III. The First Temptation, Victory Over Doubt (Matt. 4: 1-4)

After the baptism of Jesus and heaven's acknowledgment of him, "then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." The purpose of the Spirit in directing Jesus to this seclusion in the lonely wilderness was to be tempted, or tested, by the devil. He must be tempted—(1) because it was impossible that one that came to overthrow the kingdom of Satan should not be attacked by the great adversary at the very beginning of his work; (2) he must be treated as the true Messiah in order to be qualified for his work as the Redeemer of man; (3) in the temptation Jesus, as the Son of man, is brought into contact with the great work which he had come to do; (4) he must be tempted like as we are and gain a victory in order to "succor them that are tempted." The three great temptations here represent the three great classes of temptation to which we are now exposed.

The first temptation comes at the end of a forty-days' fast. Moses and Elijah each had fasted for the same length of time. "The tempter came" when he hungered, or after he had fasted forty days and forty nights. "The tempter came" at the moment when hunger asserted itself with the keenest pangs. The tempter is wise enough to choose the most opportune time and when his subject is off his guard. The attack is made by the tempter at the weakest point. Forty days before this time God had acknowledged Jesus as his "beloved Son." Now Satan says: "If thou art the Son of God, command that these stones become bread." The temptation was very strong. "If thou art the Son of God"—that is, if you are God's Son, you have omnipotent power; and since you are ready to perish with hunger, instead of perishing, use your power and "command that these stones become bread." In doing this Jesus would provide what he needed and would demonstrate his divine power. There is an insinuation of doubt—"if"—and of distrust that God should let him hunger. This was a call upon him to use his power selfishly. Jesus wins the victory over doubt and selfishness. Jesus overcame this temptation with the word of God. He answered: "It is written, Man shall not live by bread alone, but

by every word that proceedeth out of the mouth of God." Hunger is a human condition, and he, as a man, will not live by bread alone. The temptation was to *distrust* God's providence under the pressure of want. The victory was won in leaving himself in the hands of God. This declared perfect trust in the means appointed by the word of God.

IV. The Second Temptation, Victory Over Presumption (Verses 5-7)

We are not told how the devil took Jesus and "set him on the pinnacle of the temple." We do not know whether this was bodily or in spirit. We do not need to know, as the temptation had its full force on him. The first temptation, like that addressed to Eve in Eden, had been intended to awake distrust in the Father. The second temptation goes to the opposite extreme and asks for such an excess of trust as to provoke rashness. One extreme of sin is to distrust God, while the opposite extreme is to refuse to employ the proper industry and precautions and to tempt God. One sin is to distrust God; the other one is to presume upon God's providence. It will be noted that the devil quotes Scripture. He quotes Scripture to deceive and not because he loves God's truth and wants it to prevail. The devil quotes from Ps. 91: 11, which reads: "For he will give his angels charge over thee, to keep thee in all thy ways." The devil omits the last part, "to keep thee in all thy ways." The part omitted limits the promise to those who walk in the ways appointed by Jehovah for them. Again Jesus replies with a quotation of Scripture. He says: "It is written, Thou shalt not make trial of the Lord thy God." There is no argument by the Savior, but a simple reply that shows that Satan was asking him to do that which was forbidden.

V. The Third Temptation, Victory Over Wordly Ambition (Verses 8-11)

In the first two temptations the devil comes as a deceiver, apparently seeking proof that Jesus is truly the Son of God. In the third temptation he throws off the veil of deception and appears as the "prince of this world," the rival of God for the worship of man, and ready to offer every possible bribe to seduce people from loyalty to God. This time Jesus is taken upon "an exceeding high mountain." From the lofty top of this mountain the devil spreads before Jesus a panorama of the kingdoms of this world with all their glory. All the kingdoms of the world, with their earthly glory, were portrayed to Jesus in such a way as to appeal with the strongest force to him.

After showing him all of these kingdoms and their glory, the devil makes the proposition to deliver these over to Jesus if he would "fall down and worship" him. The devil saw that Jesus had come to earth to establish a kingdom, and he now offers him all the kingdoms of earth, provided Jesus will acknowledge him in worship as a divine personality. The cross, with its shame, suffering, and death, stood between Christ and the kingdom which he was to establish. The devil now offers Christ a kingdom without his having to suffer and die for it. All he must do is fall down and worship Satan. Again Jesus wins

a victory by quoting God's word. We are to worship God only. "And him only shalt thou serve." The devil then left him, and "angels came and ministered unto him."

PRACTICAL SUGGESTIONS

1. The test of faith is obedience to God. No one need claim to love God without doing his commandments.
2. Baptism is a command of God, and no one can claim to love God and at the same time neglect baptism or refuse to be baptized.
3. Satan used the same threefold temptations on Christ that he used on Eve in the garden of Eden.
4. The greatest battles of the world are fought on the silent battlefield of the heart; the greatest victories are won by conquering Satan, self, and sin.
5. The devil craftily chooses the moments to tempt us. We may be sure that he will attack us at the weakest point. Let us always be on our guard.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What town became the home of Jesus?
What do we know of his early life?
How did Jesus grow?
How old was he at the time of this lesson?

Mission of John the Baptist

Who was John?
What was his twofold mission?
How did the law prepare people for Christ?
How did John's teaching and baptism make them ready for Christ?
Who came to John to be baptized?

Jesus Is Baptized

What did John say when Jesus presented himself for baptism?
How did Jesus answer him?
Could Jesus have fulfilled all righteousness without being baptized?
Where was Jesus baptized?
What two things may we say about baptism?
What should we remember when we witness a baptism now?

The First Temptation, Victory Over Doubt

Where was Jesus led?
Why was he taken into the wilderness?
Give four points answering why he was tempted.
When did the first temptation come?
What did Satan say to Christ?
What was the temptation in this?
How did Jesus answer him?
Over what does Jesus win a victory?

The Second Temptation, Victory Over Presumption

Where was Jesus next taken?
What did the first temptation attempt to do?
What did the second temptation attempt to do?
Why did the devil quote Scripture here?
What did he omit in the quotation?
How did Jesus reply to him?
What are the two extremes brought out in this temptation?

The Third Temptation, Victory Over Worldly Ambition

How does the devil present himself in the first two temptations?
What does he now do?
Where was Jesus next taken?
What did the devil show him?
What was the proposition that the devil made to him?
What was the temptation in this?
How did Jesus answer this temptation?

Practical Suggestions

What is the test of faith?
Why cannot one who neglects baptism claim to love God?
Where are the greatest battles fought?
What does the devil choose in presenting a temptation?

Lesson III—January 19, 1930

JESUS BEGINS HIS MINISTRY

Matt. 4: 17-25.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.
19 And he saith unto them, Come ye after me, and I will make you fishers of men.
20 And they straightway left the nets, and followed him.
21 And going on from thence he saw two other brethren, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.
22 And they straightway left the boat and their father, and followed him.
23 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.
24 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.
25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond the Jordan.

GOLDEN TEXT.—"*Repent ye; for the kingdom of heaven is at hand.*" (Matt. 4: 17.)

TIME.—A.D. 28.

PLACES.—Capernaum and regions of Galilee.

PERSONS.—Jesus, Simon Peter, Andrew, James, John, and many afflicted people.

DEVOTIONAL READING.—Isa. 9: 2-7.

DAILY BIBLE READINGS.—

January 13.	M.	Jesus' Ministry in Galilee. (Matt. 4: 17-25.)
January 14.	T.	Jesus Preaches in Nazareth. (Luke 4: 16-21.)
January 15.	W.	Jesus' Ministry in Capernaum. (Luke 4: 31-37.)
January 16.	T.	Jesus Attends a Wedding. (John 2: 1-11.)
January 17.	F.	Jesus Cleanses the Temple. (John 2: 13-22.)
January 18.	S.	The Keynote of Jesus' Ministry. (Luke 5: 27-32.)
January 19.	S.	The Birth and Reign of Christ Forecast. (Isa. 9: 1-7.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Repentance. (Verse 17.)

II. Four Apostles Called. (Verses 18-22.)

III. The Gospel of the Kingdom. (Verse 23.)

IV. Jesus' Fame Spreads. (Verses 23-27.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The first public act of Jesus' ministry was his submission to John's baptism; the next recorded incident was his temptations and victories

over them. Jesus probably did some teaching in Judea, but Matthew passes over this and records his early ministry in Galilee. About this time Herod cast John the Baptist into prison; so when Jesus heard of it, "he withdrew into Galilee." He went first to Nazareth, where he had been brought up, and endeavored to teach immediate neighbors; but they not only rejected him, but "cast him forth out of the city" and attempted to kill him. (Luke 4: 16-30.) After Jesus was rejected at Nazareth, he went to Capernaum, "which is by the sea, in the borders of Zebulun and Naphtali." At this time Capernaum was one of the chief cities of Galilee, situated on the northwestern shore of the Sea of Galilee. In Jesus' 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 customs station where Matthew gathered the taxes (Matt. 9: 9), and a Roman garrison. Christ made his home in Capernaum, and it is called "his own city." (Matt. 4: 13; 9: 1; Mark 2: 1.) The Sea of Galilee is about thirteen miles long, and it is about six miles across at its widest place. The region around the western coast of the sea was the most densely populated of all Palestine, there being nine cities on the very shores of the lake. Jesus did most of his marvelous works and spent most of his life at Capernaum and around the Sea of Galilee.

EXPOSITORY NOTES

I. Repentance (Verse 17)

Jesus began his public teaching by preaching. The keynote of his preaching was: "Repent ye; for the kingdom of heaven is at hand." His theme was, "The Gospel of the Kingdom," but in preaching the gospel of the kingdom he called upon people to "repent." Repentance has been required of man ever since man sinned. Sinful man cannot approach God for blessings and salvation without repentance. All the prophets and God-appointed teachers have taught and required the children of men to repent. When John came "to make ready for the Lord a people prepared for him" (Luke 1: 17), he called upon the people to repent. This was his theme in the wilderness. (Matt. 3: 2.) So Jesus began his ministry by calling upon the people to "repent." When he sent his twelve apostles out on the limited commission, just to the "lost sheep of the house of Israel," they were to preach repentance. (Mark 6: 12.) Again Jesus expressed the absolute necessity of repentance when he said: "Except ye repent, ye shall all likewise perish." (Luke 13: 5.) In giving the world-wide commission, Jesus includes "repentance and remission of sins" in his name. (Luke 24: 47.) On the day of Pentecost when the people asked what to do, among other things Peter told them to "repent." (Acts 2: 38.) Later Paul said that God "now commandeth men that they should all everywhere repent" (Acts 17: 30); and Peter declared that God did not wish "that any should perish, but that all should come to repentance" (2 Pet. 3: 9).

Repentance is more than godly sorrow, for "godly sorrow worketh repentance" (2 Cor. 7: 10); repentance is a turning from sin with godly sorrow with a determination to live for God. The fruits of repentance are a reformation of life, resulting in a character

molded after the likeness of Christ. This is what Jesus meant when he called upon the people to repent. Repentance was necessary in making preparation for the kingdom of God. No one was prepared for the near approach of the kingdom of God except those who had repented of their sins. The people had to turn from their sins to be ready for the King to set up his kingdom.

II. Four Apostles Called (Verses 18-22)

The authority of Jesus is seen in his mandate summoning his disciples to follow him. The call of the first four disciples is rather minutely described. The following points are to be noted concerning these four disciples: (1) the brotherhood of the two pairs, (2) their occupation at the moment of their call, (3) the brief word of Christ to them at the time, (4) their unhesitating and instantaneous obedience, (5) their willingness to leave all and follow him. Jesus was "walking by the Sea of Galilee" when he saw Peter and Andrew. They were both busy "casting a net into the sea." They were brothers, and followed the same occupation, as "they were fishers." Jesus gave the simple command: "Come ye after me, and I will make you fishers of men." Andrew first found the Savior, and then brought his brother, Peter, to him. So these two brothers had been disciples of Jesus previous to this time. They are now called to be his constant companions. (Luke 5: 1-11.) Later they were called and sent out as apostles. (Luke 6: 12, 13.)

As Jesus went along the shore of Galilee a little further, "he saw two other brethren, James the son of Zebedee, and John his brother." They were with their father "mending their nets." James and John also were fishers. This was a common occupation at that time on Galilee. It will be noted that James and John were also busy when they were called. "They straightway left the boat and their father, and followed him." The promptness with which these four men obeyed Jesus impresses us with the regal power which Jesus has over men. There seems to have been three stages in the discipleship of these four men—namely, (1) as mere disciples through the influence of John the Baptist, (2) this call to be his constant companion, (3) a little later the call to be apostles.

Their prompt obedience and self-surrendering response to Jesus' call shows the influence that Jesus had over them at this time. The one pair of brothers, Peter and Andrew, left their net floating in the water; the other pair, James and John, left their father with the mesh and the twine in his hands. James and John did not forsake their father at a time of distress, for Mark says that "they left their father Zebedee in the boat with the hired servants, and went after him." (Mark 1: 20.) Jesus tells these four disciples that they are to become "fishers of men." They are to use their knowledge and experience in winning souls for the Lord Jesus Christ. Jesus' regal power over them is seen in his commission to them as much as his command over them at this time. They are to understand that they are summoned to service—to gather in men out of the dreary waves of worldly care and toil into the kingdom of rest and peace. Three of these four—Peter, James, and John—became the leaders in the early church.

III. The Gospel of the Kingdom (Verse 23)

We are told that "Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Galilee was the northern division of Palestine. The whole country of Palestine was divided into three portions—Judea, the most southern division; Samaria, the middle portion; and Galilee, the northern portion. Jesus covered "all Galilee" in his teaching. Jews were scattered into all of the cities of that region, and had built synagogues in all of the cities. It is said that in every village, town, or city where at least ten Jews could be found they had their synagogue. Jesus went into their synagogue and taught the people. In calling upon them to repent, he preached "the gospel of the kingdom"—that is, he preached the good news, or glad tidings, that the kingdom was near at hand. The synagogue was a good place for Jesus to preach "the gospel of the kingdom." In the synagogues the children were taught and young men had their debating clubs and libraries; also the people met in them every Sabbath (Saturday) to read the Scriptures and to worship God. The worship in the synagogue usually consisted of publicly reading some portions of the law and the prophets and making comments on the portions read. Any one who was able to comment was at liberty to do so. Of course Jesus took advantage of this opportunity and preached "the gospel of the kingdom."

To preach "the gospel of the kingdom" would mean to take the Old Testament Scriptures and show that they pointed to the coming of the Messiah and that he would establish a kingdom. At one time Jesus read the Scriptures in their synagogue, and "closed the book, and gave it back to the attendant, and sat down. . . . He began to say unto them, Today hath this Scripture been fulfilled in your ears." (Luke 4: 18-21.) "The gospel of the kingdom" meant that the kingdom which the prophets had foretold was near at hand, or about to be established. The people should have rejoiced at the announcement of its near approach.

IV. Jesus' Fame Spreads (Verses 24-27)

The report of Jesus' teaching, and especially of his work in healing all manner of sickness, spread throughout that country and reached even "into all Syria." The people brought to him all who were afflicted with various diseases to be healed by him. There were two classes of miracles which he performed here. The one class was that of healing the physical ailments of the body, and the second class was that of casting out demons, or those who were mentally and spiritually diseased. His fame spread throughout Galilee, Syria, Decapolis, and Judea, and "beyond the Jordan." Syria was the country lying next north of Galilee. Decapolis was southeast of the Sea of Galilee, and was so called because it included ten cities and their suburbs. "Beyond Jordan" means the region east of the Jordan called by the Greeks and Romans "Perea."

The triumphal progress of Jesus at this time is worthy of note, because his fame was spreading more rapidly now than at any other time during his ministry. Matthew uses the word "all" five times in this brief paragraph. They are "in all Galilee," healing "all manner

of disease," "all manner of sickness," "all Syria," "and they brought unto him all that were sick." These terms express the universal stir and wide-reaching and all-embracing welcome which was given to Jesus at this time. These were his first trophies in "his holy war" against the "prince of this world" and his first gifts to his faithful subjects. The authority of Jesus' personality and his divine power are manifested with all with whom he comes in contact.

We must think of Jesus at this time as plunging into the work of his mission with such zeal and tireless work that only the Son of God could do. In this brief summary we have a most vivid picture of the activities of Jesus at this time. We are to remember that the remainder of his earthly life is crowded with his teaching and wonderful works. His primary task is preaching "the gospel of the kingdom," but that is not his entire work. He is followed by great crowds from all parts of the country. Many came, not merely as they came to John, to hear the new message, but they came in order to have some of their pressing needs met. Those who suffered from all manner of disease and pain were brought to him, and in the midst of the throng of the eager and anxious listeners, the suffering patients, the miracle hunters, and the early seekers after God, the cry of human pain reached his compassionate heart, "and he healed them" all.

PRACTICAL SUGGESTIONS

1. Men may argue and theorize about "repentance," but what Jesus wants is for men to truly repent. God cannot bless until penitence is experienced; hence his goodness would lead all to repentance.

2. In order to be "fishers of men" it is necessary to be patient and tactful. All should seek to bring others into a fuller knowledge of the truth of God.

3. Jesus was thrust out of Nazareth and went to Capernaum. He will not stay long where he is not wanted. Capernaum and other regions received many blessings because of the presence of Jesus. The heart that will welcome him today may have a glorious feast with him.

4. It should be remembered that not only the austere John the Baptist called upon people to repent, but the meek and gracious Jesus did the same. We should be grateful for the opportunity to repent.

5. We cannot tread in Jesus' bodily footsteps, as many did then in following him, but we can now by faith follow him. All who do his commandments are following him today.

6. No miraculous power will intervene and heal our physical diseases, but there is balm in his precious promises to heal the aching heart and comfort those that mourn.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the places.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What was the first public act of Jesus' ministry?
What was the second act?
What was done with John the Baptist?
Where did Jesus then go?
What did they do with him at Nazareth?
Where did he then go?
What can you say about Capernaum?

Repentance

What did John preach?
How did Jesus begin preaching?

What did Jesus tell the twelve to preach?
What shows the necessity of repentance?
What is repentance?
What are the fruits of repentance?
What was necessary for the preparation of the kingdom?

Four Apostles Called

In what is the authority of Jesus seen?
Give the five points that are to be noted in the calling of the apostles.
What were they all doing when called?
Name the two pairs called here.
Name the three stages of discipleship here.
What does Jesus propose to make of these four men?
How were they to bring others into the kingdom?

The Gospel of the Kingdom

Where did Jesus go?
Name the three parts of Palestine.
What were the synagogues?
Why was the synagogue a good place for Jesus to teach?
Of what did the worship consist?
What is meant by "the gospel of the kingdom?"
How did Jesus preach the gospel of the kingdom?

Jesus' Fame Spreads

How did Jesus' fame spread?
Name the countries to which it spread.
Locate these countries.
How many times is the word "all" used in this paragraph?
What can you say of Jesus' work at this time?
How are we to think of Jesus at this time?
What about the remainder of his earthly life?
What was his primary task?
What else was he to do?
With what did he have to contend?
For what did many come to him?
What did Jesus do for them all?

Practical Suggestions

What does Jesus want people to do?
What qualities are necessary to be "fishers of men?"
Where will Jesus not remain?
What shows the importance of repentance?
How can we follow Jesus today?
Why should we not look for miraculous power to heal today?

Of Him who did salvation bring
I could forever think and sing.
Arise, ye needy, he'll relieve;
Arise, ye guilty, he'll forgive.

Ask but his grace, and lo, 'tis given;
Ask, and he turns your hell to heaven.
Though sin and sorrow wound my soul,
Jesus, thy balm will make it whole.

To shame our sins he blushed in blood;
He closed his eyes to show us God.
Let all the world fall down and know
That none but God such love can show.

—*Bernard of Clairvaux.*

Lesson IV—January 26, 1930

STANDARDS OF THE KINGDOM

Matt. 5: 3-9, 17-20, 43-48.

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.
6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7 Blessed are the merciful: for they shall obtain mercy.
8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called sons of God.

. . . . . .

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.
18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.
19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.
20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

. . . . . .

43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:
44 But I say unto you, Love your enemies, and pray for them that persecute you;
45 That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.
46 For if ye love them that love you, what reward have ye? do not even the publicans the same?
47 And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?
48 Ye therefore shall be perfect, as your heavenly Father is perfect.

GOLDEN TEXT.—*"Blessed are the pure in heart: for they shall see God."* (Matt. 5: 8.)

TIME.—A.D. 28.

PLACE.—Mountain not known.

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

DEVOTIONAL READING.—Ps. 24: 1-6.

DAILY BIBLE READINGS.—

January 20.	M.	Subjects of the Kingdom. (Matt. 5: 1-12.
January 21.	T.	Standards of the Kingdom. (Matt. 5: 17-26.)
January 22.	W.	The Spirit of the Kingdom. (Matt. 5: 38-48.)
January 23.	T.	Greatness in the Kingdom. (Matt. 20: 20-28.)
January 24.	F.	Social Attitudes. (Rom. 12: 9-21.)
January 25.	S.	Judgment and Mercy. (John 8: 2-11.)
January 26.	S.	The Acceptable Worshiper. (Ps. 24: 1-6.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Seven Beatitudes. (Verses 3-9.)

II. Jesus' Mission. (Verses 17, 18.)

III. Doing and Teaching. (Verses 19, 20.)

IV. The Law of Love. (Verses 43-48.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson brings us to the wonderful "Sermon on the Mount." This sermon is probably better known to the public than any other teaching of Jesus. It contains the basic principles of Christ's kingdom. No one can enter the kingdom of God without obedience to these principles; neither can one live in and enjoy the blessings of this kingdom without following these principles. The church of Christ is God's training school on earth. In his church his disciples are to be developed in the practice of all of these principles.

While this sermon, as such, may be familiar to many, yet but few are submitting their lives to its teaching. This sermon is the opposite of what the world admires and calls "great." It is just the opposite of what the world teaches today. He who cultivates any one of the Beatitudes or any one of the other principles of this sermon alone will be a better character, but he who cultivates them all together will be blessed abundantly in time and saved in heaven at last.

EXPOSITORY NOTES

I. The Seven Beatitudes (Verses 3-9)

1. "The poor in spirit." This is the first of the beatitudes. It is the foundation of all the other principles. "Poor" does not only signify one who is in need, but rather one who is aware of his need and who is seeking relief. "The poor in spirit" are those who realize their utter destitution of spiritual guidance and spiritual resources within themselves. They know that spiritual guidance and strength must come from a source higher than themselves. Poverty of spirit is the opposite of worldly ambition, pride, arrogance, self-esteem, self-conceit, and self-righteousness. There is little hope for any one who is not "poor in spirit." To such belongeth the kingdom of heaven—that is, those who enjoy the blessings in the kingdom of heaven are "poor in spirit."

2. "They that mourn." It seems that each one of these beatitudes springs from the preceding one, and all are twined together to make an ornament of grace for the child of God. This means that those who mourn over their sins with a "godly sorrow" which leads to repentance will be comforted. When people are "poor in spirit" and mourn over their lost condition or inability to save themselves, then they may hope for comfort in the promises of God. Sorrow for sins or contrition of spirit must underlie all moral progress, for unless

there is genuine sorrow for sin there will be no turning from sin, and hence no salvation from sin. Jesus in this sermon puts these two, poverty of spirit and tears for sin, at the foundation of the Christian life. There is great comfort in the "exceeding great and precious promises" of God for all his children who mourn under the burdens, strifes, misfortunes, and reverses of life.

3. "The meek." The third jewel in the string of beatitudes is that of meekness. This is a social virtue. It does not mean the lack of temper and resentment. It means self-control, forbearance, and gentleness under difficulties and provocation as obedience to God. The high-tempered and irritable, through self-control, must be meek. Meekness is patient, but firm and persevering. Moses is an example of meekness. (Num. 12: 3.) Jesus is a perfect model of meekness. He was kind, patient, submissive, forbearing, yet brave and bold in defending the truth and firm in doing the right even under bitter persecution. The meek inherit the earth because they enjoy blessings of this life which others do not and greater blessings in the life to come. True meekness is not a mere natural disposition, but the direct outcome of poverty of spirit and its consequent sorrow. "They shall inherit the earth" does not necessarily mean that they will possess the land as earthly property, but that they shall have all of the blessings that belong to this earth life.

4. "Hunger and thirst after righteousness." "Hunger" and "thirst" are strong terms. They impel men to great exertions. So those who crave to do right, as the hungry and thirsty crave food and water, have the promise of being filled, or satisfied. When people make the same effort to learn the truth and obey it that the hungry and thirsty make to obtain food and water, they have the promise of being filled, or satisfied. People usually learn what they want to learn and do what they want to do. If people want to know the will of God and do righteousness, they can know the truth of God and do his will. One must fear God and work righteousness to be pleasing unto him. "He that doeth righteousness is righteous, even as he [Christ] is righteous." (1 John 3: 7.) If a man seeks the truth, he can find it; if he longs to do right, he can do it; hence, if he hungers and thirsts after righteousness, he shall be filled.

5. "The merciful." To be "merciful" is to be full of mercy. It is to treat an offender better than he deserves, to forgive when you could punish or inflict a penalty. To be "merciful" is to carry relief, to show kindness, and to extend pity to the needy and suffering of earth. It is not kindness to help people to obtain that which would injure them; neither is it mercy to indulge and encourage people in doing wrong. Mercy seeks the greatest good of the people. Those who are full of mercy will obtain mercy from God and men. If we forgive others, God will forgive us; if we refuse forgiveness to others, God will not forgive us. (Matt. 6: 14, 15.) "For judgment is without mercy to him that hath showed no mercy: mercy glorieth against judgment." (James 2: 13.)

6. "The pure in heart." As the organ in the animal body called the "heart" is the seat of physical life, so the "heart" as used in the Bible is the seat of spiritual life. It is the seat of intelligence, reason, and understanding. It is the inner man. The Bible heart thinks (Matt. 9: 4); it studies (Prov. 15: 28); it reasons (Mark 2: 8); it medi-

tates (Ps. 19: 14); it imagines (Gen. 6: 5); it intends (Heb. 4: 12); it understands (Matt. 13: 15); it loves (Matt. 22: 37); out of it proceed all sorts of evil (Matt. 15: 19, 20); out of it proceeds good (Matt. 12: 35); it contains the issues of life (Prov. 4: 23). The heart is purified by faith. (Acts 15: 9; 1 Pet. 1: 22; Gal. 5: 6.) To keep the heart pure is to set the affections on things above and not on things on the earth. (Col. 3: 2.) "The pure in heart" see God by faith now and will enjoy his presence in heaven for evermore.

7. "The peacemakers." All of God's children are peacemakers. They must follow after the things which make for peace. (Rom. 14: 19.) They not only keep the peace themselves, but they endeavor to make peace between those who are at enmity. The peacemaker must make peace between himself and God, between himself and all others, and between his own mind and conscience. All who do this "shall be called sons of God."

II. Jesus' Mission (Verses 17, 18)

Many of the Jews at that time, as many of the present age, did not understand the mission of Jesus; hence they did not understand his teachings. If they had understood his mission, they would have more clearly understood his teaching. Jesus said: "Think not that I came to destroy the law or the prophets." His mission was constructive, not destructive. Every sacrifice, high priest, king, and prophet under the law pointed to Christ. "Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days." (Acts 3: 24.) So it was not the purpose of Jesus to "destroy the law or the prophets." It was his mission to fulfill them. The law contained a shadow of things which were to come. The law and the prophets abounded in types, figures, and shadows. Christ in his work and mission, together with his church, or kingdom, fulfilled all of these. No one reads the law and the prophets to any great advantage who does not see in them the Christ. It has been beautifully expressed in these words: "The Old Testament is the New Testament concealed; the New Testament is the Old Testament revealed." Paul says: "For Christ is the end of the law unto righteousness to every one that believeth." (Rom. 10: 4.) Again, Paul says concerning the law that Christ "hath taken it out of the way, nailing it to the cross." (Col. 2: 14.) Not any part of the law was to be destroyed; all of it was to be fulfilled. Jesus did not come to amend or to abrogate the law, but to fulfill it.

III. Doing and Teaching (Verses 19, 20)

Jesus did not come to destroy the law or the prophets, but he pronounced a blessing upon those who would keep the law, or his commandments. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Here Jesus puts "doing" before "teaching." Again, he said: "Whosoever shall do and teach them, he shall be called great in the kingdom of heaven." This gives a new standard of righteousness. People must "do" and then "teach" others. It is doubtful if any one has a right to teach that which he will not practice. Jesus

"did" and then "taught." Luke, in writing "The Acts," introduces his narrative by saying that he had given a treatise "concerning all that Jesus began both to do and to teach." (Acts 1: 1.) Jesus evidently puts the emphasis on doing the will of God, on keeping his commandments. So many reverse the order today. They first teach and then maybe practice some things which they teach. Many never attempt to do that which they teach. The condemnation of God rests upon all who reverse his order.

IV. The Law of Love (Verses 43-48)

The Old Testament plainly taught that people should observe the law of love. All were familiar with this: "Thou shalt love thy neighbor as thyself." The Jews in their national selfishness interpreted "neighbor" as meaning only their fellow man. They interpreted all other nations as enemies. Hence they interpreted the law to mean that they should love one another, but hate members of other races. Jesus gives a new interpretation to this. He teaches that we are to love our enemies and pray for them that persecute us. Jesus gives the attitude of God as an interpretation of the law of God. He says that God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." He further insists that love for those who are kind and love for kindred requires no special grace and is deserving of no particular reward. Even publicans and sinners show such selfish or natural affection. The law of love requires the followers of Christ to show the perfect love which seeks the highest welfare of enemies, and calls upon us to pray for those who are unkind to us. Loving our enemies is essential to being faithful children of God; for we are to love our enemies and pray for them that persecute us, that we "may be sons of" our "Father who is in heaven."

The law of love gives us a higher standard of conduct. To follow this standard makes our conduct princely and royal, like the character portrayed in Christ. Christ is a divine and perfect standard. All who follow the law of love pattern their lives after his life and become perfect. The spirit and teachings of Jesus lift us above all selfishness and call upon us to live the perfect life.

PRACTICAL SUGGESTIONS

1. The seven cardinal principles given in the Beatitudes adorn the lives of all of God's people. With each beatitude goes the blessing of our Father.

2. The blessings of the followers of Christ are not confined only to the future life. All virtues have their reward even in time.

3. No one can counterfeit the Beatitudes; neithér can any substitution take the place of any of them. Only the sincere and humble followers of Christ can enjoy the blessings of these principles.

4. It is not impossible to love our enemies. God never requires impossibilities of his children. To love our enemies is to treat them just as God directs us to do.

5. Christians should feel that they have more to do than other people. They are better than others and must treat others better than they are treated.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What may be said about the "Sermon on the Mount?"
What must one do to enter the kingdom of God?
How must he live to enjoy its blessings?
How are Christians to be trained?
How do the teachings of Jesus oppose the world?

The Seven Beatitudes

Who are the "poor in spirit?"
What are the blessings promised to them?
Why is this placed first?
Describe those that "mourn."
For what must they mourn?
Do all who mourn receive a blessing?
How are those who mourn blessed?
Describe the "meek."
Who is an example of meekness?
What shall the meek inherit?
When shall they inherit it?
What is it to "hunger and thirst after righteousness?"
How strong is your desire to become righteous?
What blessing is promised to those who "hunger and thirst after righteousness?"
When will they be filled?
Describe the "merciful."
What blessing is promised them?
Describe the "pure in heart."
Name the things which the heart does.
How is the heart purified?
Describe the "peacemakers."
Between whom must the peacemaker make peace?

Jesus' Mission

How did the people misunderstand Jesus' mission?
What caused them to misunderstand his teaching?
What did he come to do?
What did the law do?
What did the prophets do?
How did Jesus fulfill the law?

Doing and Teaching

Which comes first—"doing" or "teaching?"
Which came first in the mission of Christ?
What right has one to teach anything he will not practice?
What can you say of those who reverse God's order?

The Law of Love

What did the Old Testament teach about love?
How did the Jews interpret this?
Whom did they consider their "neighbor?"
What does the law of love require us to do?
What is God's attitude toward sinners?
Why must Christians do more than others?
What is the result of following the law of love?

Practical Suggestions

What do the Beatitudes do for one?
Where are the blessings received?
Why cannot one counterfeit these?
What is it to love our enemies?
What is required of Christians and not of others?

O thou who driest the mourner's tear,
  How dark this world would be,
If, when deceived and wounded here,
  We could not fly to thee!

The friends who in our sunshine live,
  When winter comes are flown,
And he who has but tears to give
  Must weep those tears alone.

But thou wilt heal that broken heart
  Which, like the plants that throw
Their fragrance from the wounded part,
  Breathes sweetness out of woe.

—*Thomas Moore.*

Lesson V—February 2, 1930

PUTTING GOD'S KINGDOM FIRST

Matt. 6: 5-13, 19-21, 31-33.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done, as in heaven, so on earth.

11 Give us this day our daily bread.

12 And forgive us our debts, as we also have forgiven our debtors.

13 And bring us not into temptation, but deliver us from the evil *one*.

. . . . . .

19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

21 For where thy treasure is, there will thy heart be also.

. . . . . .

31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

GOLDEN TEXT.—"*Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.*" (Matt. 6: 33.)

TIME.—A.D. 28.

PLACE.—Mountain not known.

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

DEVOTIONAL READING.—Ps. 145: 1, 2, 7-13.

DAILY BIBLE READINGS.—

January 27.	M.	First in Prayer. (Matt. 6: 5-15.)
January 28.	T.	First in Pursuit. (Matt. 6: 19-25.)
January 29.	W.	First in Affection. (Luke 18: 18-25.)
January 30.	T.	Loyalty of Jesus. (John 4: 27-38.)
January 31.	F.	Loyalty of Peter. (Acts 3: 1-10.)
February 1.	S.	Loyalty of Paul. (Acts 21: 7-14.)
February 2.	S.	The Greatness of the King. (Ps. 145: 1-13.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Hypocritical Prayers. (Verses 5-8.)

II. The Prayer That Teaches to Pray. (Verses 9-13.)

III. Laying Up Treasures in Heaven. (Verses 19-21.)

IV. "First Things First." (Verses 31-33.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson, as was the preceding one, is taken from the "Sermon on the Mount." There is no particular reason for calling this sermon by Jesus the "Sermon on the Mount," except from the statement of the place of its delivery. The fact that it was given on the mount does not mean that it is essential to give the sermon this title, any more than the teaching which he gave on the shores of Galilee should be named by that place. Some have suggested that it would be better to call this Scripture "The Proclamation of the King" or "The Sermon of True Righteousness." Truly, the theme throughout the sermon touches upon righteousness and sets forth the fundamental laws of Christ's kingdom.

The sermon begins with the heart, "the poor in spirit," and lays down the principles and conditions of heart that are necessary to acceptable service to God. The teachings of Jesus in this sermon are so direct, so plain, so easy of comprehension, that all can understand them. Even children can understand and appreciate the beauty and simplicity of these principles. This lesson touches upon the motives and purposes of the heart. It is characteristic of Christ to direct the thoughts and purposes of the heart. He condemns insincere motives and hypocrisy—all unrighteousness—together with pride and ostentation in the service of God. We should know that Jesus will not bless any service except that which comes truly from the heart.

EXPOSITORY NOTES

I. Hypocritical Prayers (Verses 5-8)

Prayer includes the sincere expression of gratitude, thanksgiving, and supplications. Prayer is the expression of the deep yearnings of the soul addressed unto God. Only a hypocrite is moved to worship by a desire to win the approval of men. Jesus had no criticism to pass upon public prayers. He does condemn those who pray merely to be seen and heard of men. In instructing his disciples about prayer, he warns them by saying: "When ye pray, ye shall not be as the hypocrites." He further tells how the hypocrites pray. He says: "They love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men." Those who worship merely to be seen of men have received all the reward that they may expect when they are seen of men.

After warning them how they should not pray, he then tells how

they should pray. He instructs secrecy in prayer. In praying in secret one may fix the thoughts upon the Father. The secrecy is taught in entering "into thine inner chamber." After entering into the chamber, then "shut thy door." The world and the material things are shut out and one is shut in with God and self.

Another caution is that they should not use "vain repetitions." This does not mean that one should not pray for the same thing more than once; neither does it mean that we cannot use the same words frequently in prayer. "Vain repetitions" are worthy only of heathen worship. They, in the fullest meaning, include irrelevant and senseless words. 1 Kings 18: 26 and Acts 19: 34 may be examples of such prayer. Another caution is that we are not to be heard for "much speaking." A mere repetition of words should not be used in prayer; neither will a great number of words commend one to God. It is difficult to keep prayers from the class of "vain repetitions" and "much speaking."

II. The Prayer That Teaches to Pray (Verses 9-13)

This is generally known as the "Lord's Prayer." It is the prayer that he taught his disciples to pray. After giving instructions as to how his disciples should not pray, he now gives them instructions how to pray. This model prayer should be studied very closely. We should be impressed with the simplicity and brevity of this prayer. There is no elaborate language used in it; there are no irrelevant and needless terms used. It is a model in brevity and simplicity, but it is also a model in regard to the matter of prayer as well as the manner of prayer. This prayer contains six petitions. Three specially concern the cause and kingdom of our Father, three express our personal needs. The petitions which belong to the first class are: "Hallowed be thy name," "Thy kingdom come," and "Thy will be done, as in heaven, so on earth." The petitions which belong to our personal needs are: "Give us this day our daily bread," "Forgive us our debts," and "Deliver us from the evil one." This prayer has been compared to the law of the Decalogue, or Ten Commandments, because it is divided into two divisions. The petitions of the first part of the prayer are inseparable. Each includes the one which follows. The name of God had to be recognized and hallowed before his kingdom could be established, and only after his kingdom was established could his will be done on earth as it is in heaven.

Jesus teaches his disciples not only to pray "after this manner," but in praying to "say"—that is, speak to God. We may breathe a prayer to God or pray in silence, as did Hannah, who "spake in her heart," while "only her lips moved" (1 Sam. 1: 13); yet we must pray. It is not enough to have simply "the spirit of prayer." We are to "offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name." (Heb. 13: 15.) Abraham, Moses, Elijah, Paul, all godly men, and Jesus expressed themselves in words to God when they prayed. A close analysis of this prayer embraces (1) the honor of God, (2) the extension of his kingdom among men, (3) the salvation of the human race, and (4) our temporal and spiritual needs.

This prayer teaches us not only to pray for our own forgiveness of

sins, but it teaches us also to forgive others who trespass against us; in fact, God's forgiveness of our sins is conditioned on our forgiving those who sin against us. We are allowed here to ask God to do for us in the way of forgiveness only that which we have done for others. In praying to be kept from temptations we must avoid going in the way of sin. God does not tempt his children to do wrong. (James 1: 12-15.) In this prayer which teaches us to pray we may ask God to save us from temptation by which we may be led into sin. In praying to be delivered "from the evil one" we pray for God to deliver us from the evil snares, pitfalls, allurements, and enticements of sin.

Another thing which we should learn from this prayer is that we cannot be selfish in praying. We must first seek the glory of God and the extension of his kingdom—that is, the conversion and salvation of the world. We pray only for our own needed temporal and spiritual blessings. Our desire must be for God's will to be done in all things.

III. Laying Up Treasures in Heaven (Verses 19-21)

How complete are the teachings of Jesus! First he teaches what we should not do and then instructs what to do. There are two places to lay up treasures. One is "upon the earth," and the other is "in heaven." All lay up treasures in one of these places. We cannot lay up treasures in both places at the same time. Jesus warns against laying up treasures "upon the earth" and encourages the laying up of treasures "in heaven." The prohibition is not against the accumulation of property, but it is against hoarding possessions upon earth for selfish purposes. It is right to accumulate property upon earth, provided it is used for the glory of God. The proper use of earthly possessions is laying up "treasures in heaven." The uncertainty of treasures "upon the earth" is represented by the clause, "where moth and rust consume, and where thieves break through and steal." At that time, more than now, their wealth consisted in very perishable things. "Moth and rust" would destroy the costly garments which were stored away. "Rust" signifies "eating." It means, in a general sense, anything that consumes or destroys property. If "moth and rust" did not consume the costly garments and other things, then thieves would steal them. There seems to have been no sure way of protecting their wealth from "moth," "rust," and "thieves."

To lay up treasures "in heaven" should be the chief purpose of life. One reason assigned for laying up treasures "in heaven" is that they will last forever. "Moth" and "rust" cannot consume them; neither can "thieves" steal them. Another reason for laying up treasures "in heaven" is that our hearts will be where our treasure is. We are laying up treasures "in heaven" when we give to the poor in the name of Christ, feed the hungry, clothe the naked, visit the sick, and minister unto all who may be in need. We are laying up treasures "in heaven" in living the Christian life. Anything and everything that we do which is commanded of God will be laying up treasures "in heaven."

We need to study again the danger of riches on earth. Paul said: "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. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and

have pierced themselves through with many sorrows." (1 Tim. 6: 9, 10.) The love of money leads men to do every sort of sin; hence he who sets his mind on becoming rich falls into temptation and is ensnared. Again, Jesus warns against "the deceitfulness of riches." (Matt. 13: 22.)

IV. "First Things First" (Verses 31-33)

In contrast with being anxious for food and raiment, Christ's disciples are to seek "first his kingdom, and his righteousness." We need the three major temporal blessings—food, clothing, and shelter; but, above these, we need the spiritual blessings which are in Christ Jesus. These are to be had only by those who seek them. These are to be sought "first." To enter the kingdom of God and to live the righteous life that it requires should be the foremost and inmost considerations of all Christians. At all times and in all places and in all things the things of God must come first. All other things must stand in the background and let the things of God be most prominent in the lives and hearts of those who love the Lord. The advancement and glory of Christ's kingdom must be sought first. All selfishness and personal ambition and pride must be kept back and let the things of God have the right of way. We should make the kingdom of God and the righteousness of that kingdom first in our prayers and hearts. The things of God should come first in our love, first in our labors, first in the use of our money, and first in everything. Jesus bids us to seek first the kingdom of God and the righteousness of that kingdom, believing that all needful things will be granted unto us. He further teaches that we should not borrow trouble or be overanxious. We are to learn that each day will have its own troubles and anxieties; hence we should not attempt to borrow any.

PRACTICAL SUGGESTIONS

1. We should seek to know the purposes of our own hearts and see that they are in harmony with God's will. We should pray that all of our hopes, ambitions, and motives be pleasing to God.

2. In praying, God's people may say, "Our Father." Only the children of God can call him "Father." Those who have never been born into his family cannot call him "Father."

3. It will be noted that in the prayer given us as a model the things of God are mentioned first. This is in keeping with the general principles of Jesus' teachings. The things of God must be put first.

4. Many people who are rich or wealthy upon earth have very little treasure in heaven. It may be that many who are considered "poor" on earth are rich toward God.

5. If we put the things of God first in our hearts and lives, he will give unto us his blessings in time and heaven in eternity. No better motto can be chosen than this: "First Things First."

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

From what is this lesson taken?
Why is this called the "Sermon on the Mount?"
What would be a better title for it?
How does this sermon begin?
Upon what does this lesson touch?

Hypocritical Prayers

What does prayer include?
What does one become who prays just to be heard of men?
What two things do hypocrites do in prayer?
Where should one go to pray?
What does Jesus say about "vain repetitions?"
What is meant by "vain repetitions?"
Give examples of this.

The Prayer That Teaches to Pray

What is this commonly called?
Why is it given?
What are some of the qualities of this prayer?
This prayer is a model in what two things?
How many petitions in this prayer?
How may they be classed?
Name the three petitions that belong to our Father's work.
Name the three that belong to human needs.
Can one pray and not use words?
Give examples of prayer.
What four things are included in this prayer?
Upon what condition may we pray for forgiveness?
What does this prayer teach about selfishness?

Laying Up Treasures in Heaven

In what way are the teachings of Jesus complete?
In how many places may we lay up treasures?
Why can we not lay up treasures in both of these places at the same time?
Where are most people laying up treasures?
Does Jesus forbid the accumulation of property?
For what purpose may we accumulate possessions on earth?
Why are riches on earth uncertain?
What should be the chief purpose of a Christian?
What two reasons does Jesus give for laying up treasures in heaven?
What is it to lay up treasures in heaven?
How can we always be laying up treasures in heaven?
What are the dangers of riches on earth?
What does Paul say that the "love of money" is?
What does the "love of money" lead men to do?
Against what does Jesus warn all?

"First Things First"

What is it to be anxious for food and raiment?
What must we seek first?
What are the three major temporal blessings?
What must we always put first?
When and where should the things of God be put first?
What promise is given to those who put first things first?

Practical Suggestions

What should we seek to do?
Who may call God "Father?"
What may be noted in the prayer of this lesson?
What two kinds of wealth may there be?
Which had you rather have?

Yield not to temptation, for yielding is sin;
Each victory will help you some other to win.
Fight manfully onward, dark passions subdue;
Look ever to Jesus, he'll carry you through.

To him that o'ercometh God giveth a crown;
Through faith we shall conquer, though often cast down.
He who is our Savior our strength will renew;
Look ever to Jesus, he'll carry you through.

—*H. R. Palmer.*

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Lesson VI—February 9, 1930

WARNINGS AND PROMISES

Matt. 7: 12, 15-27.

12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

. . . . . .

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

16 By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Therefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

GOLDEN TEXT.—*"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."* (Matt. 7: 19.)

TIME.—A.D. 28.

PLACE.—An unknown mountain.

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

DEVOTIONAL DEADING.—Prov. 2: 1-8.

DAILY BIBLE READINGS.—

February 3. M. The Proof of Discipleship. (Matt. 7: 15-23.)
February 4. T. Sure Foundations. (Matt. 7: 24-29.)
February 5. W. Wise Stewardship. (Luke 12: 41-48.)
February 6. T. The Fruit of the Spirit. (Gal. 5: 16-26.)
February 7. F. Mutual Helpfulness. (Rom. 14: 13-23.)
February 8. S. Marks of Discipleship. (1 John 3: 1-12.)
February 9. S. The Pursuit of Wisdom. (Prov. 2: 1-8.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Golden Rule. (Verse 12.)

II. Warnings Against False Prophets. (Verse 15.)

III. The Test and Destiny of False Guides. (Verses 16-23.)

IV. Two Classes of Hearers. (Verses 24-27.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson also is taken from the "Sermon on the Mount." There are enough lessons in this sermon to cover the entire year. The teachings of Jesus in this sermon form what has been called "the constitution of the Christian religion." This sermon stands related to Christianity as the Ten Commandments were related to the law of Moses. Many of the principles of Christianity are found in this sermon—in fact, nearly all of them are found here. This makes this sermon a very fruitful field for lessons. We cannot exhaust the lessons taught in this sermon.

This discourse as given by Matthew has been outlined in various ways. The following is a simple analysis of the sermon:

1. Characteristics and blessings of the subject of the Messianic reign. (Matt. 5: 3-12.)
2. Their influence and responsibility. (Verses 13-16.)
3. Relation of Christ's mission to the moral law. (Verses 17-48.)
4. Service and worship performed for God's approval rather than man's. (Matt. 6: 1-18.)
5. Single-hearted devotion to God as opposed to worldly aims and anxieties. (Verses 19-34.)
6. Censoriousness must be avoided. (Matt. 7: 1-6.)
7. Encouragement to pray to God for all things. (Verses 7-11.)
8. General principle summing up all moral teaching. (Verse 12.)
9. Concluding exhortations to practice as well as hear. (Verses 13-27.)

EXPOSITORY NOTES

I. The Golden Rule (Verse 12)

Because this verse is a summary of so many of the principles of Christianity and because the principle set forth in it is so valuable it has been called "the Golden Rule." It expresses very fully our relation to our fellow men. It is an expression of the law of love, and is a fulfillment of all that is required by "the law and the prophets." The principle of "the Golden Rule" has been expressed in one way or another in nearly all of the world's religions. Sometimes it has been expressed in a negative way. Again, it has been expressed only in part by some religious teachers. However, it was left for Jesus to formulate the principle and apply it in a universal way. He not only applied this universal rule of human conduct to his followers, but he

gave a universal application of it to each individual. There is not a phase of human conduct or a single relation that one can have in human society but that this principle may be used. In fact, it is the only principle that can adjust all differences between "capital and labor," or between any two groups of citizens, whether in communities or nations, or between two individuals. There is not a disturbed relation between nations, states, communities, or individuals but that can be adjusted by this rule. It is the only principle that can bring about peaceful relations and maintain them in human society. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." A close study of this principle will enable us to make the right application of it. We are to understand that whatever we could rightly or reasonably wish another to do for us, our places being exchanged, is what we must do for him. We must deal with our children, not altogether as we would wish were we in the place of the children and they in the place of parents, but as we could rightly wish were the places exchanged. This seems to be the proper limitation or application of the principle.

II. Warnings Against False Prophets (Verse 15)

In the goodness and wisdom of God we are warned against false teachers who come "in sheep's clothing, but inwardly are ravening wolves." There are many false guides who offer their services to all who will accept. Many religious leaders masquerade under the name of Christian leadership, when they are nothing else than false prophets. In appearance, in speech, and in smooth conduct they seem innocent enough, but they are like wolves dressed in the fleeces of sheep. Their real purpose is selfish and destructive. We need to learn them and avoid them.

"Beware of false prophets." A prophet is one who not only foretells future events, but one who also teaches. A true prophet teaches the truth and "speaketh unto men edification, and exhortation, and consolation." (1 Cor. 14: 3.) A false prophet is a false teacher. There have been false prophets in the world ever since Satan beguiled Eve. The Bible speaks of false gods, false Christs, false apostles, false prophets, false teachers, false brethren, false witnesses, and false accusers. Let us beware of all such. False teachers assume the garb of humility, friendship, and good will. They appear as meek and as harmless as sheep, "but inwardly are ravening wolves." They make "a show of wisdom in will worship, and humility." (Col. 2: 23.) Nothing can describe false teachers better than the word of God. Read carefully Rom. 16: 17, 18. "By their smooth and fair speech they beguile the hearts of the innocent." They "fashion themselves as ministers of righteousness" and "into apostles of Christ," but are "false apostles" and "deceitful workers." (2 Cor. 11: 13-15.) This warning against "false prophets" is most solemn and instructive, because it comes from God. It should be seriously received, because it involves the salvation of our souls. There never was a time when it was more greatly needed than now.

III. The Test and Destiny of False Guides (Verses 16-23)

"By their fruits ye shall know them." "Their fruits" is disobedience to God. Good fruit comes from a good tree; evil fruit, from an evil tree. The failure to bear good fruit is condemned as the bearing of bad fruit. Both conditions lead to certain destruction. When God sent prophets of old to speak by his authority to the people, he confirmed what they did by miracles. (See Ex. 4: 27-31; John 3: 2; 5: 36; 20: 30, 31; Heb. 2: 4.) Then, when a prophet could perform no miracles to show that God spoke through him, people knew that he was a false prophet. Oftentimes in the days of miracles God permitted false prophets to perform some signs and wonders, as in the case of the magicians of Egypt (Ex. 7: 11, 12, 22; 8: 7); but God's power and the superiority of his prophets over false prophets were always manifested (Ex. 8: 18, 19).

Today many people make great pretensions to spiritual power and claim to be under the influence and guidance of the Holy Spirit, and some even claim to have been baptized in the Spirit time and again. How can we tell whether these claims are true or false? We can test them by the standard of God's word. He says: "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. . . . We [apostles] are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error." (1 John 4: 1-6.) "He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God." (John 8: 47.) Any one who would lead people to disobey God and would change God's ordinances and commandments is not filled with God's Spirit and cannot be under his guidance. God's test is that a tree is known by its fruits. We learn that there are many grapes and figs, thorns and thistles in Palestine, and these furnished Jesus this most impressive illustration. As every good tree brings forth good fruit and cannot bring forth evil fruit, so false prophets cannot produce the fruit of obedience to God, and true prophets always produce such fruit. Like trees, men and systems are known by their fruits. Christianity is known by its fruits, which proves it to be of God.

Jesus shows the inconsistency and destiny of all who would call him "Lord" while they decline to obey him as Lord. "They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Tit. 1: 16.) Many will claim at the judgment before God and the angels and all the resurrected world since Adam that they prophesied, cast out demons, and did "many mighty works" by the name of Jesus. These false prophets will do the same, but Jesus will say to them: "I never knew you: depart from me, ye that work iniquity." Men may live deceived, die deceived, and meet God in judgment deceived. This is a fearful thing. All should be sure that they are not under the influence of false teachers and false doctrines.

IV. Two Classes of Hearers (Verses 24-27)

There are two classes of hearers mentioned by the Savior in the conclusion of the sermon. Every one who hears and does the "words"

of Jesus, builds "upon the rock," or does God's will, will be saved. Every one who hears "these words" of Jesus, but "doeth them not," will be lost. The two classes are the hearers who obey and the hearers who disobey. The first class, the ones who hear and do God's will, are likened unto the man "who built his house upon the rock." He was a wise man. But the other class are "likened unto a foolish man, who built his house upon the sand." These pairs of words describe the two classes of hearers—those who do the will of God and those who do it not, "a wise man" and "a foolish man," the one who builds "his house upon the rock" and the one who builds "his house upon the sand."

In these final words of instruction Jesus sets forth the absolute necessity of hearing and of doing his words, of accepting and obeying his royal commands. Jesus draws the picture of the two builders, one founding his house upon the rock, the other building upon the sand. In the time of storm and flood one house stands firm, and the other falls in complete ruin. So it will be in the time of testing and of judgment. They who truly obey Christ will be saved, while those who only hear, but do not obey, will be lost. The two destinies are here implied. The destiny of those who hear and do the will of God is heaven, while the destiny of those who hear it and do it not is perdition.

PRACTICAL SUGGESTIONS

1. The "Iron Rule" is the rule of might and force. The motto seems to be that "might makes right." The "Silver Rule" is a little better than the "Iron Rule." It is the rule of reciprocity—that is, I will do to you just what you do to me. The "Golden Rule" rises far above the other two and brings the greatest happiness and joy to society.

2. He who encourages a false prophet or a false teacher becomes a party to error. To support a man in teaching error is to become guilty of teaching that error.

3. God's word is the standard by which we are to determine the falsity of religious systems and faith. Every claim of doctrine and tenet of faith should be tested by the word of God before it is accepted.

4. The "Sermon on the Mount" began with the Beatitudes and closes with the two classes of hearers. It began with blessings and closes with a condemnation of those who hear the word, but do not obey it.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What may the "Sermon on the Mount" be called?
How is it related to Christianity?
Give the nine subdivisions of the entire sermon?

The Golden Rule

Why is it called "the Golden Rule?"
What does it express?
How has it been expressed by others?
How will it adjust all difficulties?
What can you say of its universality?
How may it be applied to different groups?
State the Golden Rule as given by Jesus.
What limitation may it have?

Warnings Against False Prophets

Against what are we warned?
How are false prophets clothed?

What is the purpose of the false prophet?
Who is a prophet?
Who is a false prophet?
Name the different false things mentioned?
How do false prophets deceive?
What other name may be given to them?
What can you say of the warning against false prophets?
Name some false prophets now?

The Test and Destiny of False Guides

How are false prophets to be known?
How is a tree known?
What was the test of true prophets?
What was the test of false prophets?
What may be said of those who claim miraculous power today?
What will a true teacher do?
Why cannot false prophets bear good fruit?
What is the destiny of false prophets?
In what is there inconsistency seen?
How may people live deceived?
How may they die deceived?
How may they meet God in judgment deceived?

Two Classes of Hearers

Who constitute the first class of hearers?
What is it to hear the words of Jesus and do them?
Who constitute the second class of hearers?
Name the three pairs of words which describe the two classes?
How does the "Sermon on the Mount" close?
With what did it begin?

Practical Suggestions

Define the "Iron Rule."
Define the "Silver Rule."
Repeat the "Golden Rule."
How may one become a party to false teaching?
What is the standard by which to test doctrines?
What condemnation is there upon hearers only?

How pleasant, how divinely fair,
O Lord of hosts, thy dwellings are!
With long desire my spirit faints
To meet the assemblies of the saints.

Blest are the saints that sit on high,
Around thy throne of majesty;
Thy brightest glories shine above,
And all their work is praise and love.

Blest are the souls that find a place
Within the temple of thy grace;
Here they behold thy gentler rays,
And seek thy face and learn thy praise.

Cheerful they walk with growing strength,
Till all shall meet in heaven at length;
Till all before thy face appear,
And join in nobler worship there.

—*Isaac Watts.*

Lesson VII—February 16, 1930

JESUS HEALING AND HELPING

Matt. 9: 1-13.

1 And he entered into a boat, and crossed over, and came into his own city.
2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.
3 And behold, certain of the scribes said within themselves, This man blasphemeth.
4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
5 For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?
6 But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.
7 And he arose, and departed to his house.
8 But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.
9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.
10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.
11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners?
12 But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.
13 But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

GOLDEN TEXT.—*"Himself took our infirmities, and bare our diseases."* (Matt. 8: 17.)

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

PLACE.—A private house in Capernaum.

PERSONS.—Jesus, the paralytic, those who bore him, and the audience.

DEVOTIONAL READING.—Isa. 35: 3-10.

DAILY BIBLE READINGS.—

February 10.	M.	The Centurion's Servant Healed. (Matt. 8: 5-13.)
February 11.	T.	Healing Body and Soul. (Matt. 9: 1-13.)
February 12.	W.	Feeding the Hungry. (Mark 8: 1-10.)
February 13.	T.	Healing the Blind. (Luke 18: 35-43.)
February 14.	F.	Helping the Sorrowing. (John 11: 33-44.)
February 15.	S.	Helping the Perplexed. (Luke 24: 13-27.)
February 16.	S.	The Joys of the Redeemed. (Isa. 35: 3-10.)

LESSON ANALYSIS.—

Introductory.

I. The Paralytic Healed. (Verses 1, 2.)

II. Jesus' Critics. (Verses 3-8.)

III. Matthew, the Publican. (Verse 9.)

IV. Jesus, the Friend of Publicans and Sinners. (Verses 10-13.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The eighth chapter of Matthew comes between the last lesson and the present lesson. In that chapter we have a record of Jesus' commending the centurion, curing Peter's mother-in-law, and stilling the tempest. Jesus had shown that he was able to drive out unclean spirits and to heal all manner of disease. His fame had spread abroad, and there was much excitement throughout Galilee caused by the miracles which Jesus had wrought. It is natural to suppose that the people would be very much excited over the wonderful deeds which had been done in their midst. Many looked upon Jesus as a wonder-working man who had power to do great things. It seems that they did not connect the fact that he could work miracles with his claim that he was the Son of God. They did not have faith in him as the Son of God. Many today regard Jesus as a good man, a perfect man in moral teachings; but they do not ascribe to him the highest honor that he is divine, the Son of God. Again, many followed him for selfish reasons. They wanted to be healed of their diseases, but were not anxious to become material for his kingdom. Many today make a profession of Christianity for selfish reasons.

EXPOSITORY NOTES

I. The Paralytic Healed (Verses 1, 2)

Jesus had been across on the eastern shore of the Sea of Galilee and had now returned to the western shore. He "came into his own city." This was Capernaum, which was located on the northwestern coast of the sea. Luke says: "And as Jesus returned, the multitude welcomed him; for they were all waiting for him." (Luke 8: 40.) As soon as it was known that Jesus had returned and 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." (Mark 2: 2.) 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," who had "come out of every village of Galilee and Judea and Jerusalem." (Luke 5: 17.) Many who were diseased and were able to come came to be cured. Others who were not able were brought by their friends to be healed of Jesus. Among this number was "a man sick of the palsy, lying on a bed." His friends carried him on his bed into the presence of Jesus. When Jesus saw the man and saw the faith which they had in his power to heal, he said to the sick of the palsy: "Son, be of good cheer; thy sins are forgiven."

"Palsy" is a contraction of the word "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 on his bed to Jesus. When they approached, they could not reach Jesus. "They could not come nigh unto him for the crowd." (Mark 2: 4.) The street about the door was full, and they could not reach the door; so they ascended the outside stairs to the roof and broke it up and let down the sick man on his bed in the midst of the crowd before Jesus. (Luke 5: 19.) The one important thing with them was to reach Jesus. Their faith was

seen in their great efforts to get into his presence. They overcame all difficulties in order to do this. In preparing to heal the sick man, Jesus said in the presence of all: "Thy sins are forgiven." The paralytic was not only suffering from physical pain, but was also afflicted with the terrible malady of sin. The dreadful disease which he had may have been the result of sin. Jesus looked upon the deeper needs of the poor man when he spoke to him.

II. Jesus' Critics (Verses 3-8)

When Jesus said, "Thy sins are forgiven," "behold, certain of the scribes said within themselves, This man blasphemeth." They were not bold enough to make the accusation publicly, but only did so in the secrecy of their own thoughts. "Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" Jesus read their hearts. He knew the thoughts, intentions, and purposes of their hearts. His critics reasoned well. They said that he was a blasphemer. They based their conclusion upon the fact that any one who claimed to forgive sins, but could not, was a blasphemer. They reasoned well again, for Jesus was either the Son of God or a blasphemer. They did not believe him to be the Son of God; hence the accusation that he was a blasphemer. Jesus did not and cannot occupy any middle position.

Jesus must have astonished his critics when he said to them: "Which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?" They did not answer his question, because they could not; so Jesus continued and said: "But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house." The sick man immediately "arose, and departed to his house." The multitude were astonished and "glorified God" because of what they had seen and heard. Jesus here gave proof of his divinity. He did this, first, by reading the thoughts of his enemies, and, secondly, by curing the sufferer of his disease. It was not in the power of mere man to pardon sin or to heal instantly one sick of the palsy. He who could perform the latter had the right to do the former. They could not see whether the sins were forgiven, but they could see the man who was prostrate with the disease arise and walk. Jesus combined the two. The authority and power by which he did that which they could see could be used to do that which they could not see—namely, forgive sins.

The effect of this miracle on the multitudes was mingled fear and joy. They feared as they found themselves in the presence of a divine King who had such wonder-working power, but they rejoiced that he possessed the right and the authority to grant forgiveness of sins and to heal their diseases. The fear of all who submit to the will of God faithfully passes into gratitude and praise. Nothing like this had been seen before; hence they admitted that they "never saw it on this fashion." (Mark 2: 12.) They "glorified God"—that is, they gave him the praise and honor of healing the paralytic. Yet how soon this applauding multitude is to turn from Jesus and see him crucified, if not to help to do it, for they did not become his disciples!

III. Matthew, the Publican (Verse 9)

Jesus passed from the crowd on his way, and "he saw a man, called Matthew, sitting at the place of toll." Matthew is generally known as

"Matthew, the publican." Jesus said to him: "Follow me." This was Matthew's call to be a disciple and an apostle. Matthew obeyed promptly "and followed him." It was very commendable in Matthew to follow the Savior at once. It shows his faith and willingness to sacrifice. Matthew had a good business, but he was willing to leave it all to follow Jesus.

A "publican" is a taxgatherer for the Roman government. At this time the Jewish nation was under the control of the Roman government. Rome often levied heavy tribute, or taxes, upon its provinces, and especially upon nations which it did not like. The publicans originally contracted for the privilege of collecting taxes in a territory. These rights were sometimes sold at public auction to the highest bidder, who in turn would sublet the privilege to another for a great profit. Sometimes joint stock companies were formed. These companies would pay the Roman government a sum of money for the taxes and then would exact more from the citizens than was right. Julius Cæsar abolished (47-44 B.C.) the control of the publicans in Judea. This made each citizen responsible for the taxes. In 6 A.D., when Judea became incorporated with Syria, the publicans were not employed, the government retaining direct control of taxation. The term "publican" was applied at that time to all taxgatherers.

The Jews were bitterly opposed to paying taxes to a foreign government, yet they had to do it. They were a liberty-loving people, with a proud history, and frequently rebelled against paying taxes. One of the worst things that a Jew could do was to agree to gather taxes off his own people for a foreign nation. Such conduct on the part of a Jew rendered him a social outcast from his people. Jews classed publicans with sinners; but Jesus, who could cleanse the leper and heal the paralytic, evidently was able to transform a despised publican into an apostle and an evangelist. Matthew, the publican, became an apostle and wrote the book of the New Testament which bears his name.

IV. Jesus, the Friend of Publicans and Sinners (Verses 10-13)

"As he sat at meat in the house" his critics observed him. From Mark and Luke we learn that this was the house of Matthew, the publican. Luke says: "After these things he went forth, and beheld a publican, named Levi. . . . And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with him." (Luke 5: 27-29.) The enemies of Jesus were ever ready to complain and criticize him. They complained that he ate with publicans and sinners. Jesus knew their hearts before they expressed themselves. The Pharisees said to his disciples: "Why eateth your Teacher with the publicans and sinners?" They were too cowardly to speak to Jesus about it, but criticized him to his disciples. They were like many today who will not face you, but will criticize you to others behind your back. This gave Jesus an occasion to utter one of his most suggestive sayings. He said: "They that are whole have no need of a physician, but they that are sick." Here Jesus asserts his absolute power to give moral healing. He implies that if the Pharisees were morally sound, as they professed, then

they should not begrudge his going to the morally sick, as they regarded the publicans to be.

Jesus does not imply by this that the Pharisees were morally sound. He only reasoned from their own claim—that is, their estimate of themselves. They really deserved a severe rebuke, and Jesus gave it. Jesus quotes from the Old Testament and says: "I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners." This quotation is found in Hos. 6: 6. A sacrifice might be a mere external form, for the thing which counts in the sight of God is a right heart. The Pharisees were formally right in their avoidance of sinners, but they showed their evil hearts by their lack of sympathy and by their enmity against Christ. Jesus added to the quotation: "I came not to call the righteous, but sinners." He does not mean to affirm that the Pharisees were not sinners or that they belonged to the class of righteous people. He emphasizes the fact that his ministry is for sinners. Not only is his ministry for sinners, but for such sinners as realize that they are sinners.

PRACTICAL SUGGESTIONS

1. Jesus, as the Son of God, demonstrated his power over the diseases of the body, maladies of the mind, and spiritual conditions of the soul. His miracles are found in the physical, moral, and spiritual realm.

2. It seems strange that Jesus would have enemies upon earth. He never did any one any harm, but always blessed all who would let him.

3. There are two kinds of critics—those who give helpful, constructive criticism, and those who give destructive criticism. The latter class do not desire to help any one.

4. Jesus called Matthew, the publican, to be his disciple and an apostle. He did not call his apostles from the self-righteous class. Jesus cannot use in his service today the self-righteous.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What may be found in Matt. 8?
What about the fame of Jesus?
Over what were the people excited?
How did some of them regard Jesus?
How do some people regard him today?
Why will this estimate of him not please God?

The Paralytic Healed

Where had Jesus been?
To what place did he come?
Who followed him?
Describe the crowd.
Who was brought to him?
How was this sick man brought?
What was his disease?
Why could they not bring him to Jesus?
How did they finally bring him into Jesus' presence?
What did Jesus see?
What did he say to the sick man?
What need did Jesus see?

Jesus' Critics

What did the scribes say "within themselves?"
Why did they not express themselves?
What did Jesus know?
How did they reason?
If Jesus were not what he claimed, what would he be?
How did Jesus answer their criticisms?
How did Jesus show his divinity here?
What was the force of this miracle on the people?
How did they glorify God?

Matthew, the Publican

Whom did Jesus see on the way?
What is Matthew generally called?
How did he show his faith?
What is a "publican?"
How did publicans handle the taxes?
Who abolished this system in Rome?
Why were the Jews opposed to paying taxes to Rome?
How did the Jews regard one who would gather taxes for Rome?
With what other class were publicans put?
What could Jesus do with the publicans?
What did Matthew become?

Jesus, the Friend of Publicans and Sinners

Who gave Jesus a feast?
Who were at the table with him?
Who criticized him?
How did Jesus answer his critics?
What did this mean?

Practical Suggestions

How did Jesus demonstrate his power?
Why should a good man have enemies?
What two classes of critics are there?
To which class should we belong?
Why did not Jesus call his apostles from the self-righteous?

Jesus, the sinner's friend, to thee,
Lost and undone, for aid I flee,
Weary of earth, myself, and sin;
Open thine arms and take me in.

Pity and heal my sin-sick soul;
'Tis thou alone canst make me whole;
Dark, till in me thine image shine,
And lost I am till thou art mine.

At last I own it cannot be
That I should fit myself for thee.
Here, then, to thee I all resign;
Thine is the work, and only thine.

What shall I say thy grace to move?
Lord, I am sin, but thou art love.
I give up every plea beside;
Lord, I am lost, but thou hast died.

—*Charles Wesley.*

Lesson VIII—February 23, 1930

THE TWELVE SENT FORTH

Matt. 9: 35 to 10: 8, 40-42.

35 And 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.

36 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.

37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thaddæus;

4 Simon the Cananæan, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

. . . . . .

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

GOLDEN TEXT.—*"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."* (Matt. 9: 37, 38.)

TIME.—Last of A.D. 28 and first of A.D. 29.

PLACE.—Galilee.

PERSONS.—Jesus and the twelve.

DEVOTIONAL READING.—Isa. 52: 7-12.

DAILY BIBLE READINGS.—

February 17. M. Choosing the Twelve. (Matt. 10: 1-4.)
February 18. T. The Twelve Commissioned. (Matt. 10: 5-15.)
February 19. W. The Twelve Cautioned. (Matt. 10: 16-23.)
February 20. T. The Twelve Encouraged. (Matt. 10: 24-33.)
February 21. F. The Twelve Instructed. (Luke 9: 49-56.)
February 22. S. The Great Commission. (Matt. 28: 16-20.)
February 23. S. Heralds of Salvation. (Isa. 52: 7-12.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Great Harvest and Few Laborers. (Matt. 9: 35-38.)

II. The Names of the Twelve. (Matt. 10: 1-4.)

III. Their Limited Commission. (Verses 5-8.)

IV. How to Receive Christ. (Verses 40-42.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Jesus spent a very busy life while on earth. He was never idle. He seldom found time even to rest. His life was crowded with events and teaching. He had so much to do and such a short time in which to do it that he worked night and day. His miracles drew large crowds after him, and he seldom could extricate himself from the jar and jostle of the multitude. Jesus had worked for some time in teaching in a general way all who would lend him their ears and hearts. Some were anxious to learn at first, but when they saw the sacrifice that they would have to make to become his disciples they were slow to give up all and follow him; others started out enthusiastically to follow him, but when the leaders and others began to persecute Jesus and his followers they turned away from him.

In the wisdom of God, Jesus now selected a small group and began to train this group. He could accomplish more good by training well a small group and sending them forth to teach than he could by teaching the multitudes. This was the divine plan, and, therefore, the right way. So we have the present lesson.

EXPOSITORY NOTES

I. Great Harvest and Few Laborers (Matt. 9: 35-38)

Jesus traveled over Judea and Galilee and went into all the synagogues "preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness." To see so many afflicted in body touched the heart of our Master with pity and compassion, but to see so many sin-sick souls who needed the "Great Physician," yet would not receive him, deeply grieved him. "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. The pretended shepherds of the people, the scribes and Pharisees, instead of feeding them and preparing 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.

Jesus draws a very vivid picture of the condition of the great crowds and multitudes which were thronging about him. He saw their physical needs and their deeper spiritual needs. He saw the great work that was necessary for the preparation of citizenship in his kingdom. He

saw that "they were distressed"—that is, they were harassed by cares, doubts, and fears. He saw that they were "scattered"—that is, downcast and hopeless. They were "as sheep not having a shepherd"—that is, they were in need of a guide, protector, and leader. They were perplexed and knew not which way to turn. They were hungry and knew not how the longings of their souls could be satisfied. No wonder he was "moved with compassion for them." Jesus very aptly compares them in their bewildered state to a flock of sheep which had no shepherd, but were scattered over the hills, down in the vale, and upon the mountain. His compassion for them moved him to provide for their relief by appointing his apostles to assist him in the great work which he was doing.

II. The Names of the Twelve (Matt. 10: 1-4)

Jesus had had these disciples with him all along through his ministry thus far. They had been following him and listening to his teachings, but he now "called unto him his twelve disciples." He gave them authority to go out and represent him and to teach or preach "the gospel of the kingdom." They were to have authority over all manner of disease to confirm the fact that they were sent out by him. They could confirm their teachings by working miracles as Jesus had done. The miracles which they would perform would serve as credentials of their commission. Their work was a work of mercy and was done by the grace of God.

The names of the twelve apostles are arranged in three groups of four names each. These same groups and in the same order appear in all the lists recorded by the different writers of the New Testament. Some think that these groups are arranged in accordance with the comparative intimacy with Christ which the different apostles enjoyed. At least, it is certain that the four first named were the most intimate companions and the most trusted messengers of Jesus. The groups are as follows: (1) Peter, Andrew, James, and John; (2) Philip, Bartholomew, Thomas, and Matthew; (3) James, Thaddeus, Simon, and Judas Iscariot. Peter is always mentioned first, and closely associated with him is Andrew, his brother, with the two brothers, James and John.

(1) Simon Peter. His name means "a stone." He was one of the first of the disciples to follow Jesus, and was intrusted with "the keys of the kingdom." He wrote two books of the New Testament, First and Second Peter.

(2) Andrew. This name means "manly." He was the brother of Peter, and had the honor of bringing his brother to Jesus.

(3) James. This name means the same as "Jacob," which means "supplanter." He was the son of Zebedee, and was put to death by Herod. (Acts 12: 1, 2.)

(4) John. This name means "grace of God." He was the brother of James, and wrote five books of the New Testament—the Gospel by John, and First, Second, and Third John, and the book of Revelation.

(5) Philip. The word means "warlike." He was also one of the earliest disciples of Christ. (John 1: 45.)

(6) Bartholomew. This name means "son of Talmai." Many think

that he is the same as "Nathanael." The Bible records very little of him.

(7) Thomas. This name means "twin." He was also called "Didymus." He has been called "doubting Thomas." Very little is known of his labors.

(8) Matthew. This name means "gift of Jehovah." He is designated as "Matthew, the publican," and also "Levi." He wrote the book of the New Testament that bears his name.

(9) James the son of Alpheus. He is sometimes called "James the less" to distinguish him from James the brother of John. He is also called "the Lord's brother." It is thought that he wrote the book of James in the New Testament.

(10) Thaddeus. This name means "man of heart." He is the same as Judas or Jude. (Luke 6: 16; Acts 1: 13.) The Bible records nothing of his apostolic labors.

(11) Simon, the Canaanite. Simon is also called "Zelotes," which means "zealous." We have no record of his labors as an apostle.

(12) Judas Iscariot. The word "Judas" means "praise," the same as "Jude" and "Judah." "Iscariot" perhaps comes from the name "Kerioth," a place in Judea. He is always designated as the one who betrayed Jesus.

III. Their Limited Commission (Verses 5-8)

After Jesus had selected the twelve apostles, he sent them out to preach "the gospel of the kingdom." On this mission they were not to go "into any way of the Gentiles" or "into any city of the Samaritans," but they were to "go rather to the lost sheep of the house of Israel." The "Samaritans" were the inhabitants of Samaria. They were a mixed race who sprang from the few Jews who remained in Palestine when the children of Israel were carried into Babylonian captivity. The few Jews that were left mixed with the Gentiles, and from this mixture came the Samaritans. The Jews had no dealings with the Samaritans. (John 4: 9.)

This is what has been called "the limited commission" to the apostles. Later they were given the universal commission and were to preach the gospel to the "whole creation." (Mark 16: 15, 16.) The preparatory work of the kingdom was still in progress, and the prepared material was to come from among the Jews; hence the apostles now were to go only to "the lost sheep of the house of Israel"—that is, to the lost Jews. The new covenant, which was to include the Gentiles, had not yet been sealed by the blood of Jesus. (See Heb. 8: 8-13; 9, especially verses 15-24.) All this took place after the shedding of Christ's blood and after 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. The law was "the middle wall of partition" between the Jews and Gentiles.

As they went out among the Jews they were to "preach, saying, The kingdom of heaven is at hand." They had power to "heal the sick, raise the dead, cleanse the lepers, cast out demons." Jesus had freely given them this power, and they were to give it as freely to others in

confirming their preaching. They were to preach fully and freely the message. They had received the good news of the near approach of the kingdom, and they were to pass it on to others.

IV. How to Receive Christ (Verses 40-42)

The final words of this commission which Jesus gave his disciples are found in these verses. Much encouragement is also embodied in them. He had assured them of protection by the Father. He now declares that they will find some sympathy among those who receive them. He forms a chain with at least three links in it. Those who receive the apostles receive Christ, and those who receive Christ receive God. The encouragement is that those who receive a prophet or teacher as such "shall receive a prophet's reward." Those who receive a righteous man "shall receive a righteous man's reward." This is encouragement not only to the apostles, but also to those who hear and receive the apostles. To hear the words of the apostles was to hear the words of Christ, and to hear his words was to hear God. This is the way that people hear and receive Christ today. Those who read the New Testament and obey its teaching are reading the words of God and obeying the will of God. A further encouragement is that, whatsoever they do, great or small, they "shall in no wise lose" their reward. To reject now the teaching of the Bible is to reject the word of God and to destroy the will of God. To reject the teaching of the apostles today is to reject the Holy Spirit, Christ, and God.

PRACTICAL SUGGESTIONS

1. There has always been a need for good men on the earth. There will always be a need for them. There is always work to be done in the name of Christ. It matters not where one may go or with whom one may be, there is work to do.

2. There is still a dearth of preachers. There have never been enough of the right kind, but there have always been too many of the wrong kind.

3. To receive a man of God is to have a share with him in the good work that he is doing. It is a good work to help and encourage all good work.

4. Jesus selected twelve apostles and sent them out to do public work. There is much work that is not public. The work that is done in quietness and in seclusion is as important as the public work.

5. It is a fearful thing to reject any part of the word of God. When one rejects even a part of the word of God, he is rejecting God.

6. The doing of the very smallest kindness to the very humblest disciple because he is a disciple shall not fail of a reward.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What can we say of Jesus' life on earth?
Why was he so busy?
What was his first method of teaching?
How does he now plan to change it?

Great Harvest and Few Laborers

Into what countries did Jesus go?
What did he preach?
What did he do?
At what was he grieved?
How does he compare the multitude?
Who were their pretended leaders?
How does he plan to help them?
He made provisions for what needs?
How were the people distressed?
How was Jesus affected by this condition?
To what does Jesus compare them?

The Names of the Twelve

How long had these been his disciples?
Over what did he give them authority?
Why were they given this authority?
Name the twelve apostles.
Name them by their groups.
Give something about each of the apostles.
Which of them wrote parts of the New Testament?

Their Limited Commission

Where did Jesus send his apostles?
What were they to preach?
Who were the Samaritans?
How did the Jews regard them?
Why is this commission called the "limited commission?"
Why were they restricted only to the Jews?
When were the Gentiles to be taken into the covenant?
Under what law did Jesus and the apostles work at this time?
What power was given unto them?
How were they to give to others?

How to Receive Christ

What can you say of the final words of this commission?
What protection did they have?
What was it to receive the apostles?
What were the three links in the chain?
How can people receive Christ today?
How can they reject Christ today?
How can they obey Christ today?
How can they disobey Christ now?

Practical Suggestions

What about the need of good men?
Where may work be done?
How can there be enough preachers?
How may we get rid of the wrong kind?
How may we share in all good work?
What two kinds of work are there to do?
What shall have a reward?

Lord of the living harvest
  That whitens o'er the plain,
Where angels soon shall gather
  Their sheaves of golden grain,
Accept these hands to labor,
  These hearts to trust and love,
And deign with them to hasten
  Thy kingdom from above.

As laborers in thy vineyard,
  Send us, O Christ, to be
Content to bear the burden
  Of weary days for thee.
We ask no other wages
  When thou shalt call us home
But to have shared the travail
  Which makes thy kingdom come.

—*J. S. B. Monsell.*

Lesson IX—March 2, 1930

JESUS TEACHING ABOUT HIMSELF

Matt. 11: 2-6, 25-30.

2 Now when John heard in the prison the works of the Christ, he sent by his disciples
3 And said unto him, Art thou he that cometh, or look we for another?
4 And Jesus answered and said unto them, Go and tell John the things which ye hear and see:
5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.
6 And blessed is he, whosoever shall find no occasion of stumbling in me.

. . . . . .

25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:
26 Yea, Father, for so it was well-pleasing in thy sight.
27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the son willeth to reveal *him*.
28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.
29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
30 For my yoke is easy, and my burden is light.

GOLDEN TEXT.—*"Come unto me, all ye that labor and are heavy laden, and I will give you rest."* (Matt. 11: 28.)

TIME.—A.D. 28.

PLACE.—Somewhere in Galilee.

PERSONS.—John the Baptist and two of his disciples, Jesus, and the multitudes.

DEVOTIONAL READING.—Isa. 61: 1-10.

DAILY BIBLE READINGS.—

February 24.	M.	Divine Credentials. (Matt. 11: 1-6.)
February 25.	T.	The Divine Sonship of Jesus. (Matt. 11: 25-30.)
February 26.	W.	The Lord of the Sabbath. (Matt. 12: 1-8.)
February 27.	T.	Peter's Testimony. (Matt. 16: 13-20.)
February 28.	F.	Nathanael's Testimony. (John 1: 43-51.)
March 1.	S.	Jesus' Oneness with the Father. (John 14: 1-11.)
March 2.	S.	Jesus the Messiah Forecast. (Isa. 61: 1-9.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. John the Baptist's Question. (Verses 2, 3.)

II. Jesus' Answer. (Verses 4-6.)

III. A Prayer of Thanksgiving. (Verses 25-27.)

IV. The Great Invitation. (28-30.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

John the Baptist was the forerunner of Christ. He began his ministry about six months before Jesus was baptized. His mission was to make ready a people prepared for Christ and to point him out or bear witness of him. He did this soon after the baptism of Jesus. John was in prison at this time, and had been for several months. (Matt. 4: 12.) He was imprisoned by Herod Antipas, tetrarch of Galilee (Luke 3: 1), because he reproved Herod "for Herodias his brother's wife, and for all the evil things which Herod had done." He "added this also to them all, that he shut up John in prison." (Luke 3: 19, 20.) Josephus, in his brief account of this tragedy, says that John was in the Castle of Macherus. ("Antiquities of the Jews," Book 18, Chapter 5, Sections 1, 2.) This castle was eight or nine miles east of the northern end of the Dead Sea. "It was a very strong fortress and an almost inaccessible mountain, built originally by Hyrcanus and afterwards greatly strengthened and enlarged by Herod. Canon Tristram found among the ruins two dungeons cut in the rock, one of which he thinks was certainly the prison of John the Baptist. The strength of the castle and its siege by the Roman general, Brassus, are fully described by Josephus." (McGarvey's "Lands of the Bible," page 371.) This prison was not far from the place in the Jordan where John baptized. His disciples could visit him in prison. Some of John's disciples still clung to him, and in respect and love visited him in his lonely confinement.

EXPOSITORY NOTES

I. John the Baptist's Question (Verses 2, 3)

Having heard of the wonderful works of Jesus, John sent two of his disciples (Luke 7: 19) to Jesus with this most important question: "Art thou he that cometh, or look we for another?" The one to come was the Messiah. The people were in great expectation of the coming of Christ. Some thought John was he. (Luke 3: 15.) The Jewish authorities sent a delegation to John to know if he was the Christ, or "that prophet." (John 1: 19-27.) Some said of Jesus: "This is of a truth the prophet that cometh into the world." (John 6: 14.) The Scriptures were full of prophecies of the coming of Christ. Now John wants to know of Jesus if he is that one. So long in prison, doubts arose in his mind as to whether Jesus was the Messiah or not. He himself predicted the coming of Christ (Matt. 3: 11, 12), prepared a people to receive him, baptized him when he did come, saw the Spirit descend upon him, heard God's acknowledgment of him, time and again bore testimony of him, and pointed him out as the Lamb of God who takes away the sin of the world (John 1: 15-37). This testimony was clear. There has been much discussion as to why John asked this question of Jesus after he had borne such testimony concerning him. John, like many others, had a misconception of the nature of Christ's kingdom. The least in this kingdom is greater than John, knowing more about its true nature and mission and enjoying greater privileges.

John bears his imprisonment as only those who suffer for righteousness' sake can; but since Jesus does not assume the authority and enter

upon the work of an earthly king, he wonders if he is really the one to come. The prophets of old who foretold the coming of Christ did not understand all the Spirit said through them (1 Pet. 1: 10-12); neither did John comprehend all the Spirit said through him. He had confidence in Christ, and seemed perfectly willing to accept his answer to this question. Some think John sent the disciples to Jesus with this question for their own satisfaction and not for his own. In the presence of these messengers Jesus performed many miracles and healed many diseases.

II. Jesus' Answer (Verses 4-6)

Jesus' answer to John's question was indirect, yet it was clear and emphatic. "Actions speak louder than words." Jesus said to them: "Go and tell John the things which ye hear and see." The prophets had foretold that the Messiah would do these things. (See Isa. 35: 3-6; 61: 1-3; Luke 4: 18-21.) John had heard before of the wonderful works of Jesus. Jesus now would have him turn again to these prophecies and remember that they are fulfilled in himself. This proved him to be the Messiah, "the one to come." As many said on another occasion: "When the Christ shall come, will he do more signs than those which this man hath done?" (John 7: 31.) In calling John's attention to his work as evidence that he is the Christ, Jesus reaches the climax when he says indirectly the works which were being done proclaimed him to be the Messiah. Jesus enumerates the following miracles: (1) The blind receive their sight, (2) the lame walk, (3) the lepers are cleansed, (4) the deaf hear, (5) the dead are raised, (6) "and the poor have good tidings preached to them." Jesus reached the climax when he said that the poor have the gospel preached to them. It is so unlike the wicked world to bless the poor, so unlike the self-righteous Pharisees and proud Jewish teachers to preach to them, that this is proof supreme that Jesus is the Messiah. The proud and haughty, self-righteous teachers of the world ignore the poor, but God has chosen "them that are poor as to the world to be rich in faith, and heirs to the kingdom which he promised to them that love him." (James 2: 5.) Jesus did not upbraid John for asking this question, but sent evidence of his Messiahship in order to refresh John's memory and gave the additional encouragement that "blessed is he, whosoever shall find no occasion of stumbling in me." This was an exhortation to John to trust Jesus still and all things would come out just right.

III. A Prayer of Thanksgiving (Verses 25-27)

"At that season," just after upbraiding the impenitent cities in verses 20-24, Jesus offered the prayer that is here recorded. Jesus addressed God as: "O Father, Lord of heaven and earth." We are God's children by adoption, but Jesus is his only begotten Son, "full of grace and truth." (John 1: 14.) Unto none of the angels did God say: "Thou art my Son, this day have I begotten thee." (See Heb. 1.) So Jesus addressed God as "Father." He did this on other occasions. (John 11: 41; 12: 28; 17: 1; Luke 23: 34.) Through him we are permitted likewise to address God as "Our Father." God is "the

Lord of heaven and earth," because he rules in his vast universe; yet he dwells with the humble and poor. Jesus thanks God that, while the proud and worldly-wise rejected him, the humble and poor in spirit received him. By "babes" he meant the humble, the simple in manner, the docile, the poor in spirit, and those who feel their dependence upon God and who rely upon him for guidance. Such are ready to believe the truth and to follow Jesus, because their hearts are not filled with the vanity, pride, ambition, and cares of this world. The gospel of Jesus is adapted to them. Jesus pronounced a blessing upon the poor in spirit. God has chosen the poor of this world to be rich in faith. The common people heard Jesus gladly.

"The wise and understanding" are the worldly-wise, the self-sufficient, the self-righteous, and those who do not realize their need of God's guidance. God has so arranged it that men must turn from human wisdom, vainglory, and worldly ambition and depend upon him for guidance in order to receive the truth and be saved. "Not many wise after the flesh, not many mighty, not many noble" (1 Cor. 1: 26) become Christians. The simple gospel and the self-sacrificing life of Jesus are foolishness to them. They could be saved if their worldly wisdom and self-sufficiency did not blind them to the simplicity of the gospel. All things pertaining to the salvation of the race have been delivered to Jesus. (See Matt. 28: 18; John 3: 35.) No one outside of revelation can know either God or Jesus. Jesus was with God when, in infinite wisdom and love, he purposed and planned the redemption of the race. God sent Jesus, and Jesus was willing to come. God knows the willingness, the fullness, and the completeness of Jesus; and Jesus knows the great love, purposes, and counsel of God. Jesus represents God on earth. "He that hath seen me hath seen the Father." He was in the Father, and the Father was in him. The Father, who dwelt in him, did the works which he did. (John 14: 5-11.) Jesus is a revelation of the Father. He alone can reveal him to men. Therefore, men must come to Jesus in order to learn the will of God.

IV. The Great Invitation (Verses 28-30)

This is a gracious invitation, and is based upon the fact that Jesus alone can reveal the will of God, and that the worldly-wise and self-righteous reject him, while the burdened and humble receive him. This is a universal invitation, as it invites "all" "that labor and are heavy laden." It includes Jew and Gentile, rich and poor, young and old, learned and unlearned. All are invited by the Savior. Under the galling yoke of Satan, heavy burdens of sin are placed upon his subjects. Sin lays upon people the burden of care, worry, toil, pain, sorrow, tears, and untold woe. Jesus promises rest from all this—soul rest, peace, and contentment. This is a most precious promise. Christ promises freedom from sin and liberty in Christ Jesus. The following points are implied in this invitation: (1) that man is separated from God, (2) that man must come to God, (3) that man has the ability to come, (4) that God is willing to receive him when he does come, (5) that God will bless him when he does come, (6) that he must come to God through Christ.

When people come to Christ, they must "take his yoke" upon them.

The yoke is a sign of submission and government. People must submit to Christ and learn of him, must become his disciples. Jesus is not haughty, proud, harsh, and cold, like the kings of earth or the Pharisees, who "bind heavy burdens and grievous to be borne" upon men; but he is gentle, meek, lowly, and easy to be approached. The rest is again promised to those who submit to him, and it is sure to come. The "yoke" of Jesus must be borne, but it is "easy;" and he must be served, but his "burden is light." His "yoke is easy" and his "burden is light," because he is served in love, and he requires no more of men than is for their good, both now and hereafter. Besides, he is "a present help in every time of need," and invites his disciples to cast all their care upon him, because he cares for them. (1 Pet. 5: 7.) In this invitation all of the motives of the gospel are included to induce people to repent and come to him.

PRACTICAL SUGGESTIONS

1. There are different purposes for asking questions. Some ask questions for information, some for instruction, and some to cast a doubt.

2. John's question was an appropriate question for every Jew to ask at that time; it is an appropriate question for Jews of to-day to ask—yea, every one may ask the same question today.

3. Jesus answered every true and honest question that came from a longing soul to know the truth—an answer to every question that pertains to the redemption of the souls of men.

4. Jesus prayed frequently to his Father and our Father. He seems to have lived in close touch and communion with God while he was on earth. We will become more like him as we spend more time in prayer.

5. We ought to be grateful for the invitation that Jesus has given. The wealth of heaven's love is included in this invitation. All who reject it reject all that the invitation includes.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Who was John the Baptist?
When did he cease his work?
Why was he put in prison?
Describe the prison.
Where was it located?
How do we know that John's disciples could visit him in prison?

John the Baptist's Question

What had John heard of Jesus?
What did he do?
What question did he ask Jesus?
Who else had asked this question?
Why did John ask this question?
How do we know that John did not understand the nature of Christ's kingdom?
Why do some think that John asked this question?
Did John have confidence in Jesus?

Jesus' Answer

What kind of an answer did Jesus give John?
What did they see?
What did they hear?
How did these things prove the divinity of Jesus?
Name the different things which they saw and heard.

What seems to be the climax?
What do the worldly-wise care for the poor?
What blessings did Jesus promise to John and others?

A Prayer of Thanksgiving

What time was this?
How did Jesus address God?
How is he our Father?
What can you say of angels?
How may we call God "Father?"
Over what does God rule?
Who are meant by "babes?"
Upon whom does Jesus pronounce a blessing?
Who are the "wise and understanding?"
How can people understand the gospel now?
What may we find in Christ?
How does Jesus represent God?

The Great Invitation

Upon what is this invitation based?
Why is it universal?
Who should accept it?
What is meant by "yoke?"
To whom does Christ promise rest?
Name the six points included in this invitation?
What must people do when they come to Christ?
What did the Pharisees do for the people?
How is the yoke of Christ "easy?"
How is his burden "light?"

Practical Suggestions

For what purposes may questions be asked?
Why is John's question appropriate today?
What questions does Jesus answer today?
Name some blessings of prayer.
Why should we be grateful for this invitation?

Prayer is the soul's sincere desire,
  Uttered or unexpressed;
The motion of a hidden fire
  That trembles in the breast.

Prayer is the burden of a sigh,
  The falling of a tear,
The upward glance of an eye,
  When none but God is near.

Prayer is the contrite sinner's voice,
  Returning from his ways;
While angels in their songs rejoice,
  And cry: "Behold, he prays!"

Prayer is the Christian's vital breath,
  The Christian's native air;
His watchword at the gates of death:
  He enters heaven with prayer.

—*James Montgomery.*

Lesson X—March 9, 1930

THE PARABLE OF THE SOWER

Matt. 13: 1-9, 18-23.

1 On that day went Jesus out of the house, and sat by the sea side.

2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach.

3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow;

4 And as he sowed, some *seeds* fell by the way side, and the birds came and devoured them:

5 And others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:

6 And when the sun was risen, they were scorched; and because they had no root, they withered away.

7 And others fell upon the thorns; and the thorns grew up and choked them:

8 And others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

9 He that hath ears, let him hear.

. . . . . .

18 Hear then ye the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.

20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it;

21 Yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.

22 And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

GOLDEN TEXT.—*"He that hath ears, let him hear."* (Matt. 13: 9.)

TIME.—A.D. 28, late in the fall.

PLACE.—By the Sea of Galilee, near Capernaum.

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

DEVOTIONAL READING.—Prov. 3: 13-18.

DAILY BIBLE READINGS.—

March 3.	M.	The Parable of the Sower. (Matt. 13: 1-9.)
March 4.	T.	The Meaning of the Parable. (Matt. 13: 18-23.)
March 5.	W.	The Peril of Preoccupation. (Luke 21: 29-36.)
March 6.	T.	The Peril of Refusing to Hear. (Zech. 7: 8-14.)
March 7.	F.	Counting the Cost. (Luke 14: 25-35.)
March 8.	S.	Delight in God's Commandments. (Ps. 119: 9-16.)
March 9.	S.	The Supremacy of Wisdom. (Prov. 3: 13-18.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Jesus Speaks in Parables. (Verses 1-3.)

II. The Wayside Hearers. (Verses 4, 18, 19.)

III. The Stony-Ground Hearers. (Verses 5, 6, 20, 21.)

IV. The Thorny-Ground Hearers. (Verses 7, 22.)

V. The Good-Ground Hearers. (Verses 8, 9, 23.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The "parable of the sower" has been called by some the "parable of the soils," for it illustrates the various spiritual conditions found among men to whom the word of God is preached. This parable is recorded by Mark and Luke. It is found in Mark 4: 4-8, 14-21; Luke 8: 5-8, 11-15. This parable introduces a new method of the Savior's teaching. Heretofore he has spoken plainly, directly, and simply; but now he teaches in "parables." All of the parables of Jesus are taken from common and familiar things of life. Jesus explained to his disciples the reason for his use of parables. He quoted at great length from the prophecy of Isaiah, stating that the ancient predictions were definitely fulfilled in his teaching in parables. The purpose was fourfold. (1) First of all, parables were illustrations which made spiritual truths more plain and clear to the mind of the hearer. (2) They put the truth in portable form, so that it could easily be carried away and be remembered. The parable was a very permanent form of teaching. (3) They were designed to avoid offense to those who were hostile and who were not prepared to receive the truth. (4) They were used, as Isaiah declared, as a judgment upon those who were willfully blind. They shrouded the truth from such as lack spiritual qualifications for its reception.

EXPOSITORY NOTES

I. Jesus Speaks in Parables (Verses 1-3)

Jesus went out of the house "and sat by the seaside." He knew the great opportunity that he had for teaching. "There were gathered unto him great multitudes." Luke says that the great multitudes were from every city. (Luke 8: 4.) They had heard him as he went from city to city. They had seen his miracles and had followed him to Capernaum. Every class represented in the parable was present. The multitude pressed upon him, "so that he entered into a boat," and sat in the boat and taught the multitude while they "stood on the beach." Seven parables are recorded from his teaching at this time. At this season of the year it was very delightful on the beach in the open air. So immense numbers assembled from the various towns of Galilee and pressed eagerly upon him, so that it was impossible for him to teach with comfort in their midst. He went into a boat, probably one which had been used for fishing, and spoke the parable which we have recorded in the thirteenth chapter of Matthew. After he had spoken to

the people in parables and the multitude had dispersed, his twelve disciples came to him and asked him to explain the parable to them—that is, they asked for an explanation of the parables.

II. The Wayside Hearers (Verses 4, 18, 19)

The sowing in that country at that time was done by hand. They had no machines then for sowing seed. The grain was taken in the hand and sown broadcast. The seed thus scattered would fall oftentimes in many different places. "The wayside" was not only where the road and field joined, but the many narrow footpaths trodden through the field also were called "the wayside." The fields were rarely fenced, and many paths led across them. They were hard, and the seed lay naked upon them, and "the birds came and devoured them." Birds are said to be numerous in that country. It was a winter feeding place for many migratory birds. One writer speaks of seeing a hillside black with many thousands of birds waiting to pick up the grain of the sower. So the seed falling by "the wayside" was a very common thing. All of his hearers were familiar with such occurrences.

Jesus gives his own explanation of this parable. We are not left to guess at its meaning or what it teaches. Luke tells us that in this parable "the seed is the word of God" (Luke 8: 11)—that is, Jesus and all who teach his word are compared to a "sower," and the word of God is represented by the seed. Jesus explains the "wayside hearer" as any one who "heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart." Jesus is the great Sower. He came from heaven to sow "the word of the kingdom." He sent forth his apostles into all the world to sow the seed. (Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 46-50.) Timothy is commanded to "preach the word" (2 Tim. 4: 2), and commit it "to faithful men, who shall be able to teach others also" (2 Tim. 2: 2). The "wayside hearers" did not reject the word of God, because they could not hear and understand it. Their hearts were hardened by sin, for which they alone were responsible, and the truth made no impression upon their hearts. Luke (8: 12) says they heard the word, but the devil took it out of their hearts, lest they should believe and be saved. The devil is shrewd. He knows the power of the word of God, and that faith comes by hearing it, and that if it remains in the heart it will produce spiritual life. So as soon as possible, before it has time to make an impression, he "snatcheth" it away.

II. The Stony-Ground Hearers (Verses 5, 6, 20, 21)

The "rocky places" were not where the stones lay upon the surface, for in such places the harvest might be abundant, but where the rocks lay just under the surface, and were covered with only a very thin layer of soil. These rocks drew the heat of the sun, which soon forced the grain up; but the hot sun withered the tender plants, because the soil upon the rocks was not of sufficient depth for the roots to draw moisture. Such plants soon "withered away." At first it would seem that as these were the earliest plants to spring up, they would soon

produce a good harvest; but when the hot sun beat down upon these plants, they died for lack of moisture.

Jesus says that this represents another class of hearers. This represents those who "heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth." This class of hearers not only received the word with joy, but endured for a while; but they were shallow—they had no root in themselves. The trouble was within themselves, not with God nor with the seed or the word of God. Neither was the trouble with the sower. The whole responsibility was with themselves. They did not have the conviction, courage, and endurance to suffer tribulation and persecution for the sake of the word, so fell away and gave up hope. Paul rebuked such hearers when he said: "Ye were running well; who hindered you that ye should not obey the truth?" (Gal. 5: 7.) We need not expect to escape tribulation and persecution. In fact, we are told that "all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) We would avoid persecution. We would like to go to heaven without it, but we cannot. We must have depth of conviction and courage to withstand whatever may befall us if we would be successful in the Christian life.

IV. The Thorny-Ground Hearers (Verses 7, 22)

Other seeds "fell upon the thorns; and the thorns grew up and choked them." The thorny-ground hearers represent that condition of heart for which each is responsible. The thorns hindered the seed from growing. They could germinate and start their growth, but could not develop and produce ripened grain.

The Savior, in explaining this class of hearers, says that it is "he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." The thorny-ground hearers could hear, understand, and receive the word, and did receive it. It was in their hearts and growing there, with promise to produce fruit. Their trouble also was within themselves. The care of this world, the deceitfulness of riches, the pleasures of this life, and the lusts of other things (Mark 4: 19; Luke 8: 14) are the "thorns" mentioned which choke out the word. These are different things, any one of which may choke out the truth. "The care of the world" is described in Matt. 6: 19-34; Phil. 4: 6, 7; "the deceitfulness of riches" is described in 1 Tim. 6: 9, 17-19. Such hearers do not have spiritual life enough to know the sad condition in which they live. So many church members let their business or profession choke the word out of their hearts. We ought to know that the word of God in our hearts is worth more than everything else, and we ought to follow that course in life which will encourage spiritual development. The word of God is powerful. It will have a powerful effect on the heart and life if it is retained; but if other things are permitted to enter the heart and dwell there, they will drive out the vigorous seed of the kingdom, and that life "becometh unfruitful."

V. The Good-Ground Hearers (Verses 8, 9, 23)

"And others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty." All were familiar with this

condition. In fact, all sowers were wishing for just such a condition as is here described. The real purpose of a sower is to plant the seed in "good ground," for he knows that only from such conditions a bountiful harvest may be reaped.

This, the fourth, class of hearers is also explained by the Savior. He says that this class of hearers are those "that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty." This is a condition of heart for which men alone are responsible. If the hearts of men are hard, stony, or filled with the thorns, God is not responsible; if hearts are insincere and dishonest, God is not to blame. A good and honest heart is not only one that tells the truth in a trade and pays its debts, but one that is sincere, that considers its own best interest, and that deals fairly with the word of God. Men may be dishonest with themselves, with the word of God, and with God, and at the same time pay their honest debts and tell the truth.

A heart full of prejudice is not a good heart and not ready to receive the truth. Men may twist the Scriptures to make them mean something else (2 Pet. 3: 16); they may make merchandise of the gospel (3 Pet. 2: 3); they may pervert the gospel (Gal. 1: 7); and they may handle the word of God deceitfully (2 Cor. 4: 2). If they do any of these things, they are dishonest. A dishonest man cannot become a Christian until he throws away his dishonesty. He cannot live a Christian life until he puts away all dishonesty. A good and honest heart desires to know and to do just the will of God. Such a heart receives the word of God, holds it fast, and brings forth fruit with patience. The seed which fell into good ground brought forth "some a hundredfold, some sixty, some thirty." This may denote the difference in capacity of men. The good and honest hearts which hear and heed and accept and hold fast are by no means equal in their ability to bear, and God will hold them responsible only according to that ability.

PRACTICAL SUGGESTIONS

1. One must want to know the will of God before one can understand it. A hungering and thirsting after knowledge is essential to being filled or led into a fuller knowledge of God's truth.

2. Those who are in Christ can study and learn more readily the will of God than those who willfully remain out of Christ. We must do his will to receive the greatest blessings from the study of it.

3. All four classes of hearers are represented today in nearly every audience. It may be that any one person may at different times of his life represent the four classes of hearers.

4. It is to be noted that each class of hearers is responsible for its own condition. All can be such hearers as bear abundant fruit.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What is a parable?
What names have been given to this parable?
What writers record it?
Give the fourfold purpose of parables.

Jesus Speaks in Parables

Where did Jesus go?
What did this furnish him?
Who followed him?
From where did they come?
What posture did he take to teach?
How many parables did he give at this time?
What did his apostles do after he had taught the people in parables?

The Wayside Hearers

How was sowing done in that country?
Where did some of the seed fall?
What is meant by "the wayside?"
What may be said of the birds of that country?
What did they do to some of the seed?
What is Jesus' explanation of this class of hearers?
Who is represented by the "sower?"
What does the "seed" represent?
What was Timothy to do?
What should all do who attempt to teach?
What becomes of the word of God with this class of hearers?
What does the devil know?
What does he do?

The Stony-Ground Hearers

What is meant by "rocky places?"
What did the plants soon do?
What class of hearers does this represent?
Who was responsible for this condition?
What did they lack?
Why need we not hope to escape persecution?
Do you know of any one that can be put in this class of hearers?

The Thorny-Ground Hearers

Where did some of the seed fall this time?
What kept the seed from growing?
What class of hearers does this represent?
What things are mentioned here as choking out the word?
What is meant by "the care of the world?"
What is meant by "the deceitfulness of riches?"
What do many church members do?
Do you know of any one who may be put in this class of hearers?

The Good-Ground Hearers

Where did this seed fall?
How much did it bear?
What class of hearers does it represent?
What is a "good and honest heart?"
How can one be honest with material things and dishonest with God?
What is it to be dishonest with his truth?
Can one be honest with God and his truth and at the same time be dishonest with his fellow man?
How much fruit did these bear?
What is meant by "hundred," "sixty," and "thirtyfold?"
Do you know of any one who belongs in this class of hearers?

Practical Suggestions

What measures one's knowledge of the truth?
What must one do in order to learn the truth?
How may one person represent all classes of hearers?
Who is responsible for this condition of heart?

O, where shall rest be found,
  Rest for the weary soul?
'Twere vain the ocean's depths to sound,
  Or pierce to either pole.

The world can never give
  The bliss for which we sigh;
'Tis not the whole of life to live,
  Nor all of death to die.

Beyond this vale of tears
  There is a life above,
Unmeasured by the flight of years;
  And all that life is love.

—*James Montgomery.*

Lesson XI—March 16, 1930

PARABLES OF THE KINGDOM

Matt. 13: 31-33, 44-52.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed which a man took, and sowed in his field:
32 Which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.
33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

. . . . . .

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.
45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:
46 And having found one pearl of great price, he went and sold all that he had, and bought it.
47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
48 Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.
49 So shall it be in the end of the word: the angels shall come forth, and sever the wicked from among the righteous,
50 And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.
51 Have ye understood all these things? They say unto him, Yea.
52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

GOLDEN TEXT.—*"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."* (Rom. 14: 17.)

TIME.—A.D. 28, in the fall.

PLACE.—By the Sea of Galilee.

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

DEVOTIONAL READING.—Prov. 3: 19-26.

DAILY BIBLE RADINGS.—

March 10. M. Teaching in Parables. (Matt. 13: 31-35.)
March 11. T. Parables of the Kingdom. (Matt. 13: 44-52.)
March 12. W. A Parable of Reproof. (2 Sam. 12: 1-10.)
March 13. T. A Parable of Human Worth. (Matt. 18: 7-14.)
March 14. F. A Parable of Forgiveness. (Matt. 18: 21-35.)
March 15. S. A Parable of Responsibility. (Luke 19: 12-24.)
March 16. S. The Rewards of Wisdom. (Prov. 3: 19-26.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Parable of the Mustard Seed. (Verses 31, 32.)

II. Leaven in Three Measures of Meal. (Verse 33.)

III. The Hidden Treasure. (Verse 44.)

IV. The Pearl of Great Price. (Verses 45, 46.)

V. The Fish Net. (Verses 47-50.)

VI. Blessings of Understanding. (Verses 51, 52.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson consists of five parables. They were given at the same time that the "parable of the sower" was given. They are given to teach further about "the kingdom of heaven"—that is, the reign of Christ on earth. "The kingdom of heaven" as used here means the church in its universal sense. There are seven parables in the thirteenth chapter of Matthew. They were all spoken at the same time and upon the general theme of "the kingdom of heaven." They are somewhat related to each other, and each emphasizes a particular phase of "the kingdom of heaven." The sacred number seven, impressed upon them, is the token of completeness. Hence these parables are to be studied in the light of each other for their full meaning. Some one has suggested that every phase of "the kingdom of heaven," or church, has been taught in these parables. When Jesus explains a parable, we are to accept his explanation and let that end the matter; but when no explanation is given of the parable, we are to gather its meaning from its context. We should be exceedingly careful that we do not press the minor details of a parable into service and make them mean something of which we cannot be certain.

EXPOSITORY NOTES

I. Parable of the Mustard Seed (Verses 31, 32)

Jesus says that "the kingdom of heaven" in some particular "is like unto a grain of mustard seed, which a man took, and sowed in his field." This is a garden plant. The mustard seed was very small, but it had the possibilities of producing a large plant. The expression, "which indeed is less than all seeds," has given trouble to scholars, since the poppy or rue seed is smaller than the mustard seed. It probably means that the seed is smaller than any other *garden seed;* that for such a small garden seed to make so large a plant is the point to be considered in the parable. This parable is recorded by Matthew as in this lesson, by Mark (4: 30-32), and by Luke (13: 18, 19).

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 the mighty kingdom of God on earth. 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.) It is now the most powerful and greatest kingdom in the world.

II. Leaven in Three Measures of Meal (Verse 33)

This parable is recorded by Matthew and Luke. It will be found in Luke 13: 20, 21. It represents still another and different feature of "the kingdom of heaven." The parable of the mustard seed shows how from a small beginning it grew into a mighty magnitude, and this parable shows how it attained such growth. There is no significance in the "three measures." Jesus said "three measures" in all probability because that amount was frequently used for baking at one time. (Gen. 18: 6; Judg. 6: 19; 1 Sam. 1: 24.) Three measures make an ephah, which is just a little more than a bushel. A woman is represented because women usually did the baking. Then a piece of leavened dough was put into the large lump of new dough to cause it to ferment, and from it the whole lump was leavened.

As the leaven "hid" in the meal leavened a whole lump, so "the kingdom of heaven" is placed here among men to leaven the whole mass of humanity on earth. Like leaven, the kingdom of God does its work quietly, without noise or display. It "cometh not with observation" (Luke 17: 20; Matt. 12: 15-21); yet it is mightily at work, pervading all humanity. Like leaven, quietly working from particle to particle, it constantly works from individual to individual; and from one Christian's influence others are brought to Christ. Christianity pervades all things about it, and all civilization today manifests its influence. From individual to individual, from community to community, and from nation to nation must the gospel be spread today. Leaven usually is a sign of corruption, but it is used in this parable only to show the permeating influence of Christianity in human society.

III. The Hidden Treasure (Verse 44)

This parable is recorded only by Matthew as found in this lesson. At the time Jesus gave this parable people frequently buried valuable articles, and especially money, in the ground, because there were no banks of deposit as we now know them. (See Matt. 25: 18.) The man who found this treasure hid it again, lest another should find it as he had done. He then sold all he had and bought the field. Evidently the original owner of the field and the treasure had died, and no one then living knew of the treasure. If the present owner of the field had known of the treasure, he would not have sold the field. That the purchaser of the field should hide the treasure from the present owner until he should buy it is not the action commended by Jesus, but that the purchaser should joyfully sell all he had in order to buy it is commended. "The kingdom of heaven" is of such inestimable value that one should eagerly and joyfully make every sacrifice necessary, or one should part with all he has, in order to enter it and to enjoy its privileges.

We are to learn from this parable that any one who really understands the truth of God and loves it will be ready to make any possible

sacrifice that he may become an heir of "the kingdom of heaven." Paul is a good example of the truth set forth in this parable. Paul gave up his prominent position among the Jews, sacrificed his social prestige and standing, and became an outcast by his people, all for the sake of Christ. (See Phil. 3: 4-11.) He counted all things lost for Christ; he "suffered the loss of all things" and counted them "but refuse" that he might "gain Christ."

IV. The Pearl of Great Price (Verses 45, 46)

This parable is also recorded only by Matthew. This parable is similar to the parable of the "hidden treasure," but the thought of the two are distinct from each other. The parable of the "hidden treasure" represents a man who had nothing very valuable until he found this treasure; and, having found it, he appreciated it and bought it at the cost of all that he had. This parable represents a man who had pearls already, but who was seeking still better ones, and, having found one of great price, was willing to part with all others to obtain that one. There is a comparison in this parable with things valuable, but there is nothing so valuable as "the kingdom of heaven." As the merchant parted with his pearls for a more valuable one, so whatever one possesses of fortune or fame must go for the sake of "the kingdom of heaven."

No system of religion, no previous training, no inherited wealth is to be compared with Christianity. All error and all other systems of religion must give place to the teaching of Jesus and "the kingdom of heaven" on earth. This parable represents the merchant as having sufficiently good judgment to see the difference and to choose the best. In various ways the Bible teaches that the possession of the whole world—its wealth, honor, and glory—cannot be compared to the salvation of the soul, and that all—houses, land, kindred, and the world—must be given up for Christ. He who will not deny himself, bear his own cross, and follow Christ cannot become his disciple.

V. The Fish Net (Verses 47-50)

This parable is recorded only by Matthew. This parable is unlike the parable of the wheat and tares, in that, like the fish net, good and bad go into the kingdom. We all know that bad people become connected with the church. Judas, one of the twelve, was a traitor. Ananias and Sapphira are other examples. Some bad people, false teachers and others, will remain connected with religious affairs of the church until the end of time. (Matt. 7: 21-23.) The parable of the wheat and tares represents the separation of the good from the bad—those of the world who never pretend to serve God. The Lord teaches his disciples to withdraw from the disorderly, but still there will remain the unfaithful and wicked connected in some way with the church, and God alone can make the distinction. He will judge all in righteousness and mercy, justice and love; but his angels will separate "the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth." This "furnace of fire" is the final punishment and abode of the wicked, as in the parable of the wheat and tares.

VI. Blessings of Understanding (Verses 51, 52)

Having ended his seven striking parables, Jesus reminds his immediate disciples of the responsibility which rests upon them as upon men who have received truths which the greatest men, the prophets and the righteous of past ages, would gladly have heard. Jesus asked his disciples if they "understood all these things." They answered in the affirmative. Jesus had explained two of the parables to them, and the others were simple. Every one who understood the teaching of Jesus was blessed; hence Jesus says: "Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." The scribes transcribed the law, hence learned it and became teachers. Now the scribes, already instructed in the Old Testament, who became disciples of Jesus, were prepared to teach the whole truth to the people. As a householder could bring forth out of his storehouse or pantry good things laid away for special occasions, so the Christian scribe could instruct the people from the truth he already had and from that which he had learned from the Savior concerning "the kingdom of heaven." It is a great blessing now to know and to teach the truth of God.

PRACTICAL SUGGESTIONS

1. Not only did the kingdom of God have a small beginning, but each Christian life begins as a "babe." The babe in Christ is to grow and develop so as to become strong in the Lord and in the strength of his might.

2. Some of God's most powerful agents in the physical realm work silently and successfully. The sunshine, with its light and heat, does not make any noise, but in quietness and silence its influence is great. So the most effective work of the church is done without sounding a trumpet.

3. There is nothing but that should be given up for Christ. All the wealth, earthly fame, and social standing may be given up for a place in the kingdom of God.

4. All should seek to come into a fuller knowledge of the truth of God. This truth will make us free, and we can well afford to give up all things for it.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

How many parables are there in this lesson?
How many parables were given by Jesus at this time?
What is the purpose of these parables?
How are they related to each other?
What is meant by "the kingdom of heaven?"
How many of the parables did Jesus explain?
What danger should we avoid?

Parable of the Mustard Seed

Relate the points of this parable?
What may be said about the mustard seed?
What other writers record this parable?
What is the meaning of the parable?
What may we say of the kingdom of God today?

Leaven in Three Measures of Meal

What two writers record this parable?
Relate the points of the parable.
What is meant by "three measures of meal?"
What was the custom of that day with leaven?
What does the parable teach?
What does Christianity do today?
What does "leaven" usually represent?

The Hidden Treasure

What writer records this parable?
Relate the points of the parable.
What is meant by the parable?
What really does Jesus commend?
Who is an example of this?
What did Paul give up?

The Pearl of Great Price

What writer records this parable?
Relate the points of this parable.
How does it differ from the parable of "the hidden treasure?"
What is the meaning of this parable?
What may not be compared with Christianity?
Why can we not estimate the value of the human soul?

The Fish Net

What writer records this parable?
Relate the points of the parable.
How does it differ from the parable of "the wheat and tares?"
Give some examples of bad men connected with the good work.
What does the parable of "the wheat and tares" represent?
Who will judge the wicked?
What will be their destiny?

Blessings of Understanding

What question did Jesus ask his disciples?
How did they answer?
How would the scribes become a blessing to others?
What blessing is there today in knowing the truth of God?

Practical Suggestions

How does the Christian life begin?
What may we say of some physical agents?
How do churches and Christians work most effectively?
What should be given up for Christ?
What should all seek?

What is the thing of greatest price,
  The whole creation round?
That which was lost in Paradise,
  That which in Christ is found.

The soul of man, Jehovah's breath,
  That keeps two worlds at strife;
Hell moves beneath to work its death,
  Heaven stoops to give it life.

God, to redeem it, did not spare
  His well-beloved Son;
Jesus, to save it, deigned to bear
  The sins of all in one.

The Holy Spirit sealed the plan,
  And pledged the blood divine,
To ransom every soul of man;
  That price was paid for mine.

Then let us gather round the cross,
  That knowledge to obtain;
Not by the soul's eternal loss,
  But everlasting gain.

—*James Montgomery.*

Lesson XII—March 23, 1930

JESUS TEACHING AND HEALING

Matt. 15: 21-31.

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.
22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.
23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel.
25 But she came and worshipped him, saying, Lord, help me.
26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs.
27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.
28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.
29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.
30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them.
31 Insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

GOLDEN TEXT.—"*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*" (Matt. 7: 7.)

TIME.—A.D. 29, in the summer.

PLACE.—Borders of Tyre and Sidon, two seaports on the Mediterrean Sea, and Decapolis.

PERSONS.—Jesus, his disciples, a Canaanitish woman, and her daughter.

DEVOTIONAL READING.—Ps. 119: 33-40.

DAILY BIBLE READINGS.—

March 17.	M.	Jesus Teaching and Healing. (Matt. 15: 21-31.)
March 18.	T.	The Power of Faith. (Matt. 17: 14-20.)
March 19.	W.	Healing on the Sabbath. (Luke 13: 10-17.)
March 20.	T.	The Light of the World. (John 9: 1-12.)
March 21.	F.	Comfort in Sorrow. (2 Cor. 1: 3-11.)
March 22.	S.	Nonresistance. (Luke 22: 47-53.)
March 23.	S.	Longing for Righteousness. (Ps. 119: 33-40.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. A Mother's Cry for Mercy. (Verses 21, 22.)

II. Her Faith Tested. (Verses 23-27.)

III. Jesus Commends Her Faith. (Verse 28.)

IV. Healing in the Borders of Decapolis. (Verses 29-31.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This subject is double—that is, it has two parts, the "teaching of Jesus" and the "healing of Jesus." The emphasis should be put on the "teaching" of Jesus, as this was his chief mission to earth. In the first twenty verses of this chapter an account of a controversy between Jesus and the Pharisees is given. This account shows the growing enmity of the Jews against Jesus. It may be that Jesus retired for a short time to the borders of Tyre and Sidon until some animosity might subside. At least, Jesus leaves Capernaum and seeks retirement in the more heathen land of Syrophenicia. He could find rest here and avoid his enemies, and still further instruct his disciples in the principles of the kingdom.

Jesus has now passed beyond the boundaries of Israel. This is the first time and the only time that his work was not confined to the boundary of "the lost sheep of the house of Israel." He is driven by the hostility of those who should have been his disciples. Religious leaders have made Christ's withdrawal expedient, and he goes northward to the borderland of a heathen nation. This lesson takes him on Gentile ground.

EXPOSITORY NOTES

I. A Mother's Cry for Mercy (Verses 21, 22)

In this verse we are told that Jesus "withdrew into the parts of Tyre and Sidon." Tyre and Sidon were the two principal cities of Phenicia, on the eastern coast of the Mediterranean. Tyre was about twenty miles south of Sidon and about one hundred miles in a straight line northwest of Jerusalem. In the days of David and Solomon, Tyre was the leading seaport of the world. It was afterwards taken by the Babylonians, the Persians, and Alexander; but up to the time of Christ it remained a great commercial city. Since then its harbor has been filled with sand, and there remains only a wretched shadow of its former greatness. It shall never be rebuilt, for its harbor is destroyed. (See Ezek. 26: 14.)

When he arrived here, "a Canaanitish woman came out from those borders" and cried: "Have mercy on me, O Lord, thou son of David." Mark says that this woman was a Greek, "a Syrophenician by race." (Mark 7: 26.) It is very probable from this statement that she was not a Jewess; neither did she belong to the Jewish race. Everything seemed to be against her. She was not a Jewess and lived in a heathen country. Yet she had learned something of Jesus. His fame had gone before him, and she begs him for mercy. She does not ask for mercy on her own behalf. She has a daughter who is "grievously vexed with a demon." Her daughter is afflicted with an evil spirit, or "a demon." She believes that Jesus could heal her daughter, and so she pleads for mercy. She speaks to him and calls him: "O Lord, thou son of David." Just where she learned to speak of Jesus as the "son of David," we do not know. She may have heard others so speak of him. Canaanite as she is, and thus a descendant of the ancient race of Israel's enemies, she has learned to call him the "son of David." This is strikingly strange, because this is ascribing to him kingship, which his own people had disowned. Only those who occupy the position or relation

of mothers can know the deep anxiety that this woman had for her daughter.

II. Her Faith Tested (Verses 23-27)

Here is a piteous cry of a mother for mercy, and the answer of silence on the part of Jesus, for "he answered her not a word." This is a severe test of her faith. Jesus is not indifferent to her plea; neither is he unkind in refusing to answer her cry at this time. He is only testing her faith. It is a beautiful picture to behold a woman calling aloud to Jesus in such distress, and that woman a mother, and pleading for a daughter, and that daughter in such a sad plight. In her humility the mother does not bring her child to Jesus, but in faith asks him to heal her without even going to her. In her faith she relies upon the mercy of Jesus to respond to her cry for mercy. The disciples wanted Jesus to send her away. They probably thought that he would not heal her daughter; so there was no use in being disturbed with her any longer.

Finally, Jesus spoke to the woman, or spoke in her presence, and said that his mission was only to "the lost sheep of the house of Israel." The woman came near and "worshiped him" and pleaded further by saying: "Lord, help me." Jesus replied: "It is not meet to take the children's bread and cast it to the dogs." The Jews often spoke of the Gentiles as "dogs." However, we do not think that Jesus applied this term to this woman. Mark represents Jesus as saying: "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs." (Mark 7: 27.) The expression, "let the children first be filled," means that the children should first be supplied before the dogs are fed. This would be the natural and humane course to follow. Then Jesus meant that the Jews were entitled to the first blessings and opportunities before the Gentiles; but since the Jews were rejecting him, the Gentiles might receive some blessing.

The woman's faith was first tested by the silence of Jesus. He waited for a time before he gave her an answer. Next Jesus states a law of earthly ministry which would render it apparently impossible for him to grant the request that she asked. The woman admits this law to be true, for "she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table." This also was another law of earthly ministration. It is true that as bread is broken for the children crumbs will be dropped, and that the dogs are fed from these crumbs. The woman's answer was wise. It touched the heart of our Master and proved that her faith was genuine.

III. Jesus Commends Her Faith (Verse 28)

The prayer which the woman prayed was significant. She said: "Lord, help me." This prayer was pathetic and brief, but it came from the deep yearnings of her soul. Heart prayers are always short prayers. It was an expression of her great faith: so Jesus said: "O woman, great is thy faith: be it done unto thee even as thou wilt." Her petition and prayer touched the fountain of mercy of our Savior, and it opened up abundantly to her, for "her daughter was healed from that hour." Her faith had triumphed over all the tests. Jesus had tested her faith, not to discover its quality, for he knew that, but

that it might be developed and that his disciples and the multitude might see and understand the condition on which her request was granted. Jesus used such words of commendation only twice, so far as the record shows. The first time was with respect to the faith of the centurion. He said: "I have not found so great faith, no, not in Israel." (Matt. 8: 10.) The other instance is the one that we are now studying in this lesson. It seems that both of these cases of commendation of faith were found among the Gentiles. Jesus, who at first seemed as though he would have denied this woman the smallest boon, now opens to her the full treasure house of his grace and bids her to help herself. Her faith is entitled to the fullest share of his rich mercy and power. This poor woman takes her place beside the Gentile centurion as one of the two recipients of commendation from him for the greatness of their faith.

IV. Healing in the Borders of Decapolis (Verses 29-31)

How long Jesus remained in these parts is unknown. It would seem that the miracle just related had forced him to leave sooner than he had proposed, because it destroyed the possibility of retirement. The direction of the journey that he made from Tyre and Sidon appears to have been (1) northward toward Lebanon, then (2) from the foot of Lebanon through the deep gorge of the Leontes to the source of the Jordan, and thence (3) along its eastern banks into the regions of Decapolis, as we learn from Mark. "Decapolis" was a district beginning where the plain of Esdraelon opens into the Jordan Valley, and expanded eastward. It was controlled by ten associated Greek cities; hence "Decapolis," or "ten cities." It was on the east side of the Sea of Galilee. Jesus went into the mountain and sat there. It seems that he was still trying to avoid the multitudes so that he might instruct his disciples. He found no rest or quietude there, for "there came unto him great multitudes." Jesus had been in this section of the country once before, and the people requested him to leave their borders. (Matt. 8: 34.) This time they flocked around him with their "lame, blind, dumb, maimed, and many others." They were all brought to the feet of Jesus, and "he healed them." Jesus had not gone into this region for the purpose of performing miracles, but they pressed upon him, and he heals them all. His compassion never fails and his mercy is extended to the suffering. The multitude was astonished "when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing." When the multitudes saw his wonderful miracles of healing, they wisely attributed it to the grace of God and gave him the glory. The inhabitants of this region were largely Gentiles, but "they glorified the God of Israel" when they saw the wonderful miracles which he wrought. The great number of miracles that Jesus worked here witnesses the fact of the superiority of Israel over the Gentile nation and to the special revelation of himself which God made to them in his Son. Some of the crowd may have found in his work here only fuel for narrow, national pride and contempt, but it was the divine method for the founding of the kingdom of God. These two incidents—with the Syrophenician woman and the miracles in Decapolis—set thus side by side each the same truth, that the King of men is first the King of Israel.

PRACTICAL SUGGESTIONS

1. Jesus crowded so much in his life that he did not find time to rest. He had to work while it was day. If he retired into the mountain or into foreign cities, the multitude followed him.

2. Jesus could not hide from the people any more than a Christian can hide his life from the world. The world needed him and he came to save it, but he must do so according to the Father's will.

3. The woman besought Jesus for her daughter. If all parents would seek the Lord on behalf of their children as did this woman, the world would be better and our children would love the Lord more.

4. This woman had great faith. The greatness of her faith is seen in the fact that she came to Christ under many difficulties, persevered when her prayer seemed to be denied, and she waited at the feet of the Lord until she had obtained mercy for her daughter.

5. Her faith overcame the difficulty of her being a foreigner, the repulse by his disciples, and a current religious prejudice.

6. True faith is ever humble, forgetting self in the desire to have others saved. Christ puts the faith of his children to test today that it may be strengthened and that they may be blessed.

7. The delay of God in answering our prayers comes not from an unwillingness on the part of God to answer them, but to make the answer a greater blessing by increasing our faith in him.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What may be said of this subject?
Where should the emphasis of Jesus' work be placed?
Where did Jesus go?
Why did he go there?
What three things did he do here?
He is now on what ground?

A Mother's Cry for Mercy

Where are Tyre and Sidon?
Give a history of Tyre.
Who came to Jesus there?
What was the condition of her daughter?
What request did she make?
What obstacles seem to have been in the way?
How did she address Jesus?
Where had she learned of him?
What honor did she ascribe to him?
Who had denied him this honor?

Her Faith Tested

Why did Jesus not answer her at first?
Give a picture of her sad plight.
Why did she go to Jesus?
What did Jesus say to her?
How did she reply?
What did Jesus mean?
What natural law of ministry did Jesus mention?
What reply did the woman make?
How did this test her faith?

Jesus Commends Her Faith

What can we say of the prayer that the woman prayed?
What commendable characteristics does it have?
What did Jesus say about her faith?
Why did Jesus test her faith?
Give another instance when Jesus commended the faith of a Gentile.
How was her daughter healed?

Healing in the Borders of Decapolis

How long did Jesus remain in these parts?
What seems to have been his direction?
Where was Decapolis?
Why was it so named?
Why did Jesus go there?
Who followed him?
What request had the people made of Jesus when he was there before?
Who were brought to him now?
What effect did the healing of them have on the multitude?
What evidence did these miracles bear?

Practical Suggestions

Why did not Jesus find time to rest?
Why could he not hide from the multitudes?
What should parents do for their children?
What difficulties were overcome by the faith of the woman?
What are some of the characteristics of true faith?
Why may God sometimes delay an answer to our prayer?

When Jesus dwelt in mortal clay,
What were his works from day to day
But miracles of power and grace,
That spread salvation through our race?

At his command, from rayless night
Redeemed, the blind receive their sight;
The deaf in rapture hear his voice,
The dumb in songs of praise rejoice.

Teach us, O Lord, to keep in view
Thy pattern, and thy steps pursue;
Let alms bestowed, let kindness done,
Be witnessed by each rolling sun.

Teach us to mark, from day to day,
In generous acts our radiant way,
Tread the same path that our Savior trod—
The path to glory and to God.

—*Thomas Gibbons.*

Lesson XIII—March 30, 1930

MISSION WORK

Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 45-48; John 20: 21-23.

18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.
19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:
20 Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

15 And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.
16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

45 Then opened he their mind, that they might understand the scriptures;
46 And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;
47 And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.
48 Ye are witnesses of these things.

21 Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you.
22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:
23 Whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

GOLDEN TEXT.—*"Go ye into all the world, and preach the gospel to the whole creation."* (Mark 16: 15.)

TIME.—A.D. 30.

PLACE.—Mount of Galilee and Mount of Olives.

PERSONS.—Jesus, his chosen twelve, and all Christians.

DEVOTIONAL READING.—Heb. 8: 8-13.

DAILY BIBLE READINGS.—

March 24. M. Isaiah's Willingness to Go. (Isa. 6: 6-13.)
March 25. T. Jeremiah's Mission. (Jer. 1: 4-10.)
March 26. W. Nebuchadnezzar's Decree. (Dan. 3: 28-30.)
March 27. T. Jonah's Mission. (Jonah 3: 1-10.)
March 28. F. Amos' Call. (Amos 7: 14-17.)
March 29. S. Mission of John the Baptist. (Matt. 11: 7-19.)
March 30. S. The Seventy Sent Out. (Luke 10: 1-17.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Commission as Given by Matthew. (Matt. 28: 18-20.)

II. As Stated by Mark. (Mark 16: 15, 16.)

III. As Recorded by Luke. (Luke 24: 45-48.)

IV. As Given by John. (John 20: 21-23.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

All religions are propagated by preaching and teaching. Either the founder or some disciple of his goes out and proclaims the message which gives to the world the ideals and doctrine of the founder. Jehovah sent his prophets among his people under the law to teach them his will. Even under the patriarchal age Jehovah sent messengers to the people. Enoch, the seventh from Adam, was a prophet (Jude 14); Noah was a preacher of righteousness; Abraham sojourned among a strange people and bore the message of Jehovah to them.

Christianity is no exception to this rule. Jehovah sent John the Baptist to proclaim the near approach of the Messiah and his kingdom. Jesus began his work soon after his baptism. He proclaimed the message that "the kingdom of heaven is at hand." He went among the people throughout Galilee and Judea. He selected twelve apostles and gave to them the message to go and preach to the lost sheep of the house of Israel that the kingdom of heaven approached near. A little later he selected seventy and commissioned them to go and bear the tidings that his kingdom was near. He spent about three and a half years publicly teaching the people and his disciples. During this time he was preparing his apostles to bear the glad tidings of salvation to a lost world. He not only gave them the message, but he also qualified them with miraculous power to demonstrate to the world that they were his chosen ambassadors. This lesson gives a review of the commission which he gave to them in preaching the gospel to the whole creation.

EXPOSITORY NOTES

I. The Commission as Given by Matthew (Matt. 28: 18-20)

Jesus was crucified and was buried in Joseph's tomb, but on the third day was raised from the dead. He remained on earth for the "space of forty days, and speaking the things concerning the kingdom of God." Then he ascended to his Father. During his stay upon earth after his resurrection he gave to his apostles what we know as the "great commission." They were told to wait in Jerusalem until the Holy Spirit came, and that he would guide them into all truths and bring to their remembrance all things which he had taught them. After his resurrection he was invested with "all authority," both "in heaven and on earth." With all authority he thus gives his apostles the commission. They are invested with authority to bear his message to the lost race of man.

This commission enjoins upon them to go and "make disciples of all the nations." This was to be done by teaching them just what Jesus had taught them. A disciple is one who accepts the teaching of Jesus. It means a learner of the teachings of Jesus. Disciples are made by preaching the gospel to them. This is the way that the principles of Christianity are to be propagated. This is to be done through the preaching of the gospel by faithful disciples of Jesus. The twelve apostles began the work, and they were to teach others the things which they had been taught, and one of the things which they had been taught was to preach the gospel; hence they were to teach others to go and preach the gospel to the lost.

There are two great lessons to be taught. One is to teach people how to become Christians, and the next is to teach them how to live the Christian life. They were to baptize the disciples "into the name of the Father and of the Son and of the Holy Spirit." This was the completing act of disciples' becoming Christians. Next they were to teach them "to observe all things whatsoever" Jesus had commanded his apostles. The work of the apostles and the work of all who preach the gospel today is to proclaim the gospel or make disciples of the people by persuading them to accept the teachings of Jesus, baptizing them into the name of the Father, Son, and Holy Spirit, and then teach them all the duties and responsibilities of the Christian life. When Christians go into any country to preach the gospel, these three things must be done—namely, persuade people to accept Jesus, baptize them, and teach them to live the Christian life.

II. As Stated by Mark (Mark 16: 15, 16)

The "great commission" was given by Jesus to his disciples at different times. It was repeated by him to them as he spoke to them "the things concerning the kingdom of God." (Acts 1: 3.) Not only was it repeated to them at different times, but we have different records of it. However, there is no essential difference in the meaning of the commission. One writer may express it a little fuller than another, but they all mean the same thing. Mark, in recording it, gives the universality of the commission. They were to go "into all the world, and preach the gospel to the whole creation." Matthew stated the time-lasting feature of the commission, and Mark gives it universality. Former commissions were limited. John the Baptist's mission was confined to the Jews. The twelve and also the seventy were limited to "the lost sheep of the house of Israel." Even Jesus during his personal ministry confined his work to the Jews. But now this commission commands the gospel to be preached to "the whole creation." No race is excepted and no generation is to be neglected.

Mark states the conditions upon which forgiveness of sins may be enjoyed. He states clearly the terms upon which Jesus is to save the lost. There are obligations resting heavily upon the disciple who preaches in the name of Christ, but there are also obligations enjoined upon those who are to be saved by the gospel. "He that believeth and is baptized shall be saved." The preacher is to preach the gospel, and the hearer is to believe and obey the gospel—that is, the hearer must comply with the terms of the gospel. Faith comes by hearing the word of God. (Rom. 10: 17.) When the gospel is preached, the word of God is preached, and the hearer may believe it. If he believes it, he has faith. When he believes it, he will obey it. If it is obeyed, God blesses and saves. This emphasizes the simplicity of the terms of salvation. They are simple so that even children can understand them.

III. As Recorded by Luke (Luke 24: 45-48)

In recording the commission, Luke does not state it as a formula, as it seems to be in Matthew and Mark. He states the three major facts of the gospel—namely, the death, burial, and resurrection. The burial is implied in the resurrection. He states an additional condition

of salvation in that "repentance and remission of sins should be preached in his name," and gives an additional item that it should begin "from Jerusalem." It will be seen that repentance grows out of true belief in Christ; that repentance is the result of believing the gospel. It also shows that "remission of sins" is synonymous with "saved," as recorded by Mark. When the record as found in Luke is put with that found in Matthew and Mark, the commission is as follows: Preach the gospel to every creature. He that believes, repents, and is baptized shall be saved from his sins, or receive the remission of sins.

The simple record as found in Luke supplements that which is found in Matthew and Mark. It is simple enough for the unlearned to understand, and the terms of the gospel are easy enough for all who will to obey them. We should rejoice that the ideals and principles of Christianity are so simple that all can understand them and so easy that all can obey them. This makes the responsibility on all who hear the gospel very great. It helps to make the universality of the plan of salvation emphatic.

IV. As Given by John (John 20: 21-23)

The commission as found in John is even less formal than that given by Luke. No new item is expressed or implied in the statement of the commission as found in John. The apostles were to receive the Holy Spirit, and were assured that "whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." This means that the apostles, after receiving the Holy Spirit, should go and preach the gospel by the guidance of the Holy Spirit. If they are to be guided by the Holy Spirit, the terms of salvation will be correctly stated and the blessings will surely follow. The apostles could not of their own wisdom lay down terms of forgiveness and remit sins or refuse to remit sins. The ones who heard, believed, repented of sin, and were baptized into the name of the Father, Son, and Holy Spirit should be saved, or have remission of sins. No others are promised remission, or salvation, except those who comply with the conditions. No one today has any authority to teach that God will forgive sins on any other terms than those laid down in the commission. No one has any authority to preach that God will forgive sins on any other terms than those laid down in the commission, and no one has any authority to preach that God will forgive sins before one has complied with all of the conditions expressed in the commission.

Any one who changes or seeks to change the terms of salvation as expressed in the commission perverts the gospel, and does so at the peril of his own soul. Any one who willfully or otherwise changes the items of the commission deceives the people, and the condemnation of God rests upon him. Those who stay at home or go into foreign fields must be loyal and faithful to the gospel if God is glorified and souls are saved. This commission expresses the missionary program. It is the guide for all mission work. In all mission work the two great lessons are to be taught by the preacher or teacher, and the same lessons are to be learned by the hearer. The unsaved must learn what to do to become a Christian, and he does this by learning the items of

the commission and obeying them. He learns to live the Christian life as taught in the New Testament.

"Mission work" is the work that a Christian does in filling his mission. All have a mission, and all work that one does that ought to be done is "mission work." It is as much "mission work" to teach Christians their duty and encourage them to do it as it is to proclaim the terms of salvation to the lost. God has nowhere made a distinction either in blessings or otherwise to those who teach either of the great lessons of Christianity. It is as much "mission work" for the good housewife to bear children and train them as God directs and look after the household affairs or be "keepers at home" as it is to go into a foreign field and teach the gospel there. There is no difference in the rewards. Neither phase of work is to be neglected, but all good work in the name of the Lord is to be encouraged.

PRACTICAL SUGGESTIONS

1. The simplicity of the gospel is an evidence of its divine origin. No one can express the terms of the gospel in simpler language than is found in the New Testament.

2. Any attempt at simplifying by man the plan of salvation, either to the alien or to the Christian, is folly. God has expressed it better than man can do.

3. The commission says, "Go." This means that Christianity is active and aggressive.

4. Any Christian who does not feel an obligation to help spread the gospel lacks in spirit and teaching. All who have learned the gospel are under obligations to pass it on to others.

5. No church can fill its mission without preaching the gospel. It must be interested in the salvation of souls. It must save others in order to be saved.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

How are all religions propagated?
Who were the prophets?
Why is Christianity no exception to the rule?
Whom did Jehovah send as a forerunner of Christ?
Describe Jesus' work while here on earth.
Whom did he select to help him?
What was their mission?
How were they qualified?

The Commission as Given by Matthew

How long did Christ remain on earth after his resurrection?
What was he doing?
What authority was given to him?
What was the "great commission?"
What were the apostles to do?
Who should succeed the apostles in this work?
What are the two great lessons of Christianity?

As Stated by Mark

Repeat the commission as stated by Mark.
What expresses the universality of the commission?
What commissions were limited?
What are the conditions of salvation mentioned by Mark?
How does faith come?
When does God save?

As Recorded by Luke

What are the three major facts of the gospel?

What additional condition does Luke state?
What is meant by "the remission of sins?"
In what should we rejoice?

As Given by John

What may we say of the commission recorded in John?
What is it to remit sins?
By what authority did the apostles remit sins?
What is it to pervert the gospel?
What does this commission express?
What two great lessons must be taught in all mission work?
Why is one kind of mission work no more important than another?
Are there different rewards for the different kinds of work?

Practical Suggestions

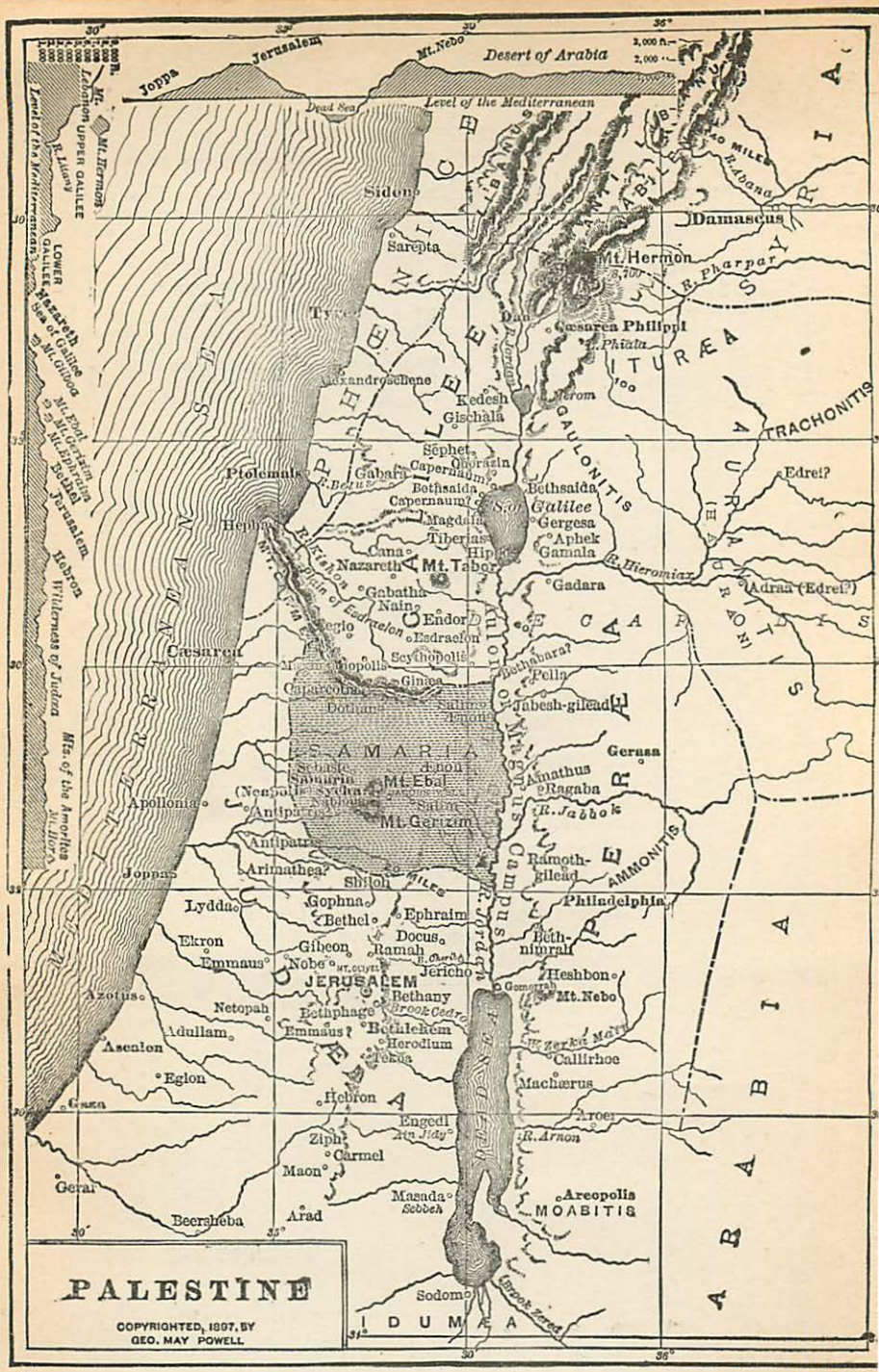
What shows the simplicity of the gospel?
Why cannot man simplify the terms of the gospel?
What does the word "go" express?
What obligations rest upon all?
How may a church fill its mission?

Hasten, Lord, the glorious time
When, beneath Messiah's sway,
Every nation, every clime,
Shall the gospel call obey.

Then shall wars and tumults cease,
Then be banished grief and pain;
Righteousness and joy and peace,
Undisturbed, shall ever reign.

Bless we, then, our gracious Lord;
Ever praise his glorious name;
All his mighty acts record,
All his wondrous love proclaim.

—*Harriet Auber.*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English Miles
Roman Miles
Desert of Arabia
Level of the Mediterranean
Dead Sea
Joppa
Jerusalem
Mt. Nebo
Mt. Lebanon
UPPER GALILEE
LOWER GALILEE
Mt. Hermon
Sea of Galilee
Mt. Gilboa
Mt. Tabor
Nazareth
Jezreel
Hebron
Wilderness of Judea
Mts. of the Amorites
Sidon
Sarepta
Tyre
Damascus
Mt. Hermon
R. Pharpar
R. Abana
Dan
Cæsarea Philippi
R. Phiala
ITURÆA
TRACHONITIS
Alexandroschene
Kedesh
Gischala
Nerom
GAULONITIS
Sephet
Capernaum
Chorazin
Gabara
Ptolemais
Bethsaida
Capernaum?
Galilee
Gergesa
Aphek
Gamala
Edrei?
Heppa
Magdala
Tiberias
Hippos
Cana
Nazareth
Mt. Tabor
R. Hieromax
Gadara
Adraa (Edrei?)
Gabatha
Nain
Endor
Esdraelon
Plain of Esdraelon
Cæsarea
Scythopolis
Bethabara?
Pella
Ginæa
Jabesh-gilead
Dothan
Salim
Enon
SAMARIA
Gerasa
Sebaste
Samaria
Enon
Mt. Ebal
Amathus
Ragaba
R. Jabbok
Apollonia
Sychar
Sinai
Mt. Gerizim
Antipatris
Ramoth-gilead
AMMONITIS
Joppa
Arimathea?
Shiloh
Philadelphia
Lydda
Gophna
Bethel
Ephraim
Ekron
Docus
Ramah
Beth-nimrah
Emmaus
Gibeon
Nobe
Jericho
Heshbon
JERUSALEM
Bethany
Mt. Nebo
Azotus
Netopah
Bethphage
Emmaus?
Bethlehem
Herodium
Adullam
Ascalon
Callirhoe
Eglon
Machærus
Gaza
Hebron
Engedi
Aroer
R. Arnon
Ziph
Carmel
Maon
Geraf
Masada
Sebbeh
Arecopolis
MOABITIS
Beersheba
Arad
Sodom
IDUMÆA
Brook Zered

SECOND QUARTER

THE GOSPEL OF THE KINGDOM

STUDIES IN MATTHEW

(SECOND HALF OF A SIX-MONTHS' COURSE)

Lesson I—April 6, 1930

THE LAW OF THE CROSS

Matt. 16: 13-26.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14 And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15 He saith unto them, But who say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18 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.

19 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.

20 Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall 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."* (Matt. 16: 24.)

TIME.—A.D. 29, in the autumn.

PLACE.—Near Cesarea Philippi.

PERSONS.—Christ and his apostles.

DEVOTIONAL READING.—Isa. 53: 7-12.

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DAILY BIBLE READINGS.—

March 31.	M.	Confessing Christ.	(Matt. 16: 13-20.)
April 1.	T.	Self-Denial.	(Matt. 16: 21-28.)
April 2.	W.	Patience in Suffering.	(1 Pet. 2: 18-25.)
April 3.	T.	Enduring the Cross.	(Heb. 12: 1-7.)
April 4.	F.	The Power of the Cross.	(1 Cor. 1: 18-25.)
April 5.	S.	The Reward of Suffering.	(2 Tim. 4: 1-8.)
April 6.	S.	The Cross Exalted.	(Isa. 53. 7-12.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Jesus' Question. (Verse 13.)

II. The Answer of "Some." (Verses 14, 15.)

III. Peter's Answer. (Verses 16, 17.)

IV. "I Will Build My Church." (Verses 18-20.)

V. Peter Rebuked. (Verses 21-23.)

VI. Saving or Losing the Soul. (Verses 24-26.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The lessons for this quarter are a continuation of the studies in Matthew. Of course, they are lessons taken from the life and teachings of Jesus during his earthly ministry. Jesus and his disciples came near to the city of Cesarea Philippi. This city is located at the base of Mount Hermon, the loftiest of Syrian mountains. We should not confuse Cesarea Philippi with Cesarea. Cesarea was the great seaport on the Mediterranean Sea and the Roman capital of Palestine. Cesarea Philippi was in the interior, hence not a seaport. When Jesus and his disciples came here, they reached the most northern point of his earthly ministry.

This lesson came about the middle of Jesus' ministry. He had retired to the secluded regions of Northern Galilee. For a time at least he was away from the attacks of his enemies and was relieved of the interruptions of the crowds. He at last found an opportunity to be alone with his disciples. Many think that he reached the climax of his teaching concerning his divinity at this time.

EXPOSITORY NOTES

I. Jesus' Question (Verse 13)

When Jesus had thus retired into the quietness of these regions, he asked his disciples a specific question. He had been teaching for about a year and a half. He had performed many miracles and had healed many of their diseases. He had come into sharp contact with the religious leaders of that time. He had sent out his disciples with the limited commission to preach repentance, "for the kingdom of heaven is at hand." They had gone out through Galilee and Judea and had

come in touch with the people from many towns and villages and cities. So Jesus asks his disciples: "Who do men say that the Son of man is?" The original Greek seems to make the question more specific and to mean: "Who do the common people say that I am?" He does not ask for the opinion of the scribes, Pharisees, or priests, but of the people. Jesus, in his humility and because he was in the flesh, calls himself "the Son of man." He frequently spoke of himself as "the Son of man." The multitudes had flocked after him. They had witnessed his many miracles and had been fed, through his compassion for them, with bread which they had not earned. So he now asks what is their opinion of himself.

What one thinks of Jesus is very important. What we think of Jesus determines our attitude toward God and his truth. What we think of him determines our destiny. We ought to have deep convictions, founded upon the truth of God, concerning Jesus as our Savior and as God's Son.

II. The Answer of "Some" (Verses 14, 15)

Jesus' disciples very kindly and frankly gave him some of the impressions that "some" had of him. They told him that "some say John the Baptist." John had been beheaded by Herod some months before this. Some thought that John was a prophet, and were greatly displeased when Herod had him executed. So they believed that Jesus was John who had been raised from the dead. They could account for his life in no other way. If they do not give to him the true honor of being God's Son, they must ascribe to him some extraordinary position.

Another class said that he was Elijah. Elijah was a prophet during the days of Ahab. He was a great prophet and spiritual reformer. He had been taken up into heaven in "a chariot of fire, and horses of fire" (2 Kings 2: 11), and the Jews had long expected his return to earth. They were willing to let Jesus have any honor except that which justly belonged to him. They were willing to exalt him to any position except his rightful position. There was another class who said that he was "Jeremiah, or one of the prophets." Jeremiah was the "weeping prophet" who prophesied about the time that the Jews were carried into Babylonian captivity. This class thought that he was one of the old prophets who had been raised from the dead. They all classed Jesus with the prophets. This was a high honor, but it was not sufficient honor for Jesus. He must occupy the highest pinnacle or none.

III. Peter's Answer (Verses 16, 17)

After Jesus had heard the different opinions by "some" and "others," he put the question direct to his disciples. He said: "But who say ye that I am?" This question to his disciples called forth an unequivocal answer. It called for an expression of their faith in him. Peter—not pert, but impulsive, decisive, and courageous—answered at once. There was no hesitation or delay on his part. He spoke his sincere and deep conviction. He answered for all the others. He

said: "Thou art the Christ, the Son of the living God." He is not only Jesus of Nazareth, a carpenter, a prophet, the son of Mary, but the Son of God and the Christ. Peter expressed two propositions concerning Jesus of Nazareth which are true and must be believed—namely, (1) that he is the Christ, and (2) that he is "the Son of the living God." "Messiah" is the Hebrew word and "Christ" is the Greek word for "Anointed." This 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).

It matters not what else people may believe about Jesus, they must believe in him as "the Christ, the Son of the living God," in order to be saved by him. They must receive his teaching as a Prophet (Matt. 7: 27-29); 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); 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 a deeper conviction of the confession made here. "Flesh and blood" had not revealed this unto Peter, because "flesh and blood" could not make such a revelation. Peter could know by "flesh and blood" that Jesus was the son of Mary and a descendant of Abraham, but he could not know by "flesh and blood" that he was the Son of God. God must make this revelation, and he did so 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). In addition to this, all the miracles of Jesus were done in the presence of his disciples as the testimony of God to this fact.

IV. "I Will Build My Church" (Verses 18-20)

Jesus blessed Peter for his confession, and he blesses all who make this confession. Jesus said: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church." There has been a great deal of controversy on this declaration of Jesus. Jesus does not say that 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." This declaration of Jesus includes three things—namely, (1) that the church was not established at this time, (2) that he would build it in the future, and (3) that it should be his church. John the Baptist had been dead for some months; hence the church was not built in the days of John.

In this declaration of Jesus we learn that Peter is not the foundation, but the doorkeeper. He has the keys of the kingdom of heaven. We know from other Scriptures that 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. "The rock" here seems to be the central truth of the whole Bible—the glorious fact that Jesus is "the Christ,

the Son of the living God." This fact is the fulfillment of every promise and prophecy and the consummation of every purpose of God to save men from their sins. Peter could not be in the same figure and at the same time both the rock foundation and the doorkeeper.

V. Peter Rebuked (Verses 21-23)

Jesus had told his disciples that he must go to Jerusalem and there be betrayed and crucified. Peter had taken him to one side and said: "Be it far from thee, Lord: this shall never be unto thee." Peter did not understand the nature of Christ's kingdom or the means by which he would establish it. He was sincere in rebuking the Savior, for he did not think that he and others would let the Master be treated in such a way. Jesus, rebuked by Peter, turns to rebuke Peter. He says: "Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men." These words of Jesus are emphatic. He does not mean that Peter is really Satanic and depraved, but that in urging Christ to shrink from death he is playing the part of the tempter and is siding with men, not with God.

VI. Saving or Losing the Soul (Verses 24-26)

Jesus now turns to his disciples and declares the inevitable law of the Christian life: "If any man would come after me, let him deny himself, and take up his cross, and follow me." To "deny himself" does not mean to deny something to himself, but to renounce self; to "take up his cross" does not mean to endure some little or great irritation or burden or distress, but to go to the place of crucifixion to die. Following Christ involves the denial and the death of self. "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." Such sacrifice results in the enrichment and enlargement of life and in the enjoyment of all that is worthy the name of life. To lose this larger, fuller life for the sake of all the pleasure or sin or satisfaction which the world has to offer would be folly.

PRACTICAL SUGGESTIONS

1. Every party, association, or society must have a platform, or foundation. That of the church is not a man or a man-made creed, but Christ, the Son of God.

2. The church of Jesus Christ was not founded in the time of Abraham, nor at Mount Sinai, nor by John the Baptist, nor even during Christ's personal ministry. It was yet future at the date of this lesson. It was founded after his blood was shed and his resurrection had demonstrated his divinity. It was founded on the day of Pentecost.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Where are the lessons of this quarter found?
To what place did Jesus and his disciples come?
Where is Cesarea Philippi?

What is the most northern point of Jesus' personal ministry?
Why did he go to this place?

Jesus' Question

How long had Jesus been teaching at this time?
What may be said about his miracles?
Where had his disciples been preaching?
What question did he ask his disciples?
Why did he not ask for the opinion of the scribes and Pharisees?
Why is it important as to what we think of Jesus?

The Answer of "Some"

What answer did one class give?
Why did they think that he was John the Baptist?
What was the opinion of another class?
Why should they think that he was Elijah?
Why did some think that he was Jeremiah?
What position were they not willing to ascribe to him?

Peter's Answer

What question did he put to his disciples?
Who answered?
What was his answer?
What two things were included in this answer?
What does the word "Christ" mean?
What must one believe about Christ to be saved?
How had Peter learned this?
What is meant by "flesh and blood?"

"I Will Build My Church"

What did Jesus do for Peter?
What did he say that he would do?
What three things does this teach?
How do we know that the church was not built on Peter?
How does Peter stand related in the figure to the church?
What five things are implied here?
What is meant by "this rock?"

Peter Rebuked

What had Jesus told his disciples?
What did Peter do?
How did Jesus rebuke Peter?
What did Jesus mean by this?
In what way could Peter be "Satan?"

Saving or Losing the Soul

What did Jesus say to his disciples?
What is it not to "deny himself?"
What is it to "deny himself?"
What is it not to "take up his cross?"
What is it to "take up his cross?"
What is it to lose one's life?

Practical Suggestions

What must every party have?
What is the foundation of the church?
When was the church founded?
How do we know it was not founded in the days of John the Baptist?

Blessed inhabitants of Zion, washed in the Redeemer's blood!
Jesus, whom their souls rely on, makes them kings and priests to God:
'Tis his love his people raises, over self to reign as kings;
And as priests his solemn praises each for a thank offering brings.

Savior, if of Zion's city I through grace a member am,
Let the world deride or pity, I will glory in thy name.
Fading is the worldling's pleasure, all his boasted pomp and show;
Solid joys and lasting pleasure none but Zion's children know.

—*John Newton.*

Lesson II—April 13, 1930

THE CHILD AND THE KINGDOM

Matt. 18: 1-6, 12-14; 19: 13-15.

1 In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?
2 And he called to him a little child, and set him in the midst of them,
3 And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.
4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.
5 And whoso shall receive one such little child in my name receiveth me:
6 But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

. . . . . .

12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?
13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.
14 Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.
14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.
15 And he laid his hands on them, and departed thence.

GOLDEN TEXT.—*"Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven."* (Matt. 19: 14.)

TIME.—A.D. 29, in the autumn.

PLACE.—Capernaum, in Galilee.

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

DEVOTIONAL READING.—Ps. 24: 1-6.

DAILY BIBLE READINGS.—

April 7. M. The Childlike Spirit. (Matt. 18: 1-6.)
April 8. T. God's Care for Children. (Matt. 18: 7-14.)
April 9. W. Christ Blessing Little Children. (Mark 10: 13-16.)
April 10. T. God Calls a Child. (1 Sam. 3: 1-14.)
April 11. F. Jesus Dedicated to God. (Luke 2: 22-32.)
April 12. S. The Model Child. (Luke 2: 41-52.)
April 13. S. The Pure in Heart. (Ps. 24: 1-6.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Who Is the Greatest? (Matt. 18: 1-3.)

II. Jesus' Standard of Greatness. (Verse 4.)

III. Stumblingblocks to Others. (Verses 5, 6, 12-14.)

IV. Jesus Receives Little Children. (Matt. 13-15.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson is on humility and trustfulness in the service of God. It emphasizes the qualities of mind and heart which are opposed to worldly pride and ambition. The Bible teaches much about children. In humility, docility, trust, and submission, children are models. "For to such belongeth the kingdom of heaven." The Bible teaches how children should be taught and trained. God declares that he knew Abraham, "to the end that" he would "command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him." (Gen. 18: 19.) Fulfilling the "covenant" God had made with "Abraham and his seed" depended upon Abraham's teaching it to his children and training them in it. No greater obligation could be laid upon parents than to teach and to train their children in keeping God's law. This obligation was imposed upon parents by the law of Moses. (See Deut. 6: 6-9.) The same is taught in the New Testament. (See Eph. 6: 1-4; Col. 3: 20, 21.) Parents who neglect the important duty of training their children do so at the peril of their own happiness and the salvation of the souls of their children.

EXPOSITORY NOTES

I. Who Is the Greatest? (Matt. 18: 1-3)

The eighteenth, nineteenth, and twentieth chapters of Matthew are mainly concerned with the series of discourses that Jesus delivered to his disciples. They are all designed to instruct his disciples how to live in his kingdom. Those of the eighteenth chapter were delivered at Capernaum during his last visit to that city. His disciples did not understand the nature of his kingdom. A grave question had arisen among his disciples as to which of them should be the greatest in the kingdom of heaven. On account of their personal ambition and selfishness they were not able to settle the question among themselves; so they appealed to Jesus for an answer. They asked him: "Who then is greatest in the kingdom of heaven?" Of course, there was much pride and self-confidence in their discussion with each other about the question; hence Jesus rebuked them. He did not answer their question as they expected he would. He used the indirect method of teaching them. He called a little child and set him in the midst of them and said: "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." They were faced in the wrong direction. "Except ye turn." They needed to turn in the opposite direction if they hoped to be admitted into the kingdom of heaven. In the Beatitudes Jesus had taught them that the kingdom of heaven belonged to the "poor in spirit" (Matt. 5: 2); and now, to rebuke their pride, he points them to a little child, for he wished to suggest that what they needed was the trust and the conscious dependence and humility which are associated with childhood and constitute what is known as a childlike spirit. Jesus assures his disciples that humility is the path to the high position in the kingdom of heaven.

Notwithstanding Jesus' plain and impressive lesson on this occasion, this same contention arose again and again among the disciples, and the same question has disturbed the body of Christ all through the ages. There is now much disturbance among the congregations over this very same question. So many are striving to be great in the church without giving due recognition to the essential qualities of true greatness. Jesus was the great Teacher. He taught an object lesson. This child—humble, free from ambition, acknowledging its ignorance, teachable, unpretentious, and ready to perform any duty assigned—is a fit emblem of the principle of greatness in Christ's kingdom. Jesus, in substance, said to his disciples: "Except you turn away from your self-seeking and worldly ambition and become humble and teachable as little children, you cannot enter into the kingdom of heaven, to say nothing of being the greatest in it." They were not yet in it, because the kingdom had not yet been established.

II. Jesus' Standard of Greatness (Verse 4)

There have been many false standards of greatness. There is even today a false conception of greatness. The standard that the world sets for greatness is far different from the one which Jesus gives. Jesus says: "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." To be wise in one's own conceits is to lean upon one's own understanding and not upon God's wisdom for spiritual guidance. "Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits." (Rom. 12: 16.) Self-conceit is always a sign of ignorance. Jesus said: "Every one that exalteth himself shall be humbled." (Luke 18: 14.) Again, he said: "He that humbleth himself shall be exalted." (Luke 14: 11.) 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 our Lord the greater serve the less. Those who perform the humblest, lowest, and most menial service for Christ's sake are the greatest. No selfish, ambitious man is a great man. To aspire to greatness in the church is a sign of weakness and littleness. When one begins to seek a position for his own selfish ends, that one disqualifies himself for service in the kingdom of our Lord. He who so aspires to greatness thwarts his selfish aspirations by his own ambition. The royal road to true greatness in the kingdom of heaven on earth is through humble service in the name of the Lord Jesus Christ. Jesus measures, or estimates, greatness by the service rendered in his name. So the one among his disciples who is willing to be least is greatest. This lesson should be impressed upon all—elders, deacons, preachers—the Lord's standard of greatness. The conditions of entrance into and eminence of the kingdom of our Lord are humble service and meekness in the name of the Lord Jesus Christ.

III. Stumblingblocks to Others (Verses 5, 6, 12-14)

Jesus adds further the fearful warning against those who would cause others to stumble. He says: "Whoso shall receive one such lit-

tle child in my name receiveth me: but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." Drowning in the sea was a way of capital punishment practiced by the Greeks, Romans, and Egyptians. A millstone was fastened to the neck to prevent escape. It would be better for a man to lose his life by being drowned in the sea than for him to lead the humblest and weakest disciple of Jesus into sin and thus murder his soul. To serve and help such is to receive Christ. To cause such to stumble is to receive the devil. This is a double sin. He who does it sins, and he causes others to sin, for whose sin he is responsible, because he influenced them into it. Paul greatly appreciated this lesson and strongly impressed it. He said: "Wherefore, if meat causeth my brother to stumble [causes him to sin], I will eat no flesh for evermore, that I cause not my brother to stumble." (1 Cor. 8: 13.) In this day of church troubles, strife, and divisions this lesson ought to be studied prayerfully every day. A violation of God's law here has caused untold sin, trouble, and sorrow.

When Jesus spoke of the "little ones," he did not mean merely those who are young in years, but those who, like children, are limited in experience or strength or knowledge or opportunity. It is the willingness to care for such that Jesus declares to be the sign of greatness. On the other hand, to be willing to lead one such little one into sin—to cause one of these helpless, dependent ones to stumble or to fall—is so great a crime that our Lord declares that it would be better for such a one to be sunk in the depth of the sea. Such a fate would be preferable to that which awaits one who has been guilty of offending one of the little children of God. Jesus here clearly points out the danger of causing another to stumble. He also warns against such a fearful sin.

IV. Jesus Receives Little Children (Matt. 19: 13-15)

This presents a beautiful picture. Little children were brought to Jesus for him to "lay his hands on them, and pray." They were brought to him for a blessing. "The disciples rebuked them"—that is, rebuked those who brought the children to Jesus. They thought that others should receive his attention. Jesus had spoken of the sanctity of the marriage tie in this chapter, by which the safety of the home is secured. He now teaches the sacredness of childhood, which brings to the home its completeness, its glory, and its ennobling care.

Jesus replied to the rebuke that the disciples gave to the parents or those who brought the children to Jesus. He said: "Suffer the little children, and forbid them not, to come unto me." This reply of Jesus has cast an unfading halo about the faith of every helpless child. The innocent helplessness of children appealed to Jesus. Should it not affect us, and should we not feel that no work is more Christlike and none more blessed than the care of children?

Jesus further said: "For to such belongeth the kingdom of heaven." "The kingdom of heaven" is by right for all such as have the characteristics of children. It does not belong to those particular children, neither to all children in general, but it belongs to all of whatever age who are childlike in their trust and dependence and purity. "The kingdom of

heaven" is for all who cast themselves upon Jesus and lean upon him for grace and mercy. "And he laid his hands on them, and departed thence." He blessed them, and his blessing has brought its benediction wherever his name has been heard. Where Jesus is known and loved and trusted and followed, there infancy is sacred and childhood is secure. This Scripture has nothing to do with teaching that infants should be taken into the church. Neither this Scripture nor any other teaches infant membership in the church of our Lord. It is a gross perversion of the teaching of Jesus to apply this Scripture to such error as sustaining it.

PRACTICAL SUGGESTIONS

1. The desire to be greater than others is the cause of many wranglings and disturbances in the church.

2. Man's way to be great is to seek to be greater than others, self-seeking; God's way to be great is to serve others, to do all that we can for them, to love them.

3. It is a fearful thing to set a bad example before children or to encourage them to do evil.

4. To be a stumblingblock for humble and lowly children of God is a sin that will bring fearful retribution. All tempters to do evil are satellites of Satan.

5. All should strive for the simplicity in heart and life of the child. All should be as free from sham and hypocrisy as the child.

6. Christianity is peculiarly the religion that has the highest regard for the rights of the child. All should regard these rights as sacred.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What does this lesson teach?
What does the Bible teach about children?
Why was Abraham selected?
What seems to be one of the greatest responsibilities on parents?
What may be said about the neglect of parents to children?

Who Is the Greatest?

What lessons are found in these chapters?
What shows that Jesus' disciples did not understand the nature of his kingdom?
What great question arose among them?
To whom did they appeal it for settlement?
What did Jesus do?
What did he say to his disciples?
What did his disciples need?
What causes much disturbance today in the church?
From what must his disciples turn?
How do we know that they were not at this time in the kingdom?

Jesus' Standard of Greatness

Name some false standards of greatness.
What was Jesus' standard of greatness?
How did Jesus enforce this lesson?
What shall be done to the one that exalteth himself?
What shall be done to the one who humbleth himself?
Who are considered great in the world?
How may we regard the one who aspires to be great in the church?
What is the road to true greatness?
Who need to learn this lesson?

Stumblingblocks to Others

What are "stumblingblocks?"
How can one receive Christ?
What is it to cause one to stumble?
What would be better than causing one to stumble?

What was one mode of capital punishment?
What lesson did Paul teach on this point?
What has caused much trouble and sorrow?
Who is meant by "these little ones?"
What does Jesus declare to be a sign of greatness?
What double sin may one commit?

Jesus Receives Little Children

Who were brought to Jesus?
Who brought them?
Why were they brought?
What did Jesus' disciples do?
Why did they do this?
What did Jesus reply to their rebuke?
What can be a better work than caring for children?
What did Jesus further say on this point?
In what sense does the kingdom of heaven belong to such?
What shows that this Scripture does not prove infant membership in the church?

Practical Suggestions

What is one source of disturbances in the church?
Contrast man's way and God's way of true greatness.
What is a fearful sin?
For what should all strive?

See, Israel's gentle Shepherd stands
With all-engaging charms!
Hark, how he calls the tender lambs,
And folds them in his arms!

"Permit them to approach," he cries,
"Nor scorn their humble name;
For 'twas to bless such souls as these
The Lord of angels came."

We bring them, Lord, in thankful hands,
And yield them up to thee;
Joyful that we ourselves are thine,
Thine let our offspring be.

—*Phillip Doddridge.*

Lesson III—April 20, 1930

JESUS TEACHING FORGIVENESS

Matt. 18: 21-35.

21 Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25 But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest.

29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30 And he would not: but went and cast him into prison, till he should pay that which was due.

31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33 Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

GOLDEN TEXT.—*"Forgive us our debts, as we also have forgiven our debtors."* (Matt. 6: 12.)

TIME.—A.D. 29.

PLACE.—Capernaum.

PERSONS.—Jesus and his apostles.

DEVOTIONAL READING.—Ps. 32: 1-7.

DAILY BIBLE READINGS.—

April 14.	M.	A Forgiving Spirit. (Matt. 18: 21-27.)
April 15.	T.	An Unforgiving Spirit. (Matt. 18: 28-35.)
April 16.	W.	Fraternal Forgiveness. (Gen. 45: 1-8.)
April 17.	T.	Repentance and Forgiveness. (Luke 19: 1-10.)
April 18.	F.	Christ's Example. (Luke 23: 33-38.)
April 19.	S.	A Prayer for Forgiveness. (Ps. 51: 10-17.)
April 20.	S.	The Blessedness of Forgiveness. (Ps. 32: 1-7.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. How Often Must We Forgive One Another? (Verses 21, 22.)

II. The King Forgives His Servant. (Verses 23-27.)

III. That Servant Refuses to Forgive His Fellow Servant. (Verses 28-30.)

IV. That Wicked Servant's Fate. (Verses 31-35.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

We learn from reading a part of this chapter that the discourse as given in the entire eighteenth chapter grew out of a controversy between the apostles concerning preëminence in the kingdom. The controversy among the disciples probably engendered some bitterness. Jesus answered the question: "Who should be the greatest?" In his answer Jesus showed (1) that he who was humble and willing to serve should be the greatest; (2) that controversies and scandals that caused the weak ones to stumble would bring retribution; (3) that no one should despise the humble ones; (4) that when bitterness arose and a brother was offended, the Christian should be ready to forgive if he expected the Lord to forgive him. Now, in this lesson the Savior gives a parable which teaches the retribution that shall overtake the merciless and unforgiving man.

The first part of the chapter, especially verses 15-20, makes very plain the necessity of forgiveness. Jesus says: "If thy brother sin against thee, go, show him his fault between thee and him alone." We are to suppose that he is ignorant of it, but we are to go to him manifesting a loving spirit and disposition to forgive him and to induce him to repent. "But if he hear thee not"—that is, if a failure has been made in getting him to repent—then "take with thee one or two more" good, thoughtful, impartial, fair brethren, who love justice and truth, and see if they, together with yourself, cannot induce him to do right. The next step: "If he refuse to hear them, tell it unto the church," and let all the church endeavor to persuade him to do right. This divine rule will settle all church troubles, and there is no other right way to settle them. This leads us to our subject on forgiveness.

EXPOSITORY NOTES

I. How Often Must We Forgive One Another? (Verses 21, 22)

Jesus' teaching on forgiveness made a profound impression on the apostles, as it should on us; hence, Peter asked him: "Lord, how oft shall my brother sin against me, and I forgive him? until seven times?" To sin against another is to wrong him in any way, in word or deed—to think evil of him, to impugn his motive, to pervert what he says, to speak evil of him, or to commit any wrong against him. To forgive is to overlook the offense and to treat the offender as though it had never occurred—to hold nothing against him. "And their sins will I

remember no more." (Heb. 8: 12.) To forgive one is to cease to think and to talk about his offense and to hold it against him no more. Forgiveness must be full, free, and from the heart. There must remain no lingering grudge of hatred nor smoldering fires of malice.

The offender must repent; and when he does, he is anxious to make good all wrongs which he has done and repair all injury, so far as is in his power to do so. He must confess his sins and ask pardon. Repentance on his part includes all that he can possibly do to correct his mistake. Jesus says: "If thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him?" (Luke 17: 3, 4.) If he does not repent, he is still guilty and cannot be forgiven. God is ready to forgive all sinners, is long-suffering t ward them, "not wishing that any should perish, but that all should come to repentance." (2 Pet. 3: 9.) God does not forgive sin until the sinner repents. God does all that he can by instruction and his goodness to get people to repent, but unless they repent they must perish. So Jesus teaches that forgiveness must be as often as repentance. The phrase, "until seventy times seven," is an expression denoting universality, or as often as the one repents.

II. The King Forgives His Servant (Verses 23-27)

This parable illustrates and enforces the lesson of forgiveness. This "king" represents God; the "servants," those that at least claim to be Christians. The king called his servants to an account. He "would make a reckoning with" them. So will God deal with his servants and all men. (Rom. 2: 4-11; 2 Cor. 5: 10.) The great doctrine of forgiveness to our fellow man is set forth very clearly in this parable. The kingdom of heaven, the kingdom of which Christ would become King, contains those whom God has forgiven through Christ and who are under obligation to show the same forgiving spirit to others.

The King takes an account of the conduct of his servants every day while they are on the earth, but sometimes calls them to special account. A "talent" was a weight, not a coin. A talent of silver was worth, in round numbers, from sixteen hundred dollars to nineteen hundred dollars. So, then, ten thousand talents would be the enormous sum of at least sixteen million to nineteen million dollars. A gold talent was worth fifteen or sixteen times as much; a Greek talent was worth about half as much. This overwhelming debt represents our numerous and various sins against God. Besides, we owe him a great debt of gratitude and service. Since the servant did not have the money to meet this debt, the king ordered him, his wife and children, and all he had to be sold, "and payment to be made." It was a law at that time to sell a man and his family for his debts. It was also a law to imprison one for his debts if he could not pay. While mercy should be extended to the debtor, it is just and right for him to pay his debts. The king was not unjust and unrighteous, then, in calling his servant to an account; neither is God in so dealing with men. As this servant could not meet his debt, neither can we discharge the debt we are under to God. We cannot forgive our own sins, and are dependent upon God for mercy.

The king knew this servant could never pay his debt. The servant prostrated himself before the king. This was the custom in the East of paying homage to rulers and superiors. (See Esth. 8: 3.) The servant begged for mercy and showed a disposition to pay. Our only way to be saved from sin is to repent—manifest a disposition to undo all wrong committed in any way, although it is impossible to do so; to confess our sins; and, in submission to God, to look to him for mercy and pardon. The king was moved with compassion, and in mercy released him. He did far more than the servant asked. The servant asked only for patience and an extension of time, but the king forgave the whole debt. This illustrates God's boundless mercy and wonderful grace to us. But we must fear God—that is, in penitence turn to him and in reverence obey and trust him. He does far more for us than we can ask. (Eph. 3: 20, 21.)

III. That Servant Refuses to Forgive His Fellow Servant (Verses 28-30)

From the very presence of that merciful king "that servant went out." This shows that he had been dismissed, a pardoned man. After he "went out," he hunted up "one of his fellow servants, who owed him a hundred shillings," and he demanded that his fellow servant pay him. He said: "Pay what thou owest." His fellow servant was unable to pay on demand what he owed. So "he laid hold on him, and took him by the throat," and undertook to punish him because he was unable to pay the amount. Sometimes church members act like this wicked servant. They growl, and snap, and bite, and knock, and shoot. This servant was exceedingly brutal. A hundred shillings were about seventeen dollars. So his fellow servant owed him this amount, and did not deny it. It was his duty to pay him. The unmerciful servant had a right to it, and is not condemned for wanting it. He is condemned for his brutality and lack of mercy.

This fellow servant did exactly what his unmerciful creditor had done. He fell down before his creditor and made the same appeal for time and mercy. He could possibly have paid his debt, since it was so small; but his creditor "would not"—that is, he would not have mercy on his fellow servant. He closed his ears to all cries of mercy, and cast his unfortunate debtor "into prison, till he should pay that which was due." This small debt represents the offenses others have given us, which is the main point in the parable. The sins of others against us are to our sins against God as seventeen dollars is to nineteen million dollars. Since God freely and fully forgives us, certainly in the same spirit we should forgive others. The one who refuses to forgive others is represented by the unmerciful and brutal servant. By this Jesus showed how ungodlike it is to refuse to forgive others. Forgiveness of others must precede even our prayer for forgiveness. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 15.)

IV. That Wicked Servant's Fate (Verses 31-35)

His fellow servants noticed the unmerciful treatment this wicked servant had offered his fellow servant. They knew the great mercy he

had lately received from the king. So they reported his conduct to the king. They were grieved to see a fellow servant so wicked and so destitute of mercy. He was brought before the king. Unmerciful treatment of the unfortunate always excites the compassion of others.

When he was called before his master, he said to him: "Thou wicked servant, I forgave thee all that debt, because thou besoughtest me." He was forgiven because he pleaded for mercy. This servant's sin consisted in not showing mercy in so small a degree as to forgive a fellow servant a small debt. This sin appears to be the greater because this servant had just received great mercy and forgiveness. It is exceedingly wicked now to ask God to forgive us all our many and great sins while we refuse to forgive others, or even refuse to go to them in an effort to bring them to repentance that they may be saved. In his indignation the king recalled his forgiveness and delivered the unmerciful servant "to the tormentors." It was the custom then among different nations to compel prisoners by torture to confess, and, if they were debtors, to confess whether or not they had any money concealed anywhere. So this servant was to be tormented "till he should pay all that was due," which he could never do.

Christ draws his own conclusion and applies the lesson of this parable. "So shall also my Heavenly Father do unto you, if ye forgive not every one his brother from your hearts"—that is, deliver you to "the tormentors," put you in prison, the place "prepared for the devil and his angels," if you do not forgive others. This forgiveness must be from the heart—sincere and honest.

PRACTICAL SUGGESTIONS

1. God will call every servant of his to give an account for all that he has intrusted to him. We must give an account for our talents, our influence, our ability, and our service.

2. We must give an account for our lives. We owe service to God, for it is "in him we live and move and have our being."

3. If we fail to obey him faithfully and serve him truly, we fail in paying our debt to him. It is a fearful thing for one to be able to discharge his duty to God, but refuse to do so.

4. When we have received blessings from God, we are put under obligations to pass these blessings on to others. If we have received mercy from God, then we must show mercy to others; if we have received forgiveness from God, we must forgive others.

5. If we are hard and unforgiving to our fellow men, we can never expect them to have the greatest respect for us. It is a vital principle that we by our own mind toward others determine what shall be the mind of God toward us.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What controversy had the disciples had with each other?
What four things had Jesus taught them?
What is the first step for us to take when one sins against us?

What is the second step we should take, if the first fails?
What is the third step, if the second fails?
Are there any others to take?
What is the purpose of all of these?

How Often Must We Forgive One Another?

What impression had Jesus made on his disciples?
What did Peter ask?
What is it to sin against another?
What is it to forgive one?
What must the offender do?
What does repentance include?
Can we forgive one who has not repented of his wrong?
What is meant by "until seventy times seven?"

The King Forgives His Servant

What does this parable teach?
Whom does the king represent?
Whom do the servants represent?
What did the king do?
Who constitute the kingdom of heaven?
How did the king reckon with his servants?
How much did this servant owe his master?
How much is a "talent?"
Was it right for this servant to pay this amount?
Was it right for the master to call on him for it?
What did the servant do?
What did the king do for him?
Why can we not forgive our own sins?
How is God's mercy to us shown?

That Servant Refuses to Forgive His Fellow Servant

What did the forgiven servant do?
Whom did he find?
What did this fellow servant owe him?
How many dollars does this represent?
What did he say to his fellow servant?
What did his fellow servant do?
What did the wicked servant then do?
Was it right for this servant to ask his fellow servant for his money?
Was it right for the fellow servant to pay the amount?
What does this small debt represent?
What does the large amount represent?
What may we say of the one who refuses to forgive another?

That Wicked Servant's Fate

Who heard of what had been done?
What did they do?
Was it wrong for them to do this?
What did the king then do?
In what did this servant's sin consist?
What did the king do with this servant?
What was the custom then?
What application did Christ make of this parable?
What is it to forgive "from the heart?"

Practical Suggestions

What must every one do?
What do we owe God?
What will he do for us if we fail to discharge our duty?
When we have received anything from God, what must we do?
How can we determine the attitude of God's mind toward us?

Try us, O God, and search the ground
  Of every sinful heart;
Whate'er of sin in us is found,
  O, bid it all depart!

When to the right or left we stray,
  Leave us not comfortless,
But guide our feet into the way
  Of everlasting peace.

Help us to help each other, Lord,
  Each other's cross to bear;
Let each his friendly aid afford,
  And feel his brother's care.

Help us to build each other up,
  Our little stock improve;
Increase our faith, confirm our hope,
  And perfect us in love.

—*Charles Wesley.*

Lesson IV—April 27, 1930

GIVING UP ALL FOR THE KINGDOM

Matt. 19: 16-26.

16 And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life?
17 And he said unto him, Why askest thou me concerning that which is good? one there is who is good: but if thou wouldest enter into life, keep the commandments.
18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
19 Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.
20 The young man saith unto him, All these things have I observed: what lack I yet?
21 Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.
22 But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.
23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.
24 And again I say unto you, 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.
25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?
26 And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible.

GOLDEN TEXT.—*"Lay up for yourselves treasures in heaven."* (Matt. 6: 20.)

TIME.—A.D. 30, shortly before the crucifixion.

PLACE.—Galilee and Perea.

PERSONS.—Jesus and the rich young ruler.

DEVOTIONAL READING.—Prov. 8: 1-11.

DAILY BIBLE READINGS.—

April 21.	M.	All Belongs to God. (Matt. 19: 16-22.)
April 22.	T.	The Peril of Riches. (Matt. 19: 23-30.)
April 23.	W.	God Loves the Cheerful Giver. (2 Cor. 9: 6-15.)
April 24.	T.	Loving and Giving. (Luke 6: 27-38.)
April 25.	F.	Proportionate Giving. (2 Cor. 8: 9-15.)
April 26.	S.	The Reward of Giving. (Eccles. 11: 1-8.)
April 27.	S.	Wisdom's Call. (Prov. 8: 1-11.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Rich Young Ruler's Question. (Verse 16.)

II. How Jesus Answered Him. (Verses 17-20.)

III. "He Went Away Sorrowful." (Verses 21, 22.)

IV. The Peril of Riches. (Verses 23-26.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The interview of the rich young ruler with the Savior is recorded by Matthew in this lesson, by Mark (10: 17-30), and by Luke (18: 18-30). By a study of the three accounts we learn that it occurred probably just before Jesus left to go to Jerusalem on his last journey or on the way to Jerusalem on his last journey. Many events in the life of Christ occurred between the last lesson and this one. It is not necessary to know, neither is it possible to give in exact chronological order, all the events in the life of Christ. The place of the last lesson was Capernaum. It seems that Jesus left there with his apostles and went to Jerusalem to attend the feast of tabernacles. This was held in the seventh month of the Jewish calendar. Many think that he remained at Jerusalem for more than two months, which would be about the middle of December according to our calendar. (See John 10: 22.) Others suppose that he returned to Galilee and thence back to Jerusalem through Samaria, east of the Jordan, and through Perea, "beyond Jordan."

Very little importance may be attached to the time or place of the teaching of Jesus. The important thing is *what* Jesus taught. There is a lesson in the incidents of this lesson that all should learn; also it is a lesson that has been neglected. It cannot be impressed too often upon the hearts of young people. Let us study it with prayer and earnestness.

EXPOSITORY NOTES

I. The Rich Young Ruler's Question (Verse 16)

We have recorded here one of the saddest scenes in the ministry of Jesus. It is a true soul's tragedy. Let us look at this young man. (1) He was young—that is, he had the vigor, hope, and ambition of youth; (2) he was rich (verse 22)—he had all the influence and prestige that wealth can give; (3) he was a "ruler" (Luke 18: 18)—he occupied a position of honor and authority; (4) he was a moral young man—it seems that his life had not been cursed by the dissipations of youth. He was a Jew, an heir of Abraham; hence he enjoyed the hope of his race in a coming Messiah. So far as we know, he was honest and sincere.

We are told that as Jesus "was going forth into the way" (Mark 10: 17), this young man "ran" to meet him. This showed an earnestness and that he realized the importance of the matter on his mind. It is notable here that this one, in spite of riches, youth, position, and power, is not satisfied. There is nothing in the ambitions of youth, the position of power, and the possession of wealth to satisfy the soul. This young man asked Jesus: "What good thing shall I do, that I may have eternal life?" It will be noted further that he asked: "What good thing?" He realized that something "good" must be done. He asked: "What shall I do?" He also realized that he must do something in order to have eternal life. It matters not what one may have or what honors he may be enjoying, there is always something left for him to do. The very fact that he came to Jesus showed that he had some confidence in him and his ability to answer his question. We do not know where he learned anything about "eternal life," as the

Old Testament Scriptures did not place much emphasis on the future as a "life." He may have heard some of the teachings of Jesus before this time. He may have heard the apostles' teaching. He expected the Master to answer his question. It is doubtful if he meant some one deed of heroism would merit eternal life. Mark puts this question: "What shall I do that I may inherit eternal life?" (Mark 10: 17.) Luke puts it this way: "What shall I do to inherit eternal life?" (Luke 18: 18.) The young man knew two things—namely, that he must do something to be saved, and that eternal life is inherited. This question ought to be asked by every one. If one is out of the church, that one ought to ask this important question; if one is in the church, it is still an important question to ask, "What must I further do to inherit eternal life?"

II. How Jesus Answered Him (Verses 17-20)

Jesus at once corrected him for calling him "good." He adds: "One there is who is good." Jesus does not here deny his own sinlessness nor disclaim his divinity. He intimates that the thoughtless use of the word "good" in addressing one whom he regards as a human teacher is an index to his superficial view of goodness. Jesus adds, as recorded by Mark and Luke, that there is "none good save one, even God." God alone is good in the absolute. He is the origin of all good, the only source of divine instruction "concerning that which is good." Jesus was not this source or origin of good. He was not the source of this teaching. Hence, Jesus referred the young man to God and told him to keep God's commandments. Jesus taught nothing contrary to God's law. His teaching was from God. So in answering the question Jesus said to him: "If thou wouldest enter into life, keep the commandments."

When the young man heard this, he very promptly asked: "Which?" He seems to have been astonished that Jesus would tell him to keep the commandments. If all had kept the commandments of God, they would have been led to Christ. (See Gal. 3: 24.) This second question of the young man expresses a great deal. He wants to know which commandment has such a promise in it that the keeping of it will give him eternal life. Jesus then recites the second list of commandments of the Decalogue. These describe his duties to his fellow man. They are the commandments against killing, adultery, theft, bearing false witness, and to honor father and mother. Jesus sums them up by saying that he should love his neighbor as himself. The young man promptly replied that he had observed all these, and asked the third question: "What lack I yet?" Mark says that the young man said that he had kept all of these from his youth, and Luke adds, "from my youth up." The young man was not boasting. He was sincere. He knew that he could not deceive Jesus; for if Jesus could tell what he should do to inherit eternal life, he could tell whether the young man was honest in his answer.

We do not think that the young man was a hypocrite, for Jesus "loved him." (Mark 10: 21.) If he had been a hypocrite, Jesus would have known it. When he said that he had "observed" these things from his youth up, he means that his rule of conduct through life had been to observe them. He had not kept them in sinless per-

fection, but he had done the best he could in honestly observing these laws; so he was prompted to ask with a greater concern, "What lack I yet?" He was not fully satisfied. He wanted to be sure that he was an heir of eternal life. It is an appropriate question for all to ask after we have done our best: "What lack I yet?"

III. "He Went Away Sorrowful" (Verses 21, 22)

This presents the saddest phase of this incident. The young man came to Jesus seeking information. He "ran" to Jesus with hope and earnestness; he went away drooped in sorrow. He could have gone away with an entirely different attitude. How sad he did not! Jesus replied to him: "If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." Here is the test. He must accept Christ; and, like Christ's disciples, he must 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 is to do God's will, as Jesus did, and to have the mind of Christ. (Phil. 2: 5-11.) To give to the poor in the name of Christ is to lay up treasures 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 a test then to this young man, and it is the test to us now. Will we do it, or will we act as did this young man? "He went away sorrowful." Mark says, "his countenance fell." The record tells why "he went away sorrowful"—"for he was one that had great possessions."

There was a double test in Jesus' instruction. He is to sell all that he has, and he is to follow Jesus. He is told what to do with his possessions so that he may make the proper disposition of his wealth. He was tied to earth by the cords of his wealth. They did not hinder him from keeping the commandments under the law, but they did hinder him from giving his whole self up. One must do this in order to inherit eternal life. Christ's words cut deep into his heart, and he is not willing to part with his possessions and follow Jesus. He hears and understands the answer to his question, but he is not willing to make the sacrifice; hence he goes away sorrowful.

IV. The Peril of Riches (Verses 23-26)

The rich young ruler had made a fatal choice. He had turned slowly away from Jesus and had hesitatingly gone away sorrowful. Luke says: "And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God!" (Luke 18: 24.) Jesus looked upon the sorrowful, drooping figure of the young man as he went away, and gave a very valuable lesson on the perils of riches. It is difficult because of riches to enter into the kingdom of heaven. Paul warns us by saying: "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.) Jesus says that "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." The natural interpretation of this Scripture is the correct one. It is used to express, not the

difficulty, but the impossibility, of entering the kingdom of heaven when one trusts in riches. The rich man as here mentioned means the one who trusts in riches. No rich man of this class can enter the kingdom of heaven. To "trust in riches" is to depend upon them as one's greatest good—to look to them for position, honor, and happiness. Again, Paul says: "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." (1 Tim. 6: 17.)

The apostles were astonished when they heard this, and asked: "Who then 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 question in verses 27-30, to themselves also, for some of them owned a little property. But they showed their trust in Jesus, and not in riches, in forsaking all for him. So Jesus replied to their question, "With men this is impossible," but added, "With God all things are possible."

PRACTICAL SUGGESTIONS

1. It is a fearful thing to come face to face with the truth, as did this young man, and turn away from it. It is better never to have known the truth than to turn from it.

2. Eternal life comes only by inheritance. We first become children of God by obedience to the gospel, and then, as his faithful children, we are heirs of God and inherit eternal life.

3. The peril of riches is not so much in the possession of wealth, but in trusting in the wealth rather than trusting in God.

4. The right man to follow any cause whatsoever is he who loves it well enough to give up all that he has for it and be loyal to it.

5. Jesus had pity for the young man as he went away sorrowful, but this did not help to save him. He had to do what Jesus had instructed him to do or be lost.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What writers record the incidents of this lesson?
What seems to have been the journey of Jesus since the last lesson?
Name some events between this lesson and the last one?
Why does not the time or place give importance to the teachings of Jesus?

The Rich Young Ruler's Question

What do we have recorded here?
Name the four points concerning him.
How do we know that the young man was in earnest?
How did he come to Jesus?
Was he happy in his wealth?
What question did he ask?
What two things are expressed in this question?
How do we know that he had confidence in Jesus?
Where had he learned of eternal life?
What is it to inherit eternal life?
Why should this question be asked by all today?

How Jesus Answered Him

What did Jesus say to him about being "good?"
Who did he say was "good?"
What did he mean by this?
What answer did Jesus give to his question?
What did the young man then ask?
What did he mean by this?
How did Jesus sum up this list of commandments?

What did the young man reply?
How do we know that he was not boasting?
In what way had he observed these things?
What did he then ask?
Why may we ask the same question?

"He Went Away Sorrowful"

Describe the way the young man came to Jesus.
Describe the way he went away.
What reply did Jesus make that cut to the heart?
What two things are there in this reply?
What is it to follow Jesus?
What are we doing when we give to the poor?
Why did the young man go away sorrowful?
How was he tied to this earth?
Did his wealth hinder him from keeping the law of Moses?
Would his wealth keep him from being saved?

The Peril of Riches

What may we say of the young man's choice?
What did Jesus say to his disciples as the young man went away?
What lesson did Jesus teach by this?
What is the figure used by Jesus?
What is meant by "the rich" as used here?
What instruction does Paul give on riches?
Why were the apostles astonished?
What did they ask?
What reply did Jesus make?

Practical Suggestions

What is a fearful thing to do?
Why is it better not to know the truth than to turn from it?
How is eternal life an inheritance?
Who only may inherit it?
In what is the peril of riches?
Is it sinful to be rich?
Is it sinful to be poor?
Who is the right man to follow any cause?
Why did not Jesus have pity for the young man and save him?

And let this feeble body fail,
  And let it droop and die;
My soul shall quit the mournful vale,
  And soar to worlds on high;
Shall join the disembodied saints,
  And find its long-sought rest,
That only bliss for which it pants,
  In my Redeemer's breast.

O, what are all my sufferings here,
  If, Lord, thou count me meet
With that enraptured host to appear,
  And worship at thy feet?
Give joy or grief, give ease or pain,
  Take life or friends away,
But let me find them all again
  In that eternal day.

—*Charles Wesley.*

Lesson V—May 4, 1930

PROMOTION IN THE KINGDOM

Matt. 20: 17-28.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,
18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death,
19 And shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.
20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him.
21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.
22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.
23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give; but *it is for them* for whom it hath been prepared of my Father.
24 And when the ten heard it, they were moved with indignation concerning the two brethren.
25 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.
26 Not so shall it be among you: but whosoever would become great among you shall be your minister;
27 And whosoever would be first among you shall be your servant:
28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT.—*"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."* (Matt. 20: 28.)

TIME.—A.D. 30, shortly before the crucifixion.

PLACE.—Probably in Perea.

PERSONS.—Jesus, Salome, and the apostles.

DEVOTIONAL READING.—Phil. 2: 1-11.

DAILY BIBLE READINGS.—

April 28.	M.	A Selfish Request.	(Matt. 20: 20-28.)
April 29.	T.	Humility in Prayer.	(Luke 18: 9-14.)
April 30.	W.	Humility in Action.	(Luke 14: 7-11.)
May 1.	T.	Religion and Service.	(James 1: 19-27.)
May 2.	F.	Sympathy for Others.	(James 2: 1-9.)
May 3.	S.	The Reward of Humility.	(1 Pet. 5: 1-7.)
May 4.	S.	The Mind of Christ.	(Phil. 2: 1-11.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Jesus Foretells His Crucifixion. (Verses 17-19.)

II. The Request of James and John. (Verses 20, 21.)

III. Jesus' Reply to Them. (Verses 22, 23.)

IV. Jesus' Standard of Greatness. (Verses 24-28.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Jesus and his apostles were in Perea, which was "beyond Jordan." "Perea" is the name of the country east and northeast of Galilee. This name is not found in the Scriptures. It was the name given to this section of country later. Jesus, with his disciples, was on his way to Jerusalem. While on the way he took the twelve to one side and announced to them for the third time his approaching death. Afterwards James and John, with their mother, Salome, came to him and asked for the seats of honor in his kingdom. For six months, ever since Peter's confession at Cesarea Philippi, the Lord had been trying to prepare the twelve for his death. Now, while on the way to the cross, which he knew was before him at Jerusalem, he seeks again to make them understand that he must die. Mark states that before the conversation of this lesson Jesus walked before, with his disciples behind him. There are few pictures more striking than that of Jesus going forth to his death and walking alone along the path into the deep Jordan valley, while behind him, in awful reverence and mingled anticipations of dread and hope, the disciples walked and dared not disturb his meditations. After thus walking in lonely meditation for some distance, he drew the apostles apart for the lesson which now follows.

EXPOSITORY NOTES

I. Jesus Foretells His Crucifixion (Verses 17-19)

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: 53-55.) "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 and 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 determined 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.) Jesus had told them this at least twice before (Matt. 16: 21-23; Luke 9: 22), and yet they did not understand him.

The Jewish court, the Sanhedrin, could condemn one, but had no power to inflict capital punishment, because the government had passed into the hands of the Romans, a Gentile race. Hence it had to deliver Jesus to the Roman officer, Pontius Pilate, to have him put to death. Matthew uses three words to describe the treatment of Jesus—namely, "mock," "scourge," and "crucify." They "mocked" him by putting a crown of thorns upon his head and a purple robe on him. This was deriding him for claiming to be a king. They "scourged" him by whipping him and spitting in his face and buffeting him. They "cru-

cified" him by nailing him to the cross. The record states that after "the third day he shall be raised up"—that is, he would be raised from the dead.

II. The Request of James and John (Verses 20, 21)

James and John were sons of Zebedee and Salome. They were two of the most faithful of the disciples of Jesus. After Jesus had just made the statement for the third time at least that he would be crucified, James and John, ambitious for chief places in his kingdom, made the request that they have prominent places in his kingdom. They thought that his kingdom would be an earthly one. This request was made through Salome, their mother. (See also Matt. 27: 56; Mark 15: 40.) In making this request, she "worshiped" Jesus, or prostrated herself in reverence before him. James and John would have Jesus commit himself to a favorable answer before they made the request. They said: "We would that thou shouldest do for us whatsoever we shall ask of thee." (Mark 10: 35.) From this it appears that they were doubtful about the propriety of making this request. It is strange that such a request would be made at such a time as this. The death of Jesus had just been foretold, and they should have understood that his kingdom was not an earthly one. This request marks the contrast between the self-sacrifice of Jesus and the self-seeking of his followers. Salome shows a mother's interest and ambition for her sons. She also shows a mother's faith in Jesus. She must have known that Jesus was hated and despised by the rulers of the Jews, yet she had faith in him that he would be a king and set up a kingdom.

Jesus forced from them, however, their wish and request before making a reply by asking their mother: "What wouldest thou?" The mother promptly said: "Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom." Mark states this request by saying: "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory." (Mark 10: 37.) For Jesus to be in his "glory" and to be in his "kingdom" mean the same thing. He is now in heaven at the right hand of God and in his "glory;" and since to be in his "glory" is the same thing as to be in his "kingdom," he is now in his "kingdom." The right hand of a sovereign is the highest place of honor in his gift, and the left hand is the next highest.

III. Jesus' Reply to Them (Verses 22, 23)

Jesus said to them: "Ye know not what ye ask." They did not understand the nature of his kingdom; neither did they know the principles of true greatness in that kingdom. They did not know that self-sacrifice and service, work and humiliation constituted greatness in his kingdom. 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—the one on the right hand, the other on the left hand—crucified with Jesus; neither did they know that there were no such places of honor in the sense of their request, nor the real greatness and glory of such

positions in the kingdom which Jesus died to establish. Some of our petitions may be as ignorant as this one. We should be thankful 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?" (Mark 10: 38.) "The cup" in this sense in the Bible means one's portion in life. It was a synonym for death. (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 Jesus is essential to reigning with him. (Rom. 8: 17.) 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.

Jesus assured them that they would soon drink of this cup and suffer this baptism. Later on, after they had gained a clearer conception of the nature of his kingdom and had made great spiritual development, they did endure such persecution and suffering. James was beheaded, and John speaks of the suffering he endured. (Rev. 1: 9.) 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. At this request of James and John "the ten" were "moved with indignation." This shows that they had the same experience and desire that James and John had. Condemning others sometimes reveals in us the faults we condemn in them.

IV. Jesus' Standard of Greatness (Verses 24-28)

It is to be noted that Jesus did not rebuke his disciples for their request, neither did he rebuke the others for their "indignation;" but he takes the occasion to declare unto them the law of true greatness. This he contrasts with the standards of the world, by which his followers are ever in danger of being affected. Jesus 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 today. The rulers of the Gentiles "lorded over" the people. This is the spirit of all earthly governments. He today who seeks preferment and position above others in the church does not yet understand the nature of Christ's kingdom or the principles of true greatness.

In Christ's kingdom, or the church, no one by the authority of Jesus can "lord it over" others. This is positively forbidden. (1 Pet. 5: 3.) Again, Jesus said: "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," etc. Human nature seems prone to wear religious titles. Some, while they repudiate the title of denominational distinction, are disposed to make titles of "elder," "minister," "evangelist," etc.]: for one is your master, even the Christ. But he that is greatest among you shall be your servant." (Matt. 23: 1-11.)

Jesus sets himself as an example to them when he points to his own life and mission. He says that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He says by way of instruction, "Whosoever would become great among you shall be your minister;" and, "Whosoever would be first among you shall be your servant." Service is the law of greatness in the kingdom of Christ, and from this law the king was not exempt. This willing sacrifice, this death in the place of many, this redeeming love, recognized and accepted by his followers, is the motive for service, and it is likewise the measure of true greatness.

PRACTICAL SUGGESTIONS

1. The truest heroism and touchstone of character are manifested in the path of duty in the face of danger and death.

2. Envy and jealousy are as evil or sinful as the ambition and pride which give rise to them.

3. We are not Christians because we serve others; we serve others because we are Christians.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What was Perea?
Where had Jesus and his disciples started?
What did Jesus do on the way?
For what had Jesus been preparing his disciples?
Describe the picture which Jesus presents.

Jesus Foretells His Crucifixion

On what march was Jesus?
What feast was he going to attend?
Why had Jesus left Jerusalem?
Why was he now returning?
What did his disciples think of this?
What did he tell his disciples would be done to him?
How often did he repeat this to them?
Why could not the Jewish court condemn one to death?
How could they get the death penalty for any one?
Name the things which Jesus said would be done to him.
What was meant by "mocking" him?
What was meant by "scourging?"

The Request of James and John

Who were James and John?
Who made the request with them?
How did they try to get Jesus to commit himself?
What does this show?
How do we account for Salome's part in this?
What does it show in regard to her faith?
What did they understand the nature of the kingdom to be?
What is it for Christ to be in his "glory?"
What were the highest places of honor?

Jesus' Reply to Them

What question did Jesus ask?
What shows that they did not understand the nature of his kingdom?
What did they not know at this time?
Do we always know how to pray?
Why should we be thankful that our prayers are not answered as we desire?
What is meant by drinking "the cup?"
What is meant by this "baptism?"
What answer did they give to this?
What is essential to reigning with Christ?
What did Jesus say about their drinking the cup?
When did they do this?
When were they baptized with this baptism?
What effect did their request have on the other disciples?
What does condemning others sometimes reveal?

Jesus' Standard of Greatness

What does Jesus here teach his disciples?
What contrast did he make?
What can you say of the one who seeks preferment today?
What is forbidden in the church?
What seems to be the desire of the world?
Why do men like to be called "great?"
What titles show this?
Who is given as an example of true greatness?
How may we all become great?
Who is greatest among us now?

Practical Suggestions

What is the test of character?
What may we say of envy and jealousy?
Why do we serve?

Who are these arrayed in white,
  Brighter than the noonday sun,
Foremost of the sons of light,
  Nearest the eternal throne?
These are they that bore the cross,
  Nobly for their Master stood,
Sufferers in his righteous cause,
  Followers of the dying God.

Out of great distress they came,
  Washed their robes by faith below,
In the blood of yonder Lamb,
  Blood that washes white as snow;
Therefore are they next the throne,
  Serve their Maker day and night;
God resides among his own,
  God doth in his saints delight.

—*Charles Wesley.*

Lesson VI—May 11, 1930

JESUS ACCLAIMED AS KING

Matt. 21: 1-11.

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,
2 Saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.
3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,
5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.
6 And the disciples went, and did even as Jesus appointed them,
7 And brought the ass, and the colt, and put on them their garments; and he sat thereon.
8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.
9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.
10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this?
11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

GOLDEN TEXT.—*"Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."* (Matt. 21: 9.)

TIME.—A.D. 30, probably first of April.

PLACES.—Jerusalem and Bethany.

PERSONS.—Jesus, his disciples, and applauding multitudes.

DEVOTIONAL READING.—Heb. 1: 8-12.

DAILY BIBLE READINGS.—

May 5.	M.	The Triumphal Entry.	(Matt. 21: 1-11.)
May 6.	T.	The Children's Praise.	(Matt. 21: 12-17.)
May 7.	W.	The King Rejected.	(Matt. 21: 33-41.)
May 8.	T.	Jesus' Claim to Kingship.	(John 18: 33-40.)
May 9.	F.	Jesus Crucified as King.	(John 19: 17-22.)
May 10.	S.	Praises to Our King.	(Ps. 47: 1-9.)
May 11.	S.	The Father's Testimony.	(Heb. 1: 6-14.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Preparation for Jesus' Entrance. (Verses 1-3.)

II. A Fulfillment of Prophecy. (Verses 4, 5.)

III. The Royal Procession. (Verses 6-8.)

IV. The Acclamation of the Multitudes. (Verses 9-11.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The incidents of this lesson occurred on the route from Bethany, over the mount of Olives, into the city of Jerusalem, and to the temple. Jesus entered the city from the east. The road from Bethany to Jerusalem led along the eastern slope of the mount of Olives. Bethany was about two miles east of Jerusalem. The mount of Olives was to the east of Jerusalem, and was separated from it by the Valley of Jehoshaphat. From the summit of the mount of Olives, Jerusalem and the temple can be seen.

Jesus had retired from the storm of Jewish hatred that arose after the resurrection of Lazarus "to a city called Ephraim, near the wilderness." Here he awaited the Passover, at which he had decided to offer himself to his enemies. From thence, as we have already found, he probably crossed to the east of the Jordan; joined the enemy's throngs that were now journeying to the Jewish capital; passed through Jericho, where he bestowed sight on Bartimeus; dined with Zaccheus; came up the mountain pass from Jericho to Jerusalem, stopping over the Sabbath in the congenial home of Martha, Mary, and Lazarus in Bethany; and on Sunday morning made his entry into Jerusalem. Jesus had for three years assumed the character of a public teacher. All considered him an extraordinary being, but whether he was the Messiah still hung in the balance with many. The Passover was at hand. The roads from all quarters were crowded with the assembling Jewish worshipers. Not only the great mass of the inhabitants of Palestine, but many foreign Jews thronged from every quarter—from Babylona, Arabia, Egypt, Asia Minor, Greece, and Italy. The question uppermost in the minds of them all was: "Can this Nazarene be the Messiah?" Our lesson opens with the first day of Christ's last week of earthly life.

EXPOSITORY NOTES

I. The Preparation for Jesus' Entrance (Verses 1-3)

"And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives," Jesus issued a royal command to two of his disciples. Bethphage was near the city of Jerusalem, between Bethany and Jerusalem. Its exact location is not known now. Matthew emphasizes the kingly feature of Christ to the Jews. No incident in the life of our Lord is more in harmony with that fact than the royal entry into Jerusalem. Here Jesus issues a royal command; he makes a royal procession; he receives a royal acclaim. John (12: 1) said, "Jesus therefore six days before the Passover came to Bethany;" Mark and Luke say he came "unto Bethphage and Bethany."

We do not know which two of his disciples he sent into the village. It is thought that Bethphage was this village. The main road, it is supposed, led around the head of the valley, or gorge, while a footpath led more directly across to the village. There at once they would find "an ass tied, and a colt with her." Luke says they would find the colt on entering the village. Jesus gave minute instruction as to where they would find the ass. This showed his divine knowledge, and was additional evidence that God had sent him. The ass was a very re-

spectable animal in the East. Asses were common at that time, and were used for plowing, carrying burdens, grinding, and riding. 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.) The two disciples were to loose the mother and the colt and take them to Jesus. (Verse 7; Mark 11: 2; Luke 19: 30-33.)

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 by what authority the disciples loosed the colt and its mother, it would be sufficient to say: "The Lord hath need of them." Here Jesus speaks of himself as "the Lord," which means "Master," "Sovereign," "King," and "Ruler." He frequently speaks of himself in terms of humiliation. Mark (11: 3) says, "The Lord hath need of him; and straightway he will send him back hither," which means that when Jesus was done with the cold he would return him to the owner. The owner at once sent the colt. This is the only recorded instance of Jesus' ever riding upon an animal.

II. A Fulfillment of Prophecy (Verses 4, 5)

Zechariah had prophesied, saying: "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the fold of an ass." (See Zech. 9: 9.) The object, or end, of this action of Jesus was not merely the fulfillment of this prophecy, but the prophecy was made in reference to the action, while Jesus had other reasons for it. Jesus did not do anything merely to fulfill a prophecy, but in the regular and divine order of his earthly ministry he did fulfill the 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 himself 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 also he allowed his disciples and the applauding multitude to acknowledge him as the Messiah and King.

Matthew uses more prophecies than the other writers of the gospel. He uses "it is written" frequently to show that the prophecies sustain the claims of Jesus. The prophecy quoted above corresponds in the minutest detail to the prophecy made several hundred years before. It is strange that at the same time his enemies were plotting with deadly hatred against him the multitudes were acclaiming him as King. This temporary outburst of popular enthusiasm soon subsides, and many cry: "Crucify him." It is singular that this prophecy is fulfilled so minutely. In the fulfillment of it we find (1) that the animal was borrowed; (2) that he rode without a saddle on borrowed garments; (3) that it was a colt on which no man had ever before ridden; (4) only such animals hitherto unused were regarded fit for sacred uses.

III. The Royal Procession (Verses 6-8)

Some have said that this royal entry into Jerusalem was an acted parable. No one should think for a moment that Jesus meant that the borrowed colt, or the rustic garments, or the peasants who attended him were to be parts of the furnishings of an Oriental court. They were the symbols of royalty by which he definitely presented himself to his people as the promised Messiah. He was making an appeal for the trust and obedience and homage of human hearts, but he was warning the rulers that in rejecting him they would be rejecting their King. They would be defeating their highest hopes.

The royal procession is also a revelation of the character of Jesus as King and the nature of his kingdom. He is, indeed, a strange King who has not even an ass of his own, and for followers has peasants with palm branches instead of swords. No one could misunderstand, it seems, the nature of his kingdom. He had no armed force to maintain his power; he had no political leaders to help direct his government. They should have understood that his kingdom was not of this world. The chariot and the horse are emblems of conquerors. It is fitting that the Prince of Peace should make his royal entry on a colt unridden before and saddled only with garments. As he went along the way, "the multitude spread their garments in the way." Still "others cut branches from the trees, and spread them in the way." They "spread their garments in the way" as a carpet for the colt to walk upon; others cut the large leaves of palm trees; and yet others gathered twigs and rushes 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. To carpet his way with their garments and the branches of trees was an act of homage, and it was common in those days to pay such honor to kings.

IV. The Acclamation of the Multitudes (Verses 9-11)

Luke (19: 37) says, "And as he was now drawing nigh, even at the descent of the mount of Olives," 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. The multitude that went out of Jerusalem to meet him and the multitude which gathered along the way and followed him met not far from Jerusalem and shouted his praises.

This was a great occasion to all who were interested in Jesus. It was great for his disciples to hear the popular praise given to him; it was great also for his enemies, as they could see what had to be overcome in order to crucify him. "All the city was moved" when they beheld this mighty throng descending from Mount Olivet and entering into Jerusalem. There was great commotion in the city, and they asked: "Who is this?" "And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee."

It is significant to note the meaning of the terms which they used

in acclaiming him as King. "Hosanna" means "Save, we pray." It was like a shout of salvation. To this Mark adds, "Blessed be the kingdom of our father David;" and Luke adds, "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 the promised Messiah through David as king.

Many of the same people who at this time proclaimed Jesus as King before the week ended were shouting: "Crucify him!" The palm branches had not faded where they had been tossed before the fickle crowd had swung around to the opposite mood and was preferring a robber to be released rather than Jesus. We are reminded here of the worthlessness of mere enthusiastic feeling in reference to Jesus. He had not answered their expectations, but had simply taught in the temple and meekly let himself be arrested by his enemies. Truly, nothing succeeds like success, and nobody is so quickly forsaken as the idol of the popular masses. No enthusiasm can be too intense which is based upon a true sense of our need of Christ and of his work for us; but it is easy to excite the religious emotion so that the popular feeling may run high, but results in no real good.

PRACTICAL SUGGESTIONS

1. Christ is a King, and is to be honored as a King; but his kingdom is not worldly, any more than its King is.

2. Jesus is not only King and rules, but he is also our High Priest, and hence officiates in the spiritual temple, which is the church.

3. Jesus is of the royal line of David. He is upon David's throne, and is now "King of kings, and Lord of lords."

4. We should sanctify him in our hearts as Lord and let him rule in our lives. We should bring all the powers of mind and soul into obedience to the will of our King.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the places.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Where did the incident of this lesson occur?
From what town did Jesus go to Jerusalem?
Where was Bethany?
Where was the mount of Olives?
To what place had Jesus retired?
Where was he making his home?
What question was not settled in the minds of the people?
Who were going to Jerusalem at this time?
Why were they going?

The Preparation for Jesus' Entrance

To what village did they come?
Where was Bethphage located?
What did Jesus do there?
How long was this before the Passover?
Where did his disciples find the ass?
How was his divine wisdom manifested in this?
What may we say about the owner of the ass?
What did Jesus say he would do with it after using it?

A Fulfillment of Prophecy

What prophecy is mentioned here?
Did Jesus do this in order to fulfill the prophecy?
How does Jesus apply this prophecy to himself?
To whom did the Jews apply this prophecy?

What may we say about Matthew's quoting prophecy?
What were the enemies of Jesus doing at this time?
Name the four points mentioned in this prophecy?

The Royal Procession

What has this event been called?
Describe it.
To what was Jesus making an appeal?
What does this procession reveal?
What may we say about the nature of Christ's kingdom?
Why is it difficult to misunderstand it?
How do you account for their misunderstanding its nature?
What did the multitude do as Jesus went along the way?
What does this show?

The Acclamation of the Multitudes

When does Luke say that this occurred?
Who went out to meet him?
Who was following him?
How was this a great occasion?
How did it affect Jerusalem?
What question was asked?
What answer was given?
What does "Hosanna" mean?
How was Jesus the "son of David?"
What time of the week was this?
What did many of them do before the week closed?
What does this teach us?
Why had Jesus not answered their expectations?
What may we say about religious enthusiasm?

Practical Suggestions

Why is Jesus' kingdom not worldly?
What is his kingdom?
How is Jesus a High Priest?
Upon whose throne does he now sit?
What should we do for him?

Ride on, ride on in majesty!
Hark! all the tribes "Hosanna" cry!
O Savior meek, pursue thy road,
With palms and scattered garments strowed.

Ride on, ride on in majesty!
In lowly pomp ride on to die!
O Christ, thy triumphs now begin
O'er captive death and conquered sin.

Ride on, ride on in majesty!
The winged squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

Ride on, ride on in majesty!
Thy last and fiercest strife is nigh;
The Father, on his sapphire throne,
Expects his own anointed Son.

Ride on, ride on in majesty!
In lowly pomp ride on to die!
Bow thy meek head to mortal pain,
Then take, O Lord, thy power, and reign.

—*Henry H. Milman.*

Lesson VII—May 18, 1930

JESUS TEACHING IN THE TEMPLE

(TEMPERANCE LESSON)

Matt. 22: 15-22, 34-40.

15 Then went the Pharisees, and took counsel how they might ensnare him in *his* talk.
16 And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.
17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?
18 But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?
19 Show me the tribute money. And they brought unto him a denarius.
20 And he saith unto them, Whose is this image and superscription?
21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.
22 And when they heard it, they marvelled, and left him, and went away.

. . . . . .

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.
35 And one of them, a lawyer, asked him a question, trying him:
36 Teacher, which is the great commandment in the law?
37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the great and first commandment.
39 And a second like *unto it* is this, Thou shalt love thy neighbor as thyself.
40 On these two commandments the whole law hangeth, and the prophets.

GOLDEN TEXT.—*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."* (Matt. 22: 37-39.)

TIME.—A.D. 30, probably in the spring.

PLACE.—Jerusalem.

PERSONS.—Jesus, the Herodians, and the Pharisees.

DEVOTIONAL READING.—Ps. 15.

DAILY BIBLE READINGS.—

May 12.	M.	The Duty of Citizenship. (Matt. 22: 15-22.)
May 13.	T.	The Great Commandment. (Matt. 22: 34-40.)
May 14.	W.	God's Gracious Dealings. (Deut. 8: 1-10.)
May 15.	T.	Obedience to Law. (Rom. 13: 1-7.)
May 16.	F.	Marks of a Good Citizen. (Rom. 12: 9-21.)
May 17.	S.	Citizens of Heaven. (Phil. 3: 17-21.)
May 18.	S.	A Citizen of Zion. (Ps. 15: 1-5.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Pharisees' Attempt to Ensnare Jesus. (Verses 15-17.)

II. Jesus' Reply and Its Lesson. (Verses 18-22.)

III. "Which Is the Great Commandment?" (Verses 34-38.)

IV. "Thou Shalt Love Thy Neighbor." (Verses 39, 40.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson is intended to be a "Temperance Lesson," but there is no more emphasis put on "temperance" in this part of the teaching of Jesus than in other parts. Jesus practiced "temperance," or "self-control," at all times and taught the same. "Temperance" means "self-control," not simply abstinence from intoxicating liquor. One may be intemperate in eating, drinking, sleeping, working, talking, playing, or anything that one does. One of the greatest lessons of life to learn is to control one's self. The greatest victory of life is to conquer one's self. This is one great fight which each one of us must make, and it is one where so mnay of us fail. History records many famous victories in carnal warfare, but the greatest victory of all is the silent victory over self. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.)

The enemies of Jesus at this time made three attempts to ensnare him by asking questions. Their first attempt was in asking him about paying tribute to Cæsar, which is found in this lesson; the second question was concerning the resurrection (Matt. 22: 22-33), which is not brought into this lesson; the third question was, "Which is the great commandment?" which is also a part of our lesson.

EXPOSITORY NOTES

I. The Pharisees' Attempt to Ensnare Jesus (Verses 15-17)

This was during the last week of Jesus' earthly life. Early in the day Jesus had been attacked by the elders and chief priests and scribes. He had defeated them, exposed them to ridicule, and indicted them as apostates and murderers. In their furious hate they would have him killed at once, but they feared the multitude, for Jesus was popular with the people. In order to put him to death, therefore, they must first bring him into disfavor with the people. They must entangle him in his teaching. So in order to entrap him they now return with a series of three crafty questions. Jesus answers each question fairly and completely, and then asks them a question by which they are put to silence.

The first question relates to the paying of tribute to the Roman government. They ask him: "Is it lawful to give tribute unto Cæsar, or not?" This question was asked by a delegation of Pharisees and Herodians who had planned how "they might ensnare him in his talk." The "Herodians" were a Jewish political party, rather than a religious sect, that adhered to the Herods and favored the Roman rule. Of course they were in favor of paying tribute to Cæsar. In order to condemn Jesus, the Pharisees joined with the Herodians. The Pharisees were a religious sect which really were opposed to the control of the Roman government. They did not like to be under subjection to the Roman authority, yet in order to ensnare Jesus they were willing to join with the party that was in favor of the Roman government.

They thought that they had the trap well fixed for him. Should Jesus say not to pay tribute to Cæsar, he would incur the disfavor of the Herodians and would be accused of rebelling against the Roman

authority; should he say that they should pay tribute to Cæsar, that would bring him into disfavor with the multitude, to whom the Roman government was a yoke of bondage and which stood in the way of the scribes and Pharisees' destroying Jesus. The more conservative Jews held that God was the Ruler of Israel and that it was wrong to pay taxes to support a heathen state. The more liberal party, called "Herodians," sided with Herod and favored the Roman government. The dilemma was, as they thought, perfect. He could not escape their snare. If he says "Yes," the common people will hate him, as they hated the oppression of Rome; if he says "No," his enemies will prefer the charge of traitor or rebel against him.

II. Jesus' Reply and Its Lesson (Verses 18-22)

Jesus understood their wickedness and said to them: "Why make ye trial of me, ye hypocrites?" Jesus understood their motive and wicked purpose of heart. He knew that they were not seeking the truth. They were hypocrites, because they pretended to want to know the truth on that question. He tells them to "render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." In order to make his meaning plain, he calls for a Roman coin and asks whose image and superscription it bears. They, of course, reply: "Cæsar's." Jesus then insists that if they accept the coins of Cæsar, they must pay taxes to Cæsar—that is, if one accepts the protection and blessings of the government, then one is under obligation to pay the taxes of that government.

Jesus draws a line of distinction between "the things that are Cæsar's" and "the things that are God's." There are two classes of things. We must make a distinction between them. The question asked by the enemies of Jesus suggested a conflict between the duties and things which belong to these two classes. Jesus showed that there was no conflict; but if there should be a conflict, "the things of God" must come first. The true basis of citizenship under any government is faithful devotion to God. A Christian makes a good citizen anywhere. No one should try to substitute a political theory or party allegiance for loyalty to God. The enemies of Jesus were answered and rebuked. Jesus had escaped from their snare and had taught a much-needed lesson. "When they heard it, they marveled, and left him, and went away."

The Christian's relation to civil government has given many much concern. Paul teaches us that we should be in subjection to "the powers that be." (Rom. 13: 1.) To withstand this power is to withstand "the ordinance of God," and all who do this "shall receive to themselves judgment." God gives his reasons for requiring Christians to be in subjection to civil rulers. (1) For conscience' sake, or because it is right. Christians must be law-abiding, peace-loving, peace-maintaining, orderly, industrious, honest, righteous, and God-fearing people. (2) That they may be "well-doing," put to silence the ignorance of "foolish men," and may have "the praise" of the civil authority, may let their light shine by showing what kind of lives Christians live. (3) To escape the wrath or vengeance of God visited upon evildoers through civil government, because it is God's "avenger for wrath to him that doeth evil." Christians cannot join mobs or in

any way encourage mobs of any kind. They are to obey the laws of the land, with one exception—if the laws of the land forbid a Christian to do that which God teaches him to do, or requires him to do that which God forbids, in such a case he is to obey God rather than the civil government.

III. "Which Is the Great Commandment?" (Verses 34-38)

The second question with which they attempted to ensnare Jesus is not a part of this lesson, but the third question is included in it. This question addressed to our Lord embodied a familiar problem which the scribes liked to discuss—namely, "Which is the great commandment in the law?" They meant by this, which of the commandments of the law is the most important? The Sadducees had asked the question which has been omitted in this lesson, and Jesus had put them to silence; so the Pharisees presented this question. The Jews were divided on the answer to this question. Some thought that one was the most important, and others thought that another was the most important. They thought that if they could get Jesus to commit himself that any certain one of the commandments was the most important, they would turn all the Jews against him who did not believe in that particular one as being the most important. The reply of Jesus is startling in its insight and in its simplicity. He declares that the whole duty of man—the full sum of moral obligations, the essence of all divine law—is embodied and expressed in one word, "love." This love must be exercised in two directions—first, toward God; second, toward men. All the Ten Commandments and all other divine requirements are but expressions of this one principle: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "The first commandment," therefore, is love to God. Love to God with the entire being is the fulfillment of the "first table of the law." The first division of the Ten Commandments includes the four commandments which describe and regulate man's duties, responsibilities, obligations to God. Jesus sums all of these up in the one word, "love" for God.

IV. "Thou Shalt Love Thy Neighbor" (Verses 39, 40)

The other commandment, which Jesus calls "a second," is: "Thou shalt love thy neighbor as thyself." This includes all the other commandments of the Decalogue, or the commandments, on the "second table of the law." This is also summed up in the word "love." It is inseparable from the first commandment. It comprehends all the duties and responsibilities that we owe unto our fellows. What must have startled the hearers and confused the ones who asked the question was the fact that both "these two commandments" are quoted from the Old Testament, and the first was so familiar that it was repeated twice daily by all Jews. So simple and so unquestioned is the principle of love, by which all moral problems can be solved, by which all moral obligations can be fulfilled, that Jesus adds: "On these two commandments the whole law hangeth, and the prophets." The two great fundamental principles of the law of Moses and the law of Christ are here set forth—love for God and love for our fellow man.

We are to love our "neighbor" as ourselves. Love is the fulfilling of the law. We love our neighbor as we do ourselves when we are as faithful in meeting all the obligations and responsibilities that we owe to our fellow men as we are to ourselves. If I am as prompt and faithful in meeting obligations to my neighbor and fulfilling all duties to him as I am to look after my own interests, then I am loving my neighbor as I love myself. This principle embodies the "Golden Rule." We should remember that love to God comes first. God's claim upon our time, money, and service comes before the obligations that we owe to our fellow man.

PRACTICAL SUGGESTIONS

1. It is right to ask questions when these questions are asked for information, but to ask questions to ensnare any one is wrong.

2. The Pharisees joined with the Herodians in attempting to ensnare Jesus. This shows that the deep hatred which they had against Jesus would lead them to join with their own enemies in order to destroy Jesus. Sometimes we find men today who are willing to sacrifice all convictions and principles and join with an enemy to destroy another enemy.

3. The Christian's duty toward civil government is that of submission. We are instructed to be submissive to "the powers that be," but we are not instructed as Christians to become a part of "the powers that be" by holding office.

4. Few Christians, if any, have ever been made better by holding office and "taking part" in political affairs. God's people should let these things alone.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What is this lesson intended to be?
Who is our great example of "temperance?"
In what should we be temperate?
What is meant by "temperance?"
What is the greatest victory that one can win?
What do the enemies of Jesus attempt to do?
What three questions do they ask?

The Pharisees' Attempt to Ensnare Jesus

When did this take place?
What had Jesus just done?
What did they then attempt to do?
What was the first question that they asked him?
Who joined the Pharisees in this?
Who were the Herodians?
How did they think that they had Jesus entrapped?
What would be the result, as they thought, if Jesus answered "Yes?"
What if he answered "No?"

Jesus' Reply and Its Lesson

How did Jesus understand their hearts?
What did he call them?
What did he tell them to do?
What use did he make of the coin?
What two classes of things does Jesus make?
What are "the things that are Cæsar's?"
What are "the things that are God's?"
Do these two classes conflict?
If they should conflict, what should one do?
What does Paul teach on this subject?
Give the three reasons for Christians' being in subjection to civil authority?
Why cannot Christians join mobs?
What exception is there to Christians' obeying the laws of the land?
What case do you know in which man's law conflicted with God's?

"Which Is the Great Commandment?"

What question had the Sadducees asked Jesus?
What had he done for them?
What did the Pharisees then do?
What question did they ask?
What did they hope to do by asking this question?
What may be said of Jesus' reply?
What word expresses the full duty of man?
In what two directions is this love exercised?
What did Jesus say was the first commandment?
What is it to love God?

"Thou Shalt Love Thy Neighbor"

What did Jesus say was the second commandment?
What does this comprehend?
How is this a simple answer?
What are the two fundamental principles?
What is it to love our fellow man?

Practical Suggestions

With what wrong motive may people ask questions?
Why did the Pharisees join with the Herodians?
What will people sometimes do today?
What is the Christian's duty to civil government?
To what extent can Christians participate in civil government?

O could I speak the matchless worth,
O could I sound the glories forth,
  Which in my Savior shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
  In notes almost divine.

I'd sing the precious blood he spilt,
My ransom from the dreadful guilt
  Of sin and wrath divine;
I'd sing his glorious righteousness,
In which all perfect, heavenly dress
  My soul shall ever shine.

I'd sing the characters he bears,
And all the forms of love he wears,
  Exalted on his throne;
In loftiest songs of sweetest praise
I would to everlasting days
  Make all his glories known.

—*Samuel Medley.*

Lesson VIII—May 25, 1930

JESUS DESCRIBES THE FUTURE OF THE KINGDOM

Matt. 25: 1-13.

1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.
2 And five of them were foolish, and five were wise.
3 For the foolish, when they took their lamps, took no oil with them:
4 But the wise took oil in their vessels with their lamps.
5 Now while the bridegroom tarried, they all slumbered and slept.
6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.
7 Then all those virgins arose, and trimmed their lamps.
8 And the foolish said unto the wise, Give us of your oil; for our lamps are going out.
9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.
10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know not the day nor the hour.

GOLDEN TEXT.—*"Take ye heed, watch and pray: for ye know not when the time is."* (Mark 13: 33.)

TIME.—A.D. 30, probably in April.

PLACE.—Mount of Olives.

PERSONS.—Jesus and his disciples.

DEVOTIONAL READING.—Isa. 55: 1-3, 6-8.

DAILY BIBLE READINGS.—

May 19.	M.	The Wise and Foolish Virgins. (Matt. 25: 1-13.)
May 20.	T.	Doing God's Will. (James 1: 19-27.)
May 21.	W.	Watching and Praying. (Mark 13: 28-37.)
May 22.	T.	Watching Without Anxiety. (Luke 12: 22-34.)
May 23.	F.	Watching Without Ceasing. (Luke 12: 35-40.)
May 24.	S.	Fully Prepared. (Eph. 6: 10-20.)
May 25.	S.	Seeking the Lord. (Isa. 55: 1-8.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Preparation for the Bridegroom. (Verse 1.)

II. The Two Classes. (Verses 2-4.)

III. The Midnight Cry. (Verses 5, 6.)

IV. The Doom of the Foolish. (Verses 7-12.)

V. Jesus' Application of the Parable. (Verse 13.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The parable of the ten virgins is a part of the discourse of Jesus which has been unfortunately broken by the division into chapters. The subject of the latter portion of the twenty-fourth chapter is the necessity of being ready at all times. The same lesson, by different figures and from a different angle, is taught in this parable. The general lesson is plain. The ten virgins go forth with their lamps lighted to meet the bridegroom. They represent professing Christians. The distinction between the wise and the foolish is that the light of the latter does not hold out. They had not a supply of oil that would keep their lamps burning until the bridegroom came.

Jesus describes himself as the heavenly bridegroom. He teaches his followers to be ready for his return. His coming will be a time of supreme joy to all who are ready for his return. He enforces this lesson by the Oriental scene of a marriage feast. According to the custom of that time, only those who carried lights and formed a part of the marriage possession were admitted to the wedding festival.

EXPOSITORY NOTES

I. The Preparation for the Bridegroom (Verse 1)

Jesus introduces this parable by saying: "Then shall the kingdom of heaven be likened unto ten virgins." This parable, like all parables, is taken from facts with which Jesus' hearers were familiar. It was drawn from the marriage customs of that country. After the betrothal and when the time came to consummate the marriage, the bridegroom went to the house of the bride and brought her to his own home or to the place arranged for the celebration of the marriage. He was accompanied by his friends, called the friends of the bridegroom (John 3: 29), and, doubtless, the bride had her attendants; but there were, besides these, virgins who awaited his coming and went out to meet the joyful procession and to return with gladness to the marriage feast. The action of these virgins furnishes the one important point and lesson of this parable. The celebration of the marriage was in the evening or during the night; hence the necessity for lamps. The lamps were open bowls, with wicks which floated upon the oil.

Often the bridegroom was delayed because of the slow way of travel or other hindering incidents. It could not be known definitely at what hour the bridegroom would return. He might return during the first watch of the night, at midnight, or even later. The uncertainty of the time when the bridegroom would return represents the uncertainty of the time when Christ will come. The sign of his coming and of the end of the world is one thing for which his disciples had asked. The tarrying of the bridegroom represents the long waiting of the Son of man before his return. (See 2 Pet. 3: 8-15.) The number ten does not signify anything. The virgins represent the church waiting for Christ's return. We are not to understand that any special significance should be attached to the lamps, the oil, or any other minor details of the parable. We can get the meaning from the general teaching of the parable.

II. The Two Classes (Verses 2-4)

There are two classes represented in the parable—"five of them were foolish" and "five were wise." There is no special significance attached to the number "five," or one half belonging to one class and the other half belonging to the other class. The wise virgins represent those who are always diligent, watchful, and ready; the foolish virgins represent the careless, indifferent, and negligent in the church. To have plenty of oil was to be prepared. The wise represent such professing Christians as have both the outward and inward holiness; while the foolish are those who content themselves with the appearance of holiness, or have a form of godliness, but have denied the power thereof. The foolish virgins "took their lamps," but "took no oil with them." The wise virgins "took oil in their vessels with their lamps." It will be noted that the foolish virgins had some oil in their lamps to start with; so their folly lies not in the fact that they had no oil in their lamps, but in the fact that they took no precaution to supply themselves with a sufficient quantity of oil for the occasion. The Jewish lamp was a shallow vessel filled with oil. It held very little oil and had to be replenished frequently. This necessitated carrying an extra supply of oil in case of emergency. The lamps of the foolish virgins were as good as those of the wise virgins.

These foolish virgins do not represent infidels, skeptics, or impenitent sinners. None of these make any preparation to meet Jesus. These foolish virgins had made some preparation, but had not made sufficient preparation. The foolish virgins are those in the church who have made whatever preparation to them seems necessary. They are not classed with apostates or backsliders. They never gave up their desires and expectations to enter in with the bridegroom. What preparation they had made was right, but they had not done enough. They traveled the right road as far as they went, but they did not go far enough. Many will be lost for what they have not done. The foolish virgins were morally pure and were numbered among the good. Their sins were sins of neglect and omission. The wise now give diligence to make their "calling and election sure." (2 Pet. 1: 5-11.) The wise give earnest heed to the things they have heard, and the foolish neglect them. (See Heb. 2: 1-4; 10: 23-25.) The wise are zealous of good works (Tit. 2: 11-15); the foolish hear and do not.

III. The Midnight Cry (Verses 5, 6)

In this case the bridegroom was delayed; and "while the bridegroom tarried, they all slumbered and slept." Note that "they all" slept. No blame is charged against them for sleeping. It was not inconsistent with the wisdom of the wise, nor did it interfere with their readiness to meet the bridegroom, for them to sleep. This sleep was compatible with watching. Jesus seems to introduce the point here of his example of merciful allowance for human weakness. This tarrying of the bridegroom accords with the continual teaching of Jesus relative to his return. His coming was not to be immediate. Long years first were to pass before his return. His return, however, was to be sudden. Both the wise and the foolish were asleep, and suddenly the announcement was made that the bridegroom approached.

"At midnight" the cry was made: "Behold, the bridegroom!" At this point the real difference between the foolish and the wise appears. The foolish have no oil for their lamps. They are not ready to take their places in the joyful procession and to enter with the bridegroom into the feast. The same voice that announced the approach of the bridegroom issued the command to "come ye forth to meet him." Suddenly, "at midnight," when the world was wrapped in slumber and silence, this cry was made. Christ will return as suddenly. (Matt. 24: 27; 1 Thess. 5: 3.) There is no interval between the announcement of the approach of the bridegroom and his appearance. Only a moment is given them to be ready to meet him. It is all done as in a flash—"in a moment, in the twinkling of an eye." (1 Cor. 15: 52.)

IV. The Doom of the Foolish (Verses 7-12)

As soon as they learned that the bridegroom approached, "then all those virgins arose, and trimmed their lamps." Trimming the lamps at this time in no way represents previous preparation, which was necessary. It consisted in trimming the wicks and refilling the bowls with oil, but the oil must be on hand. The foolish virgins asked the wise to give them oil. They said: "For our lamps are going out." This shows that their lamps had oil in them at the beginning; that the oil was good and would burn, and did burn until midnight. They were not hypocrites, pretending to be what they were not. They said to the wise: "Give us of your oil." This request shows that they wanted to go in upon the preparation which others had made. Many church members show the same disposition. They depend upon the sacrifices and labors of others. They worship in houses others build, sit by fires others make, enjoy preaching and services others maintain, and then complain if all is not entertaining and according to their wish. They never give anything, but wish everything given to them. They extend no sympathy and love to the distressed and bereaved, give no food and clothing to the hungry and naked, and contribute nothing to the support of evangelists. But in the critical hour of death and the judgment they cannot enter heaven upon the "oil" of others.

The answer of the wise does not indicate selfishness. They gave a prudent answer. They said they could not, "peradventure there will not be enough for us and you." This implies that if they had had enough for both, they would have been willing to divide. They could not give of their supply without running the risk of not having enough for themselves; hence they gave sensible advice when they said: "Go ye rather to them that sell, and buy for yourselves." So the refusal of the wise to share their oil with the foolish was not selfishness, but a statement of the serious truth that moral life and spiritual graces cannot be divided and shared in a time of testing or of need. The foolish went for oil, but returned too late. "The door was shut," and they could not enter in.

V. Jesus' Application of the Parable (Verse 13)

Jesus makes his own application of this parable. He says: "Watch therefore, for ye know not the day nor the hour." He draws his own conclusion and applies it to his disciples. "Watch therefore"—that is,

always be ready. The whole parable is to enforce this lesson. It is very important that we heed this admonition. "Be ye also ready: for in an hour that ye think not the Son of man cometh." (Luke 12: 40.) The bridegroom of the parable is the Son of man. The time of the marriage is the time when Christ shall return. We know not the day nor the hour. The tarrying represents the long and unknown period between his ascension and his return.

PRACTICAL SUGGESTIONS

1. The tarrying of the Lord does not alter the certainty of his coming. His delay is not proof that he will not come.

2. His coming will be sudden and unexpected; hence the importance of being ready or prepared to meet him.

3. To the unprepared the call will be fearful; to those prepared it will be an occasion of joy.

4. The tarrying of the Lord tries our faith and fidelity. God is patient; so should we be.

5. Among professed disciples there will be found two classes—those who are ready and those who are not ready.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What is this parable called?
What lesson is taught in chapter 24?
Give the outline of the parable.
Who is represented by the bridegroom?
To whom will his return be a joy?

The Preparation for the Bridegroom

How did Jesus introduce this parable?
From what is it taken?
Describe the marriage customs at that time.
What was the function of the virgins?
At what time was the celebration of the marriage?
What would sometimes delay the bridegroom's coming?
What does this uncertainty represent?
Why is there no significance to the number "ten?"
From what can we get the meaning of the parable?

The Two Classes

How many classes are represented here?
Describe each class.
Who are represented by the "foolish virgins?"
Who are represented by the "wise virgins?"
In what were the "foolish virgins" unwise?
In what were the "wise virgins'" wise?
How do we know that the "foolish virgins" do not represent infidels and skeptics?
How do we know that they do not represent "backsliders?"
What do wise church members do now?

The Midnight Cry

How long did the bridegroom tarry?
What did all of the virgins do?
Why were they not condemned for sleeping?
What does the tarrying of the bridegroom represent?
What announcement was made?
What command was given?
What did they all do?
How will Christ return?
When will he return?

The Doom of the Foolish

What is meant by trimming the lamps?
What did the "foolish" virgins ask?
What reply did the "wise" ones make?
Why was this not a selfish answer?
What class of church members does this represent?
What do some church members enjoy now without helping?
Why cannot one go to heaven on another's merits?
Would it have been wrong for the wise to have given oil to the foolish at that time?

What was the destiny of the foolish?
What was the destiny of the wise?
What can we not share with others?

Jesus' Application of the Parable

Who makes the application of this parable?
What command does he give?
What is meant by "watch?"
Why should we ever be ready?
Who is the "bridegroom" of the parable?

Practical Suggestions

Why does the tarrying of the Lord not argue his failure to come?
How will his coming be?
To whom will it be a joy?
How does his tarrying test our faith?
What two classes will be found when he comes?

Though the Bridegroom be delaying,
Yet his hand is on the door;
When he comes, his second staying
Will be with us evermore.

O, my blessed Savior, yearning
As my spirit doth for thee,
May my lamp be bright and burning
When thou comest unto me.

—*Selected*

Lesson IX—June 1, 1930

CONTRAST BETWEEN FAITHFULNESS AND SLOTHFULNESS

Matt. 25: 14-30.

14 For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods.
15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.
16 Straightway he that received the five talents went and traded with them, and made other five talents.
17 In like manner he also that *received* the two gained other two.
18 But he that received the one went away and digged in the earth, and hid his lord's money.
19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them.
20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.
21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.
22 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.
23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.
24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter;
25 And I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.
26 But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;
27 Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.
28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents.
29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.
30 And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

GOLDEN TEXT.—*"Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord."* (Matt. 25: 21.)

TIME.—A.D. 30, probably April.

PLACE.—Mount of Olives.

PERSONS.—Jesus and his disciples.

DEVOTIONAL READING.—Ps. 40: 1-8.

DAILY BIBLE READINGS.—

May 26.	M.	Faithfulness Rewarded. (Matt. 25: 14-23.)
May 27.	T.	Unfaithfulness Punished. (Matt. 25: 24-30.)
May 28.	W.	Faithfulness in Service. (Matt. 25: 31-40.)
May 29.	T.	Unfaithfulness in Service. (Matt. 25: 41-46.)
May 30.	F.	Diligence in Service. (2 Pet. 1: 1-11.)
May 31.	S.	Godliness Is Profitable. (1 Tim. 4: 6-16.)
June 1.	S.	Reward of Faithful Prayer. (Ps. 40: 1-8.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Trusts Committed. (Verses 14, 15.)

II. The Reckoning Time. (Verses 16-19.)

III. The Reward of the Faithful. (Verses 20-23.)

IV. The Punishment of the Slothful Servant. (Verses 24-30.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

There are two parables which are very much alike—namely, "the parable of the pounds" (Luke 19: 11-27) and "the parable of the talents," the latter of which we are to study in this lesson. Many scholars have regarded these parables as being the same. However similar they may be, there are decided differences between the two parables. These differences may be summed up as follows: (1) The time and place of each parable are fixed by the narrative. That of Matthew was given in Jerusalem during the Passover week; the "parable of the pounds" was given in Jericho at the house of Zaccheus. (2) The structure of the parables, though similar, is different. In the "parable of the talents" a rich man distributed to his servants all his goods. The sum total amounted, at the lowest estimate, to many thousand dollars. In the "parable of the pounds," a prince, going to secure the title of his throne from the general government, leaves in the hands of a few of his servants a small sum, at the largest estimate not exceeding three hundred dollars, simply as a means of testing their fidelity. Again, in the "parable of the talents" the talents are distributed to each man according to his ability, while in the "parable of the pounds" each servant receives the same amount—one pound. (3) The object, or lesson, of the two parables, though analogous, is not identical. The primary object of the "parable of the talents," which is addressed solely to Christ's disciples, is to teach the necessity of fidelity in the church. Incidentally it indicates that a long time must elapse before the reckoning. The primary object of the "parable of the pounds," which is addressed to all the people, is to teach that the kingdom of God will not immediately appear.

EXPOSITORY NOTES

I. The Trusts Committed (Verses 14, 15)

The purpose in this lesson as set forth in the subject, "Contrast Between Faithfulness and Slothfulness," is to show the advantages and rewards of faithfulness as contrasted with the neglect and punishment of the slothful. This parable clearly presents these two classes, and is to be studied with such a mind. It is an honor to be intrusted with anything. To be trustworthy should be the goal of every person. It ought to be considered a great crime on the part of any one who proves unworthy of confidence. The world needs today in the business affairs of life men and women who can be trusted.

Jesus introduces this parable by representing a man "going into another country," who called "his own servants" to him and "delivered unto them his goods." Jesus is about to leave his apostles and go into heaven. He intrusts to his apostles the truths of the gospel. They are soon to go into all the world and preach the gospel "to the whole creation." This parable applied not only to Christ's apostles when spoken, but it applies to all his disciples or servants for all time. The "goods" are the entire interests of the church—all means of usefulness. God has made the church "the pillar and ground of the truth" (1 Tim. 3: 15), and has committed to his servants the affairs of his church and the extension of his kingdom among men.

He gave unto each servant "according to his several ability." To one he gave "five talents." He intrusted him with the use of this amount. He gave to another only two talents, as his ability was sufficient to use only the two talents; but to the third he gave only one talent. A "talent" was a weight, not a coin. A talent of silver is estimated to be from sixteen hundred dollars to nineteen hundred dollars. Five talents was too much for some, and one talent was not enough for others. He who received much improved it accordingly, and he who received little was not excused for not improving it proportionately. He who improves the little he has is being faithful. The talents as applied to us embrace all ability for doing good, such as wealth, influence, and mental power. Every servant of God is intrusted with something. The very fact that we are in the church of God emphasizes the fact that we have some ability, and, therefore, must be faithful in the use of that.

II. The Reckoning Time (Verses 16-19)

The master of these servants, after distributing to them their talents, "went on his journey." He remained away for a long time—sufficient time to give ample opportunity to the servants to improve their talents. Jesus is still teaching his followers to be prepared for his coming. He is impressing upon them the need of being watchful at all times. Watchfulness does not imply idleness. Those who are true and faithful in their work are watching for the coming of the Lord. In this parable Jesus plainly teaches that there will be a long delay before he returns. In his absence his goods are intrusted to his servants, and they are encouraged to be faithful until he returns.

The one that received five talents went to work diligently and "gained other five." He put to proper use the talents, using all the ability and wisdom and industry that he could command. The one who had received only two talents also worked faithfully and "gained other two." This servant was diligent and faithful to his task. The one who had received only one talent "went away and digged in the earth, and hid his lord's money." He did not take advantage of his opportunity; neither did he use the ability which he had. He was unfaithful, slothful.

"Now, after a long time the lord of those servants cometh, and maketh a reckoning with them." We are not told how long the master remained away; neither are we told when Jesus will return. The "reckoning" is the judgment, when Jesus will return and all will be judged, and the faithful will be rewarded and the slothful cast out

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forever. (See 2 Cor. 5: 10.) "Each one of us shall give account of himself to God." (Rom. 14: 12.) There is no escape from the judgment. The reckoning time is coming to all. Death ends our earthly life; and as death finds us, we must meet God in judgment. "It is appointed unto men once to die, and after this cometh judgment." (Heb. 9: 27.) There is an old adage which says: "As a tree falleth, so it lies." This expresses the same truth.

III. The Reward of the Faithful (Verses 20-23)

By industry, diligence, and good judgment he who had received the five talents gained five more. He acknowledged his obligation to his lord for all, since the lord had given him the money. God gives to us all things—life, breath, and all things to all men. (Acts 17: 25-28.) Joyfully this servant came forward to give his account. "Hope putteth not to shame." (Rom. 5: 1-5.) Paul joyfully looked forward to the coming of Christ. He says: "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming?" (1 Thess. 2: 19.) So he says of the Corinthians (2 Cor. 1: 14) and of the Philippians (Phil. 4: 1). It will be a joy to every one who faithfully uses his talents when the Lord appears. (Dan 12: 2, 3; Matt. 25: 34; James 5: 19, 20.) The lord said to this faithful servant: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord." His lord commended him for his diligence in business and rewarded him for his faithful service and blessed him for his goodness. Greater trusts were committed to him, because he was prepared to manage them. "I will set thee over many things." Faithfulness in little things is the only road to the successful management of greater things.

The one that received two talents made a report to his master that he had doubled the amount intrusted to him, and the lord pronounced the same blessing upon him that he did upon the one who had gained five talents. In God's service blessings depend upon faithfulness and not upon abundance. All cannot do abundantly great things, but all can do faithfully little things. It is not the number of talents, but the proper use and improvement of those possessed, that brings the reward and blessing. The faithful discharge of duties now prepares one for greater usefulness in the future. This is true of every station in life. The boy or girl today who is faithful in little will become ruler over much. The duties and opportunities of today are tests by which God proves one's worthiness of greater trusts for the future.

IV. The Punishment of the Slothful Servant (Verses 24-30)

The one who had received only one talent failed to use that talent. He was the last one to report to his master. We can understand why he should linger behind. He was not, as Peter says, "looking for and earnestly desiring the coming of the day of God." (2 Pet. 3: 12.) Sin makes ashamed and fills one with misgivings and fears. "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love." (1 John 4: 18.) This servant accused his master of being harsh and unfeeling,

dishonest and unscrupulous. Many think that Jesus is too exacting; that he makes unreasonable demands of self-sacrifice, self-denial, and self-control. They think that it is too much to ask of them to meet on the first day of the week to eat the Lord's Supper in memory of Jesus (Acts 2: 42; 20: 7) and to worship God as he requires. They are simply burying their talents who neglect to do their duty. The wicked often seek comfort in finding fault with and in accusing others of wrongdoing.

His master said: "Thou wicked and slothful servant." He was wicked because he had wrongfully accused his master. He tried to justify himself by accusing his master of dishonesty. He was "slothful" in that he had not improved his talent. If he knew that his master was exacting and unscrupulous, he ought to have put the money out at interest. As it was, the lord did not receive his own, for he was entitled to the interest. It is well to note this servant's sins. He was not a thief. He did not steal this talent or rob widows and orphans; neither was he accused, as the prodigal son, of wasting his substance in riotous living, or, as the unjust steward, of squandering his lord's money. He was not dissipated and immoral. He was "slothful"—inactive and lacking in energy and zeal. He failed to *use* faithfully the talent committed to him.

The dark side of this picture is portrayed in this "slothful" servant. It is impossible for one to neglect his gift without suffering. To refuse to develop ability and to waste opportunity are sins which may be repented of, but they will cause sorrow and disappointment. This servant had proved himself unworthy of his trust and had neglected his opportunity; therefore, his talent was taken from him. This was the natural consequence of his slothfulness. This principle is being demonstrated in a dozen different ways around us every day. The talent which was given him was taken from him, and the unprofitable servant was cast out where "there shall be the weeping and the gnashing of teeth." This shows the terrible punishment which awaits the indolent and the unfaithful.

PRACTICAL SUGGESTIONS

1. All that we have and all that we are came from our Lord. He holds us responsible for how we use his gifts.

2. Jesus commands his disciples to improve their talents. All are taught to increase their capability of doing good and to continue so until death.

3. Only the faithful are rewarded in this life or the life to come. The unfaithful are condemned here and hereafter.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What two parables are very much alike?
How do we know that they are not the same?
Name the three points of difference.

What seems to be the lesson taught by each?

The Trusts Committed

What is the purpose of this lesson?
What two classes are presented in this lesson?
Why does the world need this lesson?
Give the points of the parable.
How is it applicable today?
Upon what basis did the master distribute his goods?
Was he fair in his distribution?
What may these talents represent with us today?

The Reckoning Time

Where did the master go?
How long did he remain there?
What may this represent?
What did he do when he returned?
Which class worked faithfully?
Why was the other slothful?
When is the reckoning time with us?
What must each do?
How will we appear before God in judgment?

The Reward of the Faithful

How may one be faithful?
How much did the first one gain?
How did he gain this?
What blessing did Jesus pronounce upon this one?
How may we be prepared for greater service?
What had the second servant gained?
How did he gain this?
What blessing was pronounced upon him?
Why should he receive the same blessing as the other one?
What may the duties of today be?

The Punishment of the Slothful Servant

What did this third servant do with his talent?
Why did he do this?
Why was he the last to give an account?
What does sin do for one?
Whom did he blame for his sin?
Why do people try to blame others for their wrongdoing?
Why was he wicked?
What does the master tell him he should have done?
What sins are not charged against him?
What was his chief sin?
Of what sins are many guilty today?
What is the result of failing to use our talents?
What punishment was meted out to him?

Practical Suggestions

From whom do we receive all good things?
For what are we responsible?
What does Jesus teach all to do?
How may this be done?
Who are rewarded in this life and in the one to come?

Come, let's anew our journey pursue,
Roll round with the years,
And never stand still till the Master appears;
His adorable will let us gladly fulfill,
And our talents improve
By the patience of hope and the labor of love.

Our life is a dream; our time, as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown, the moment is gone;
The millennial year
Rushes on to our view, and eternity's here.

—*Charles Wesley.*

Lesson X—June 8, 1930

JESUS IN THE SHADOW OF THE CROSS

Matt. 26: 31-46.

31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
32 But after I am raised up, I will go before you into Galilee.
33 But Peter answered and said unto him, If all shall be offended in thee, I will never be offended.
34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.
35 Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.
36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.
37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.
38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.
39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.
40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?
41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
42 Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.
43 And he came again and found them sleeping, for their eyes were heavy.
44 And he left them again, and went away, and prayed a third time, saying again the same words.
45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.
46 Arise, let us be going: behold, he is at hand that betrayeth me.

GOLDEN TEXT.—"*He went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.*" (Matt. 26: 39.)

TIME.—A.D. 30, probably April.

PLACE.—Gethsemane, a garden or olive orchard on the western slope of Mount Olivet, near Jerusalem.

PERSONS.—Jesus and eleven of his apostles.

DEVOTIONAL READING.—Ps. 42: 1-5.

DAILY BIBLE READINGS.—

June 2. M. Gethsemane. (Matt. 26: 36-46.)
June 3. T. The Agony Foretold. (Isa. 53: 1-6.)
June 4. W. The Humiliation of Christ. (Heb. 2: 10-18.)
June 5. T. The Benefit of Suffering. (2 Cor. 4: 7-15.)
June 6. F. Perfect Through Suffering. (Heb. 5: 1-10.)
June 7. S. Rejoicing in Suffering. (1 Pet. 4: 12-19.)
June 8. S. Thirsting for God in Trouble. (Ps. 42: 1-5.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Peter's Denial Foretold. (Verses 31-35.)

II. The Sorrowful Savior. (Verses 36-38.)

III. A Prayer of Submission. (Verses 39-44.)

IV. His Hour of Resignation. (Verses 45, 46.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

From the guest chamber where the Passover was eaten and the Lord's Supper instituted, after a long discourse recorded by John in chapters 14-17, Jesus led the eleven disciples into the darkness of the night, along the narrow streets of Jerusalem, lighted only by the full moon, through an eastern gate, and across the deep gorge of the brook Kidron to the base of the mount of Olives. He had often visited this garden. It was a favorite resort for prayer. The place is described even by modern writers as "lonely and secluded, overhung by the mount of Olives on the one side and the western heights of the valley of Jehoshaphat on the other. It was just such a place as a soul desiring to be alone with God would choose when the shades of night were gathered over it."

"Gethsemane" means "an oil press." A "garden," or rather an orchard, of olive, fig, and pomegranate trees was there, and probably an oil press. We know from Luke 22: 39; John 18: 2 that our Lord often resorted there with his disciples to be alone. Gethsemane has come down to us as a synonym of sorrow and suffering. "The garden of Gethsemane" has become a synonym for the sufferings of Christ.

EXPOSITORY NOTES

I. Peter's Denial Foretold (Verses 31-35)

It seems that as Jesus was passing from the upper room to the dark scene of the trial, the disciples, led by Peter, made profession of their loyalty to Jesus. Jesus then said to them: "All ye shall be offended in me this night." Jesus then quoted from Zech. 13: 7: "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." He further told them that he would be raised from the dead and would meet them in Galilee. Peter said: "If all shall be offended in thee, I will never be offended." Peter thought that he knew himself. He was not boasting, but he did not know the weakness of the flesh and spoke with firmness. Jesus knew him far better than he knew himself; so Jesus said to him: "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." When Peter heard this, he reaffirmed his conviction and determination. He said: "Even if I must die with thee, yet will I not deny thee." The other disciples joined him in their declaration of faithfulness to their Lord, but they did not know their own weakness. It seems that they would have learned by this time that when Jesus told them anything they would

know that it was true. They did not intend to forsake him. Their intentions were good, and they were ready, as they thought, to die in defending him. We know from further study that Peter did deny him and that the other disciples were scattered as sheep without a shepherd.

II. The Sorrowful Savior (Verses 36-38)

The agony of Jesus in the garden of Gethsemane would be difficult to explain if Jesus were but a man. He is now in "the shadow of the cross," and with his eleven disciples he enters the garden. Judas has gone to betray him and lead the soldiers to the garden. There are three groups of this little company. Jesus leaves eight of them near the edge of the garden. The next group is composed of Peter, James, and John, who go a little further into the garden than the first group. Then Jesus leaves these three and goes still further into the garden alone and there prays.

Jesus said to his discples: "My soul is exceeding sorrowful, even unto death." Jesus seems to mean that unless he found relief from the sorrow and agony, death would soon 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.

Jesus in the flesh had a body like ours and suffered as we suffer. It was but natural for him to shrink from the torture and from the death which he was about to die. His sufferings enable him to sympathize with a long train of martyrs who follow in his steps. We are told that he "began to be sorrowful and sore troubled." It seems that a sudden wave of emotion swept over his soul and almost engulfed him in sorrow. The expression, "sore troubled," has been defined by Bishop Lightfoot as meaning a "confused, restless, half-distracted state which is produced by physical derangement or mental distress."

Into this one hour, it seems, 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 the awfulness of sin and the calumny of his trial and crucifixion. He was despised and rejected of men; was bruised and put to grief for the sins of others.

He told his disciples to wait for him. He said: "Abide ye here, and watch with me." In this hour of agony Jesus desired human sympathy. He had encouraged and comforted his disciples in every hour of their 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. He had wished his chosen three—Peter, James, and John—to be near him in this hour; and yet, as it

advanced, he felt that he must retire even from them and be alone with himself and his Father. Of the people, none could be "with him" in the agony, none could be on the altar. Still, he wished that his chosen ones should not be at a great distance; hence he asked them to abide there and watch. Not only did death on the cross lay before him, but the death which was to atone for the sins of the world was upon him. The whole weight of sin's consequences was concentrated upon him. He must go to the Father with this burden.

III. A Prayer of Submission (Verses 39-44)

We are to note here the prayer of filial submission. Jesus went forward a little, "and fell on his face, and prayed." He humbled himself, or prostrated his body upon the ground. This was his attitude of prayer. This is "the humblest manner that we have ever learned," but we need not use this phraseology when we have only bowed the head or even bowed the knee. Jesus "fell on his face." This is the lowliest attitude of prayer that we read about, and it 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 feeling and condition of 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.

The only recourse that Jesus had from the increasing sorrow while lingering in "the shadow of the cross" was found in prayer to his Father. While the agony gripped his soul most fiercely, he prayed. He said: "My Father, if it be possible, let this cup pass away from me." The "cup" is the suffering of all that was rapidly coming upon him—his betrayal and trial, the cross and its shame, the horror of dying like a sinner and being executed like a criminal. Then before him arose the salvation and destiny of the world, and in triumphant faith and submission he added: "Nevertheless, not as I will, but as thou wilt." (See Mark 14: 35; 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 things desired.

Jesus prayed this prayer three times. Each time he prayed he could go to his disciples and kindly rebuke them for not watching with him. They were tired and weary from the day's burdens, and had now been with Jesus far into the night. We note in this prayer, first, the sense of Sonship as he addresses God as "my Father;" next, there is the recoil from the cup, or a shrinking in human flesh from the death before him; and, next, his submission to the Father's will, or a fixed purpose to die for the sins of the world. While Jesus prayed this prayer three times, it is not vain repetition. We may be encouraged to continue our appeal to our Heavenly Father for help in the hour of need. It is sad to think of the contrast and difference between the

course of Judas and the eleven apostles and Jesus. Judas is busy getting the soldiers to come and arrest Jesus; the eleven apostles are asleep; and Jesus, in the deepest of sorrow, is praying to his Father.

IV. His Hour of Resignation (Verses 45, 46)

He arose from his prayer the third time and came with a serene calm in his soul to his sleeping disciples. He said to them: "Sleep on now, and take your rest." They could do nothing more at that time for Jesus. This was not a rebuke to them, for Jesus sympathized with them in their weary and tired condition. The watch was over, the struggle had passed, he had gained the victory, and in calm composure he was ready to march on to death. He said: "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." There is a singular parallel in the sleep of Peter, James, and John here and the time they were with him on the mount of transfiguration; but the events in the life of Jesus are at opposite ends of the pole. On the mount of transfiguration he appeared in his glory, while in the garden of Gethsemane he is overwhelmed with sorrow.

Soon Jesus summons them to arise, for "behold, he is at hand that betrayeth me." Jesus does not try to flee when he knows that they are coming to arrest him. Rather, he goes out to meet the traitor, for he says: "Arise, let us be going." Escape would have been easy if he had wanted to escape, for he had done this often, because his hour had not come. But his hour has now arrived, and with a calm, triumphant courage of soul, together with a humble submission to God's will, he goes out to meet his enemies and surrenders himself to them.

Was Christ's prayer answered? It was. (Heb. 5: 7.) Again, (1) an angel came and strengthened him (Luke 22: 43); (2) he was delivered from that which he feared, which was, lest by impatience and distrust he should offend and disable himself to go on with his undertaking; (3) he was brought into the perfect peace and calmness of a submissive will; (4) he was enabled to despise the cross, endure the shame, and is set down "at the right hand of the throne of God." (Heb. 12: 2.)

PRACTICAL SUGGESTIONS

1. Every life may have its Gethsemane of trials and victories. Every great sacrifice requires a Gethsemane.
2. Sorrow needs friends to be near. Friends can help bear the burdens, yet the greatest burden of sorrow must be borne alone.
3. Christ's prayer in the garden is a model (1) of earnestness, (2) of directness, (3) of faith, (4) of submission.
4. It is a sad thing for the disciples of Christ today to be sleeping while Christ is suffering and praying.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What feast had Jesus just kept?
What had he instituted?
Where did he now go?
Why did he go there?

What does "Gethsemane" mean?
Where was it located?
For what is it a synonym now?

Peter's Denial Foretold

What had Jesus told his disciples?
What prophecy did he quote?
What did Peter say?
How do we know that he was not boasting?
Why did he say this?
What did Jesus reply to him?
What did Peter then say?
Did the other disciples pledge themselves with Peter?
Why did they not believe Jesus' prophecy?

The Sorrowful Savior

What may we say of the agony of Jesus?
Where is he at this time?
Where is Judas?
Describe the three groups in the garden.
What did Jesus tell his disciples to do?
How may his sorrow be described?
Name the things which had caused his sorrow?
What was crowded into this hour?
What did Jesus do for us?
What did Jesus desire at this time?
For what were his apostles to watch?
What was upon Jesus at this time?

A Prayer of Submission

Where did Jesus go?
What "posture" of prayer did he take?
What is the "humblest manner" of prayer?
What must characterize our prayer?
Why did Jesus go to the Father in prayer at this time?
What was his prayer?
What is meant by "this cup?"
Why did Jesus shrink from death?
What was the expression of submission?
Why was Jesus willing to die?
Who appeared on the scene to strengthen him?
What two elements must be in our prayers?
How many times did Jesus pray?
Why was this not "vain repetition?"
What three things may be noted in this prayer?
Describe the contrast in the movements of Judas, the eleven, and Jesus.

His Hour of Resignation

How did Jesus find his disciples after his prayer?
What did he say to them?
Why could they not do anything further?
At what other times were Peter, James, and John asleep?
Contrast the two states of Jesus at these times.
How do we know that this prayer was answered?

Practical Suggestions

What must every life have?
What do the sorrowful need?
Name the four things in this prayer of Jesus.
Who are sleeping today while Jesus is suffering?

'Tis midnight, and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight, in the garden, now,
The suffering Savior prays alone.

'Tis midnight, and from all removed,
The Savior wrestles alone with fears;
E'en that disciple whom he loved
Heeds not his Master's grief and tears.

'Tis midnight, and for others' guilt
The Man of sorrows weeps in blood;
Yet he that hath in anguish knelt
Is not forsaken by his God.

—*W. B. Tappan.*

Lesson XI—June 15, 1930

JESUS ON THE CROSS

Matt. 27: 33-50.

33 And when they were come unto a place called Golgotha, that is to say, The place of a skull,
34 They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.
35 And when they had crucified him, they parted his garments among them, casting lots;
36 And they sat and watched him there.
37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.
38 Then are there crucified with him two robbers, one on the right hand and one on the left.
39 And they that passed by railed on him, wagging their heads,
40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.
41 In like manner also the chief priests mocking *him*, with the scribes and elders, said,
42 He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.
43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.
44 And the robbers also that were crucified with him cast upon him the same reproach.
45 Now from the sixth hour there was darkness over all the land until the ninth hour.
46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?
47 And some of them that stood there, when they heard it, said, This man calleth Elijah.
48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.
49 And the rest said, Let be; let us see whether Elijah cometh to save him.
50 And Jesus cried again with a loud voice, and yielded up his spirit.

GOLDEN TEXT.—"*Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.*" (Heb. 12: 2.)

TIME.—A.D. 30, probably April.

PLACE.—Golgotha, near Jerusalem.

PERSONS.—Jesus, his friends, the Jews, and the soldiers.

DEVOTIONAL READING.—Ps. 22: 1-5, 14-19, 27, 31.

DAILY BIBLE READINGS.—

June 9. M. Jesus Condemned. (Luke 23: 13-25.)
June 10. T. Jesus Crucified. (Matt. 27: 33-44.)
June 11. W. Jesus Laying Down His Life. (Matt. 27: 45-56.)
June 12. T. Jesus Buried. (Luke 23: 50-56.)
June 13. F. A Voluntary Death. (John 10: 7-18.)
June 14. S. A Vicarious Death. (Rom. 5: 1-11.)
June 15. S. The Cry of Anguish. (Ps. 22: 1-5, 14-19, 27, 31.)

LESSON ANALYSIS,—

Introductory Thoughts.

I. Jesus Nailed to the Cross. (Verses 33-37.)

II. Crucified Between Two Thieves. (Verse 38.)

III. Abused and Shamefully Mocked. (Verses 39-44.)

IV. The Darkness, Desolation, and Death. (Verses 45-50.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Jesus, after his condemnation by the Jewish Sanhedrin on the charge of blasphemy because he stated that he was the Son of God, was sent to Pontius Pilate, the Roman governor, whose assent must be obtained before any condemned person could be put to death. The charge made before Pilate was not blasphemy, for he would have given it no attention; but the charge was that Jesus was a seditious person, trying to incite insurrection and aspiring to be king of the Jews. Pilate dismissed the charge and pronounced Jesus not guilty, but he was finally intimidated by their threats into reversing his first decision and condemning Jesus to death. Jesus was, therefore, delivered over to the soldiers to be crucified, and he was led without the city to a place called "Golgotha," or, in Latin, "Calvary."

Crucifixion was one of the most cruel modes of capital punishment among any people. Nothing demonstrates more clearly the malignity or hatred of the Jews than their persistent and boisterous demand that Jesus should be crucified. Other forms of executing criminals were common in those days. Stoning was one, as in the case of Stephen (Acts 7: 59, 60); killing with the sword was another, as in the case of James (Acts 12: 2); beheading was another, as in the case of John the Baptist (Mark 6: 24-29); the Romans practiced that of strangling in some cases. Crucifixion had never been adopted by the Jews as a method of execution. Even to hang a corpse upon a tree was accounted among them as a great indignity. (Deut. 21: 22, 23.) It was inflicted on Jewish malefactors by the Romans because it was regarded with such horror and shamefulness.

EXPOSITORY NOTES

I. Jesus Nailed to the Cross (Verses 33-37)

The place of execution was called, in Hebrew, "Golgotha," which means "the place of a skull." (John 19: 17.) Our word "Calvary" means "skull." (See Luke 23: 33.) Why it was called "the place of a skull," we do not know. Some think that it was because it was the common place for throwing the bones of those who were executed; others think that the hill resembled a skull. No one knows just where it was, but it was near the city (John 19: 20), outside the gate, for Jesus "suffered without the gate" (Heb. 13: 12, 13). It contained a garden (John 19: 41), and, it seems, it was on a public road (Luke 23: 26). Just before nailing Jesus to the cross they offered him

"wine mingled with myrrh." (Mark 16: 23.) Matthew says: "They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink." This was a stupefying drink offered in kindness to deaden pain, but Jesus preferred to die conscious of all pain and suffering. He voluntarily drank the cup.

When they had crucified him, "they parted his garments among them, casting lots." They "made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my garments among them, and upon my vesture did they cast lots." (John 19: 23, 24.) This was a fulfillment of Ps. 22: 18. The wicked Jews, the cowardly Pilate, the ignorant and brutal soldiers—all fulfill various prophecies concerning Jesus without knowing that they are fulfilling the prophecy. Thus they prove by his trial, crucifixion, and death that he is the Son of God. The victim who was crucified was stripped of his clothes. This was the duty of the soldiers who executed the criminal. It was also the duty of the soldiers to watch at the cross so that none of the friends or enemies should snatch the body from the cross and rescue him or attempt to take vengeance on him.

"And it was the third hour [nine o'clock A.M.], and they crucified him." (Mark 15: 25.) John says "it was about the sixth hour" (John 19: 14) when Pilate delivered Jesus to the Jews to be crucified. This would be about twelve o'clock according to the usual method of counting time. The intention of the writer was not to state the exact minute or hour when all the acts in this awful tragedy were performed, but that division of the day in which they occurred. The crucifixion, with its preliminaries, lasted from nine o'clock A.M. until three o'clock P.M. It was customary to place a placard over the head of a criminal stating for what he was crucified; and Pilate, galled over the fact that the Jews had goaded him into signing the death warrant of Jesus, taunted them by writing: "This is the King of the Jews." (Luke 23: 38.) The Jews felt the intensity of this scorn which Pilate heaped upon them and requested him to change it, but Pilate answered: "What I have written, I have written." (John 19: 19-22.) The title was prepared in derision, but it recalled a claim made by Jesus. It embodied a reality and suggested a prophecy. Jesus was condemned for making that claim; yet in reality he was born to be a King, and it was a fulfillment of prophecy. This superscription was written in Greek, Latin, and Hebrew. Greek was the general language of literature; Latin, the official language; and Hebrew, the vernacular language.

II. Crucified Between Two Thieves (Verse 38)

To heap shame and disgrace upon Jesus, he was crucified between robbers. This was a fulfillment of the prophecy: "And was numbered with the transgressors." (Isa. 53: 12.) Some think that these robbers were partners in the crime of Barabbas. The mountain robbers were always ready to take part in such desperate uprisings against the Roman power. The crucifixion of the two robbers by Christ's side was intended to associate him in the public mind with them and their crimes, and was the last stroke of malice, as if saying: "Here is your

king, and here are two of his subjects and ministers." The Jews exhausted their resources and power in heaping upon Jesus all of the ignominy and shame that was possible for them to do. To crucify him between the thieves was the last and crowning effort on their part to do this.

III. Abused and Shamefully Mocked (Verses 39-44)

They were not satisfied with crucifying Jesus, but continued the mockery and abuse which they had shown to him during his trial. "They that passed by railed on him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself." "The people" who "stood beholding" (Luke 23: 35) "and they that passed by railed on him, wagging their heads" (Mark 15: 29, 30). They were ignorant and did not know that they were fulfilling the prophecy. They did not know that they themselves were then destroying the temple of his body and that it would be raised on the third day. The religious leaders, the chief priests, scribes, and elders, mocking him among themselves, said: "He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God." This was Satanic gloating over the sufferings of a victim of their hate and envy. "He saved others; himself he cannot save," was a sarcasm which they used to confute his alleged miracles by his present helplessness. Their argument was that if he really performed miracles, he could now save himself; but since he could not now save himself, then he did not really perform miracles. If he could save others, they argued, then he could save himself; but since he could not save himself, his claim to have saved others was false. The rulers helped to reproach him and helped to add shame to his death. Even the robbers who were crucified with him joined in the derision and reproach which were heaped upon him. They said that if he trusted in God, let God deliver him. Their argument was that if he truly trusted in God, God would deliver him; but since God would not deliver him or take him down from the cross, then his claim that he trusted in God was false. They were blind leaders of the blind.

The robbers reproached him. They added their insults to those of the rulers and the people. Luke says that one of them "railed on him, saying, Art not thou the Christ? save thyself and us." (Luke 23: 39.) Matthew (27: 44) and Mark (15: 32) say these robbers reproached him, while Luke states that one of them said to the other: "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." (Luke 23: 40, 41.) This seems to be an honest and sincere speech and a confession of sin. Either Matthew and Mark put what one of the robbers said for both, or one of the robbers, after reviling Jesus, repented of it and rebuked the other one.

IV. The Darkness, Desolation, and Death (Verses 45-50)

We now pass from the ghastly details of the crucifixion on to the darkness, desolation, and death. Matthew represents the three long

hours from noon till three o'clock P.M. as passing in utter silence by Christ. What went on beneath that dread veil of silence, we are not permitted to know; nor do we need to ask its physical cause or extent. "Now from the sixth hour there was darkness over all the land until the ninth hour." Surely Jesus died as the Son of God. The sun was hidden, and "there was darkness over all the land;" the earth was shaken; "rocks were rent; and the tombs were opened." Meanwhile the princely sufferer utters no words of complaint, only the cry of anguish as he feels that he is forsaken by his Father, only a cry of victory, and then he "yielded up his spirit." We have recorded seven utterances of Jesus while he was on the cross. They are usually placed in this order, and are called "seven words from the cross:" (1) While they were affixing him to the cross, Jesus said, "Father, forgive them; for they know not what they do" (Luke 23: 34); (2) the second one was spoken to one of the robbers, "Today shalt thou be with me in Paradise" (Luke 23: 43); (3) the third time was his committing his mother to John, "Woman, behold thy son!" etc. (John 19: 26, 27); (4) near the close of the darkness this was spoken, "My God, my God, why hast thou forsaken me?" (Mark 15: 34); (5) the fifth words were, "I thirst" (John 19: 38); (6) the sixth word was, "It is finished" (John 19: 30); (7) the seventh word was about three o'clock P.M., "Father, into thy hands I commend my spirit" (Luke 23: 46).

PRACTICAL SUGGESTIONS

1. The crucifixion of Jesus reveals the cruelty, depravity, and malignity of unregenerate hearts.

2. The cross reveals to us that the mission of Jesus in the world was to save man by giving himself up for man.

3. The cross shows us that the darkest deed of crime may be overruled to become the means of a glorious redemption.

4. The superscription was trilingual—in Hebrew, the language of revelation; in Greek, the tongue of philosophy and art; in Latin, the speech of law and power.

5. Some have expressed an analogy by the three crosses as representing heaven, the church, and hell; the saved on the right hand, the lost on the left, and Jesus in the middle. This may be more beautiful in sentiment than in truth.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What was the accusation against Jesus before the Sanhedrin?
What was the accusation before Pilate?
Why the change in accusations?
What did Pilate first do?
Why did he reverse his decision?
What modes of capital punishment existed then?
What may we say of his crucifixion?

Jesus Nailed to the Cross

Where was Jesus crucified?
What does "Calvary" mean?
Where was it located?
What did they offer Jesus to drink?
What did they do with his garments?
What Scripture was fulfilled in this?
What was one of the duties of the soldiers in the crucifixion?
What time was Jesus nailed to the cross?

How do you harmonize the statements in Mark and John about the time?
What did they place as a superscription?
Why did this not please the Jews?
Why would not Pilate change it?
In what language was it written?

Crucified Between Two Thieves

Between whom was Jesus crucified?
What had they done?
Why was Jesus placed between them?
What impression would this make on the public mind?
What seems to have been the last effort to add shame to his death?

Abused and Shamefully Mocked

What did they do for Jesus while on the cross?
What words did they use?
Of what were they ignorant?
Who joined the people in this mocking?
What did they say?
What was their argument in this?
Why was their argument not sound?
What were the three arguments that they made?
What did the robbers do?
Did both of them "rail" on Jesus?
What does one seem to have done?

The Darkness, Desolation, and Death

When did the darkness come?
What may be said of the desolation?
What occurred between twelve and three o'clock?
What physical phenomena occurred?
How many recorded statements of Jesus do we have that he made while on the cross?
What are they called?
Give all seven of them.

Practical Suggestions

What does the crucifixion of Jesus reveal?
What does it reveal about the mission of Christ?
What does the cross show about the darkest deed of crime?
Give the three languages in which the superscription was written.
What analogy has been given by the three crosses?
What truth is there in this analogy?

'Tis finished! so the Savior cried,
And meekly bowed his head and died;
'Tis finished!—yes, the race is run,
The battle fought, the victory won.

'Tis finished!—all that Heaven foretold
By prophets in the days of old,
And truths are opened to our view
That kings and prophets never knew.

'Tis finished! Son of God, thy power
Hath triumphed in this awful hour;
And yet our eyes with sorrow see
That life to us was death to thee.

'Tis finished! Let the joyful sound
Be heard through all the nations round.
'Tis finished! Let the triumph rise
And swell the chorus of the skies.

—*Samuel Stennett.*

Lesson XII—June 22, 1930

THE RISEN LORD AND THE GREAT COMMISSION

Matt. 28: 1-10, 16-20.

1 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3 His appearance was as lightning, and his raiment white as snow:

4 And for fear of him the watchers did quake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

. . . . . .

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17 And when they saw him, they worshipped *him;* but some doubted.

18 And Jesus came to them and spake unto them, saying All authority hath been given unto me in heaven and on earth.

19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20 Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

GOLDEN TEXT.—*"Go ye therefore, and make disciples of all the nations."* (Matt. 28: 19.)

TIME.—A.D. 30, probably April.

PLACE.—Jerusalem, Joseph's new tomb, a mount in Galilee.

PERSONS.—Jesus, chief priests, Pilate, the guard, faithful women, angels, and the apostles.

DEVOTIONAL READING.—Ps. 116: 1-9.

DAILY BIBLE READINGS.—

June 16.	M.	The Empty Sepulcher. (Matt. 28: 1-10.)
June 17.	T.	The Great Commission. (Matt. 28: 16-20.)
June 18.	W.	Christ's Last Words. (Luke 24: 44-49.)
June 19.	T.	Witnesses for Christ. (Acts 1: 1-11.)
June 20.	F.	Witnesses Empowered. (Acts 2: 14-21.)
June 21.	S.	Saul Commissioned. (Acts 9: 10-19.)
June 22.	S.	Deliverance from Death. (Ps. 116: 1-9.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The First Day of the Week. (Verse 1.)

II. "He Is Not Here; for He Is Risen." (Verses 2-6.)

III. The Appearances of Jesus. (Verses 7-10.)

IV. All Authority Now Given to Jesus. (Verses 16-18.)

V. Make Disciples and Baptize Them. (Verses 19, 20.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This subject includes enough for two lessons—"The Resurrection of Jesus" and "The Great Commission"—but we must condense and put the two into one lesson.

At the moment when Christ died and was hanging on the cross, nothing could have seemed more abjectly weak, more pitifully hopeless, more absolutely doomed to scorn and despair, more apparently a miserable failure, than the church which he had come to establish. His disciples were but a few weak followers. They were poor, ignorant, and hopeless. They could not claim a single synagogue. So feeble were they that it would have looked like foolish partiality to predict for them the limited existence of a Galilean sect. How was it that these hopeless men, with a few heartbroken women, could triumph over all opposition, both religious and political, without military force? There is but one *possible* answer—the resurrection from the dead.

It is well to note here the order of events that we may the better appreciate the lesson. They are as follows: (1) The burial of Jesus in Joseph's tomb (Matt. 27: 57-60); (2) the guard placed over the tomb (Matt. 27: 63-66) (3) an earthquake, and an angel rolls the stone away (Matt. 38: 2-4); (4) soldiers on guard become as dead men; (5) the women approach the sepulcher from the city (Matt. 27: 1; Mark 16: 1); (6) Mary, seeing the sepulcher empty, hastens away to tell Peter and John (John 20: 1, 2); (7) the other women approach, and the angel tells them that Jesus has risen (Mark 16: 2, 7); (8) they leave the tomb to inform the apostles (Mark 16: 8).

EXPOSITORY NOTES

I. The First Day of the Week (Verse 1)

Under the law of Moses the Sabbath was set apart as the special day of worship, but under the law of Christ "the first day of the week" has been designated as the special day. Jesus arose from the dead on this day. It has become the birthday of our Lord from the tomb. (Matt. 28: 1; Mark 16: 9; Luke 24: 1; John 20: 1.) Jesus made his appearance first to his disciples on "the first day of the week." It is very probable that he made his ascension to his Father on "the first day of the week," and the Holy Spirit was sent by Jesus to earth on Pentecost, which was "the first day of the week." "The first day of the

week" is the birthday of the church, as it was established on the day of Pentecost. The disciples met upon "the first day of the week" "to break bread," or to eat the Lord's Supper. (Acts 20: 7.) Paul instructed "the churches of Galatia" and the church at Corinth to meet on "the first day of the week" and "lay by" "in store," or make their contributions. (1 Cor. 16: 2.) John calls it "the Lord's day." (Rev. 1: 10.) "The first day of the week" is the only day on which God has instructed his people to meet and eat the Lord's Supper. It is the only day for eating the Lord's Supper.

II. He Is Not Here; for He Is Risen" (Verses 2-6)

"There was a great earthquake," and "an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it." Some think that this was an aftershock of the earthquake described in Matt. 27: 51. However, we do not know. 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." 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 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. 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 facts of Jesus' resurrection, and as proof pointed them 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 to a woman, and now an angel first proclaims his resurrection to a woman. It is significant that no human eye saw him rise. The guards were not asleep, for the statement that they were is a lie put into their mouths by the ruler; but though they kept zealous watch, his rising was invisible to them. Later Jesus appeared in a closed chamber without passing through in a visible way the entrance into the chamber. So he passed from the sealed tomb. Jehovah directed that the transcendent act of the resurrection of Jesus should be done without mortal observation. The statement of the angel easily breaks into three parts—namely, (1) "fear not ye;" (2) "he is not here;" (3) "he is risen." The greatest event in the world's history had transpired—Jesus had risen from the dead.

III. The Appearances of Jesus (Verses 7-10)

While no mortal eye observed the resurrection of Jesus, yet his appearances to those who knew him and loved him were such as to enable them to bear unmistakable evidence of his resurrection. They had

seen his body hanging lifeless on the cross; they had taken his wounded body down from the cross and placed it in the cold tomb; they knew that he had died. They now see him alive; they see him often enough and under various circumstances to know that he is now alive.

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 near Jerusalem; 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, or "first day of the week;" 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. 15: 7); the eleventh, to all the apostles at Jerusalem and on Mount Olivet, when he gave the commission and ascended (Luke 24: 49-53).

IV. All Authority Now Given to Jesus (Verses 16-18)

After his resurrection he sojourned upon earth "by the space of forty days" (Acts 1: 3) before he ascended to his Father. He was not with his disciples continuously, as he was before his crucifixion. He made appearances to them during this time and remained with them only at intervals. Just before he made his ascension—in fact, among the last things which he taught his disciples—he gave them what is known as "the great commission." He said: "All authority hath been given unto me in heaven and on earth." He means by "all authority" that he has the ability to teach, the power to save, and the right to rule; that he has all authority pertaining to the redemption of the human race. After Jesus had willingly suffered death, God "raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 20-23.) This explains in the language of the Holy Spirit what is meant by "all authority." Jesus said that "all authority hath been given" to him, which shows that he derived this "authority" from God.

V. Make Disciples and Baptize Them (Verses 19, 20)

Since Jesus had "all authority," he gave to his disciples the world-wide, age-lasting, and all-powerful commission to go and "make disciples of all the nations." They were to make disciples by teaching them of Jesus and persuading them to become his followers. They were to "preach the gospel to the whole creation." Those

who heard the gospel and believed it and repented of their sins were to be baptized "into the name of the Father and of the Son and of the Holy Spirit." The commission as given by Mark (16: 16) and Luke (24: 47) shows that the gospel is to be preached, and those who heard it were to (1) believe it, (2) repent of their sins, and (3) be baptized. This baptism was to be done "into the name [not names] of the Father and of the Son and of the Holy Spirit." This means that they are brought into all the blessings, associations, fellowship, and communion with God, Christ, and the Holy Spirit.

This baptism is water baptism, because the apostles could not baptize people with the Holy Spirit. Christ alone could do that. No one was ever commanded to be baptized in the Holy Spirit. This baptism in water is a burial of the one who believes in Jesus as the Christ, trusts God, and has repented of all his sins. "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2: 12.) After they were baptized they were to be taught all things that Christ had commanded—that is, they were taught to observe everything that Christ had taught his apostles. Here we have the two great lessons of Christ—namely, (1) those in the world taught what to do to become Christians, (2) and Christians taught how to live the Christian life.

PRACTICAL SUGGESTIONS

1. The risen Christ appeared only to his disciples. He had ended his ministry with the world.

2. If Christians meet for worship in his name on the day he rose from the dead—"the first day of the week," or Lord's day—he will meet with them to bless them. "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." (Heb. 10: 25.)

3. Christ died that we might live. We should live for him.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What two subjects are included in this lesson?
How did the cause of Christ seem to be while he was on the cross?
What seeming disadvantages did it have?
Why was his cause able to triumph?
Name, in order, the events leading up to his resurrection.

The First Day of the Week

What day was set apart under the law for worship?
What day has been set apart under the law of Christ?
When did Jesus arise from the dead?
When did he make his first appearance?
When did he make his ascension?
When did the Holy Spirit come to earth?
When did the church begin?
When did the early Christians meet for worship?
What instructions were given to the churches of Galatia and Corinth?
What is the "first day of the week" called in the New Testament?
What is to be done only on the first day of the week?

"He Is Not Here; for He Is Risen"

What physical phenomena took place?
Who was guarding the tomb?
How were the guards affected?

Who first came to the tomb?
Who next came?
What was the condition of the tomb?
What did the angel say?
To whom was his resurrection first announced?
Why did no one see Jesus rise?

The Appearances of Jesus

What proof is there that Jesus died?
What proof is there that he was raised from the dead?
How many appearances of Jesus after his resurrection are recorded?
Name them.

All Authority Now Given to Jesus

How long did Jesus remain on earth before his ascension?
What did he give before he ascended?
What authority was given to him?
What is meant by "all authority?"
How has God exalted him?
What has God put under him?
From whom did Jesus get all authority?

Make Disciples and Baptize Them

What shows the universality of the commission?
What shows that it is age-lasting?
What were the disciples to do?
How were they to make disciples?
What was to be preached?
What did those who heard it have to do?
Into what were they to baptize them?
How do we know that this baptism was in water?
How do we know that it was a burial?
Who were to be baptized?
What were they to do after baptizing them?
What are the two great lessons of Christianity?

Practical Suggestions

Why did Jesus not appear to the world?
What are Christians to do on the first day of the week?
Why did Christ die for us?

Hasten, Lord, the glorious time
When, beneath Messiah's sway,
Every nation, every clime,
Shall the gospel call obey.

Mightiest kings his power shall own;
Heathen tribes his name adore;
Satan and his hosts o'erthrown,
Bound in chains, shall hurt no more.

Then shall wars and tumults cease,
Then be banished grief and pain;
Righteousness and joy and peace,
Undisturbed, shall ever reign.

—*Harriet Auber.*

Lesson XIII—June 29, 1930

JESUS AS OUR KING

1 Cor. 15: 24-28; 1 Tim. 6: 13-16.

24 Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.

25 For he must reign, till he hath put all his enemies under his feet.

26 The last enemy that shall be abolished is death.

27 For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him.

28 And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

13 I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession;

14 That thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ:

15 Which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honor and power eternal. Amen.

GOLDEN TEXT.—*"For he must reign, till he hath put all his enemies under his feet."* (1 Cor. 15: 25.)

TIME.—Probably A.D. 56 for First Corinthians, A.D. 64 for First Timothy.

PLACES.—First Corinthians written from Ephesus, First Timothy written probably from Macedonia.

PERSONS.—Jesus, Paul, church at Corinth, and Timothy.

DEVOTIONAL READING.—Ps. 24: 1-10.

DAILY BIBLE READINGS.—

June 23.	M.	A Kingdom to Be Given Jesus. (Dan. 7: 9-14.)
June 24.	T.	Jesus' Kingdom to Be Universal. (Zech. 9: 9, 10.)
June 25.	W.	Jesus a Priest on His Throne. (Zech. 6: 9-15.)
June 26.	T.	Jesus Given the Throne of David. (Luke 1: 26-38.)
June 27.	F.	Jesus' Kingdom Not of This World. (John 18: 33-40.)
June 28.	S.	Jesus' Kingdom to Include Gentiles. (Acts 15: 7-19.)
June 29.	S.	Jesus "King of kings, and Lord of lords." (Rev. 19: 11-16.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Jesus Is King Now. (1 Cor. 15: 24.)

II. His Enemies. (Verses 25-28.)

III. A Solemn Charge. (1 Tim. 6: 13, 14.)

IV. He Is "King of Kings." (Verses 15, 16.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The promise and prophecy of Jesus began with the fall of man and runs through the entire history of the human race up to his advent into the world. The promise of his coming may be compared to a stream of water, which begins at its source as a small stream; but as it flows on down the valley, it grows wider and deeper until it is lost in the great ocean. The coming of Jesus became more pronounced and emphatic in the prophecies as the end of the kingdom of Israel and Judah drew to a close. Early in the history of the chosen race the idea of a kingdom was impressed on God's people. David became their ideal king, and his throne was used by the prophets as the emblem of Jesus as King.

The culmination of the kingdom of Israel and the law of Moses was to be found in Christ as King. The Jewish kingdom was to give way for a superior kingdom, as the priesthood of Aaron was to be supplanted by the priesthood of Christ. Every animal sacrifice under the law pointed to Jesus as the great sacrifice for the human family; every high priest under the law became a type of Christ, who should be a priest forever after the order of Melchizedek (Heb. 5: 6); and every king became a type of the great King.

Jesus, as the Messiah, was to be the fulfillment of Jewish expectation. The Jews expected him to come in pomp and power. They expected the Messiah to set up an earthly kingdom. Because he did not come as they expected him to come, did not establish the kind of a kingdom that they desired and expected, they rejected him. He was to suffer, die, be buried, and be raised from the dead before he established his kingdom. The Jews could not understand this, and stumbled at him. Some of them came to understand the nature of his kingdom and his reign. From those who did accept him he selected his apostles to become the charter members of his church, or kingdom.

EXPOSITORY NOTES

I. Jesus Is King Now (1 Cor. 15: 24)

After the crucifixion, burial, and resurrection of Jesus, he remained on earth "the space of forty days" before his ascension to the Father. During this time he instructed his disciples further in "the things concerning the kingdom of God." (Acts 1: 3.) "The kingdom of God," "the kingdom of heaven," and "the church" are names applied to the same institution. The church and the kingdom agree in the following points: (1) the head, (2) the laws, (3) the subjects, (4) the territory. The Head of the church and the King of the kingdom are the same. Christ is the Head of the church (see Eph. 1: 22; Col. 1: 18); Christ is also the King of the kingdom (see Acts 17: 7; Rev. 1: 5; 17: 14). Since Christ is the Head of the church and also King of the kingdom, the church and the kingdom are identical in the chief executive of each. The laws of the Bible furnish all things which pertain to life and godliness. (2 Pet. 1: 3.) There are not different laws in the New Testament for the church and kingdom. They are identical in that they have the same laws.

The members of the church and the subjects of the kingdom are the

same. (Col. 1: 13.) When one is born into the kingdom, that one becomes a member of the church. Christ does not have one way of making people members of his church and another way of making them citizens of his kingdom. So the kingdom and church are identical in the fact that they have the same subjects. The territory of the church is the territory of the kingdom. Jesus, as King, rules in the hearts of his subjects. Since Jesus is Head of the church now, he is also King of the kingdom now; since as Head of the church he directs its affairs, so as King of the kingdom he rules over his subjects.

Jesus is reigning now over his kingdom. He has all authority and directs his kingdom. He will continue his reign until the end. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power." He could not deliver up the kingdom to the Father after the resurrection if he did not reign over the kingdom now. He will abolish "all rule and all authority and power." He will reign until he has abolished all other rule, authority, and power. He must reign until he has conquered all opposition. He has the power and authority to conquer, and the nature and wisdom of his reign are such as to make him triumphant with his power over all other authority. We must acknowledge him as our Lord and King.

II. His Enemies (Verses 25-28)

"For he must reign, till he hath put all his enemies under his feet." This shows that he is reigning now and must triumph. According to the divine arrangement and nature of things, no enemy must be left unconquered. Satan, with all of his allies, is an enemy of Christ. The kingdom of Satan and all who are in it are opposed to the kingdom of Christ. It is the expressed purpose of Satan, if possible, to destroy the kingdom of God. All who are in the service of Satan are enemies of Christ. They have the spirit of Satan, and their work as his servants is destructive of the kingdom of Christ.

"The last enemy that shall be abolished is death." This means physical death, and it is destroyed by the resurrection. At the resurrection all death will have been abolished and the last enemy will have been conquered. After the last enemy shall have been destroyed, Christ will deliver up the kingdom to the Father. The kingdom will have accomplished its mission when it shall have become triumphant over the last enemy. When the kingdom shall have become gloriously triumphant over the last enemy and all enemies of God, Christ, and righteousness, then there is no further work for it to do. It will then be given to God that God may be all and in all. "And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all."

III. A Solemn Charge (1 Tim. 6: 13, 14)

As Christ has all authority in heaven and on earth, as he is Head of the church and King of the kingdom, he gives a most solemn charge to Timothy. The Holy Spirit says: "I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius

Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ." Jesus is to conquer through his Spirit and principles. His subjects are to be obedient to him and fight the good fight of faith. Jesus triumphs when his children keep his commandments—when they carry out his will upon earth. This solemn charge is that we keep his commandment, that we be faithful "until the appearing of our Lord Jesus Christ."

This sacred charge given to Timothy is to be held by all of the Lord's people as a treasure, or priceless jewel, and kept unstained and without reproach. This is to be done by our keeping ourselves unspotted from the world. We are not to become weary in well-doing nor forget that our King is reigning. We are exhorted: "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2: 10.) We are to share in the glorious victory that our King will accomplish. "Faithful is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself." (2 Tim. 2: 11-13.)

IV. He Is "King of Kings" (Verses 15, 16)

The coming of Christ at the end, when he shall have triumphed over all his enemies, is kept before us as an encouragement to us in our great warfare. Just as a vast mountain, lifting its lofty summit above the horizon, though actually distant, yet from its magnitude seems within a day's journey, so the coming of Christ, or "the appearing of our Lord Jesus Christ," should loom up large before his people and encourage them to be faithful unto the end. We do not know when his appearing again will be. It is not ours to know. We only know that he will come again. It has not been revealed to us when he shall appear, but it will be "in its own times," when God shall show "who is the blessed and only Potentate, the King of kings, and Lord of lords." Jesus' almighty power and universal authority are emphasized here by his being "King of kings, and Lord of lords." This expresses his sovereign authority and rule over all things pertaining to his kingdom and the redemption of man.

He is described further as the one who "only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see; to whom be honor and power eternal." This expresses the divinity of our King. He is invisible and hidden in the depths of light which no human eye can see. His subjects can be loyal to him only by acknowledging him as their King and giving unto him all honor as their Lord.

PRACTICAL SUGGESTIONS

1. The teachings of the entire Bible focus on Jesus as the Redeemer of man. To be man's Redeemer, he must be man's Lord. His Lordship over man is expressed by the term, "King of kings."

2. The theory that defers the honor of Christ as King to some future time dishonors Jesus now. He is at the right hand of God on his throne, reigning over his kingdom, and his subjects should believe in him as a King now.

3. It is vital to the Christian religion for Jesus to be King now. The idea of his being a postponed King destroys the vitality of the Christian religion.

4. To have all authority now implies that Jesus is King now. Since a kingdom exists, Jesus could not have all authority without reigning over that kingdom.

5. Eternal life is promised to his faithful subjects. He must have supreme and truly divine dominion to command eternal life to be given in his name.

6. Jesus now has all glory. This must include the glory that belongs to him as a King.

7. Jesus, with his subjects, is to overcome the kingdom of Satan. In order to overcome the kingdom of Satan, he must have superior power and authority over Satan. He must have a kingdom to overcome Satan's kingdom.

8. His kingdom is a spiritual kingdom. It is not of this world. Its laws are spiritual and its subjects are spiritual.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the places.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What position does Jesus occupy in the Bible?
Unto what may the promise of his coming be likened?
He was the fulfillment of what?
What pointed to him?
Why did the Jews reject him?
What did he do before establishing the kingdom?

Jesus Is King Now

What was done to Jesus?
How long did he remain on earth after the resurrection?
What names are given to the kingdom?
Give the four points which show that "church" and "kingdom" agree in one?
How is Christ related to the church?
How is he related to the kingdom?
What are the laws governing the church?
What are the laws governing the kingdom?
Who are the members of the church?
Who are the citizens of the kingdom?
What is the territory of the church?
What is the territory of the kingdom?
What shows that Jesus is reigning now?
How long will he continue to reign?
When will he abolish all other authority?

His Enemies

How long must he reign?
Who are his enemies?
Why must they be destroyed?
What is the last enemy?
How may death be the last enemy?
How will death be destroyed?
What will Christ do with the kingdom?
When will its mission be fulfilled?

A Solemn Charge

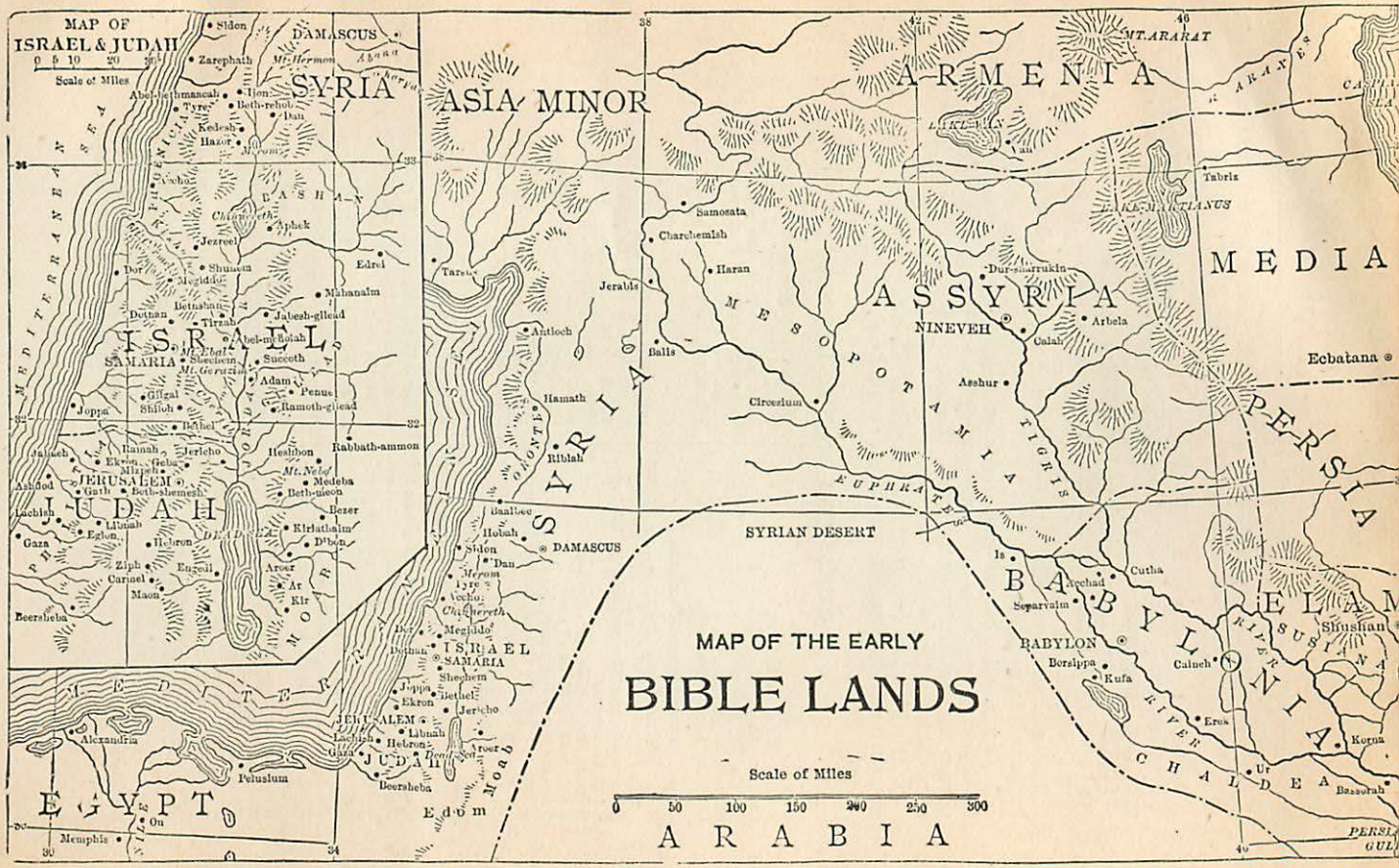
Who gave this charge?
To whom was it given?
To whom is it applicable today?
What was the charge?
What is it to keep the charge?
How long are we to be faithful?
In what are we to share?
What must we suffer for him?
How shall we reign with him?

"He Is King of Kings"

When will Christ come?
Why do we not know the time?
What will be shown when he comes?
What shows that he has universal authority now?
What expresses his divinity?
How can his subjects be loyal to him?
What is it to honor him?

Practical Suggestions

Who is the center of the Bible?
How does the theory that Christ is not King now dishonor him?
How is the Kingship of Jesus vital to Christianity?
What does "all authority" of Jesus imply?
What does "all glory" include?
Why could Jesus not overcome a kingdom without a kingdom?
What is the nature of his kingdom?


MAP OF THE EARLY
BIBLE LANDS
Scale of Miles
0 50 100 150 200 250 300
MAP OF ISRAEL & JUDAH
Scale of Miles
0 5 10 20 30
SYRIA
DAMASCUS
ASIA MINOR
ARMENIA
MT. ARARAT
LAKE VAN
MEDIA
ASSYRIA
NINEVEH
Calah
Arbela
Asshur
Dur-sharrukin
Ecbatana
PERSIA
MESOPOTAMIA
TIGRIS
EUPHRATES
SYRIAN DESERT
BABYLONIA
BABYLON
Borsippa
Kufa
Calneh
Erech
Ur
Bassorah
Korna
Shushan
ELAM
CHALDEA
RIVER
Cutha
Sepharvaim
Archad
Is
Samosata
Charchemish
Haran
Jerablis
Balis
Circesium
Tarsus
Antioch
Hamath
Riblah
Baalbec
Hobah
Sidon
Dan
Merom
Tyre
Acco
Chinnereth
Megiddo
Dothan
ISRAEL
SAMARIA
Shechem
Bethel
Jericho
Jaffa
Ekron
JERUSALEM
Libnah
Lachish
Hebron
Gaza
JUDAH
Aroer
Dead Sea
Beersheba
Edom
Moab
ARABIA
EGYPT
Alexandria
Pelusium
Memphis
On
MEDITERRANEAN SEA
Zarephath
Abel-beth-maacah
Tyre
Beth-rehob
Ijon
Dan
Kedesh
Hazor
Merom
Acco
Chinnereth
Aphek
Jezreel
Shunem
Megiddo
Dor
Edrei
Mahanaim
Dothan
Bethshan
Tirzah
Jabesh-gilead
Abel-meholah
Succoth
Mt. Gerizim
Shechem
Adam
Penuel
Gilgal
Shiloh
Ramoth-gilead
Joppa
Bethel
Jericho
Rabbath-ammon
Heshbon
Mt. Nebo
Medeba
Beth-nimrah
Ekron
Gezer
Mizpeh
Ashdod
Gath
Beth-shemesh
Beth-meon
Bezer
Lachish
Libnah
Eglon
Gaza
Hebron
Kiriathaim
Dibon
Ziph
Engedi
Carmel
Maon
Aroer
Ar
Kir
Beersheba
JUDAH
ISRAEL
SAMARIA
JERUSALEM
Mt. Hermon
Abana
Pharpar
Mt. Ebal
Mt. Gerizim
Mt. Nebo
Dead Sea
Jordan
Kishon
Esdraelon
Plain of Sharon
Plain of Philistia
Valley of Jezreel
Valley of Shechem
Valley of Jordan
Valley of Hebron
Valley of Jordan
Valley of Jordan
Valley of Jordan

THIRD QUARTER

REPRESENTATIVE MEN AND WOMEN OF THE OLD TESTAMENT

(FIRST HALF OF A SIX-MONTHS' COURSE ON REPRESENTATIVE MEN AND WOMEN OF THE BIBLE)

AIM:

To discover, through a study of the experiences, attitudes, and actions of representative men and women of the Old Testament, the factors which determined their characters, and to create in the pupil an earnest desire and purpose to avoid their mistakes, and to express in his personal life and in all his relationships their spirit and ideals in so far as these were in harmony with those of Christ.

Lesson I—July 6, 1930

ABRAHAM

(A Pioneer of Faith)

Gen. 12: 1-3; 13: 7-12; Heb. 11: 8-10.

1 Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3 And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

7 And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.

9 Is not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou take* the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered every where, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egpyt, as thou goest unto Zoar.

11 So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

9 By faith he became a sojourner in the land of promise, as in a *land* not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for the city which hath the foundations, whose builder and maker is God.

GOLDEN TEXT.—*"By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went."* (Heb. 11: 8.)

TIME.—About B.C. 1921.

PLACES.—Haran and land of Canaan.

PERSONS.—God and Abraham.

DEVOTIONAL READING.—Ps. 23.

DAILY BIBLE READINGS.—

June 30.	M.	A Call to Faith.	(Gen. 12: 1-5.)
July 1.	T.	An Act of Faith.	(Gen. 13: 7-13.)
July 2.	W.	A Prayer of Faith.	(Gen. 18: 23-32.)
July 3.	T.	A Test of Faith.	(Gen. 22: 1-8.)
July 4.	F.	The Triumph of Faith.	(Heb. 11: 8-12.)
July 5.	S.	An Overcoming Faith.	(1 John 5: 1-5.)
July 6.	S.	Faith Supreme.	(Ps. 23.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Call of Abraham. (Verse 1.)

II. Abraham Blessed and to Be a Blessing. (Verses 2, 3.)

III. Abraham a Man of Peace. (Gen. 13: 7-12.)

IV. Abraham a Man of Faith. (Heb. 11: 8-10.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

It is very interesting and profitable to study the "Great Men and Women of the Bible." Much of God's truth has been revealed to us through the lives and character of the great men and women of the Bible. It is well to begin with Abraham, as he was the father of the Jewish race. All things began and ended with Abraham, according to the Jewish conception of things. Abraham was one of the grandest men, and his character one of the noblest, of all history. "He was called the friend of God" (James 2: 23) and God's "friend forever" (2 Chron. 20: 7), of whom God said, "Abraham my friend" (Isa. 41: 8). Jesus calls his disciples "friends." (John 15: 14.) "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." (Matt. 12: 50.) Abraham is called "the father of us all." (Rom. 14: 6.) "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." (Gal. 3: 29.) His name was changed by Jehovah from "Abram" to "Abraham," because "Abraham" means "father of a great multitude." (See Gen. 17: 4-6.) "Abraham's bosom" was used to designate the place of rest of the faithful after death. (Luke 16: 22.) The name "Abraham" is mentioned in sixteen books of the Old Testament and eleven books of the New Testament. This shows that the name and character of Abraham are woven throughout Biblical literature.

EXPOSITORY NOTES

I. The Call of Abraham (Gen. 12: 1)

The original call of Abraham was first made while he was in Mesopotamia. It is not recorded in Genesis. Stephen says: "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee." (Acts 7: 2, 3.) The call as recorded in Genesis came to Abraham while he was in Haran. "Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee." Abraham was seventy-five years old at this time. (Gen. 12: 4.) The call was specific. He was to leave his native home, get away from his kindred, and go into a country that God would show him. It will be noted that the command of Jehovah at this time was not accompanied by any reason. It was accompanied by promises from Jehovah. These promises are both expressed and implied. Jehovah does not give a reason as to why Abraham should do this, but he holds up before him promises clear and definite.

We are told in Gen. 18: 19 why Jehovah called Abraham. He says: "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him." God selects Abraham that he may be the head and father of a great people who are to be trained according to Jehovah's law. We get here the first clear idea of the principle of separation. God has always had a people, and he has always insisted on their separation from other peoples. There are two kinds of sanctifications or separations—namely, (1) outward separation (2 Cor. 6: 17) and (2) inward separation. Abraham went out, not knowing where he was going. He heard the call of God and obeyed. He understood the promises and hope.

II. Abraham Blessed and to Be a Blessing (Verses 2, 3)

In obedience to God, Abraham gave up his fertile country, home, and kindred. He went out, guided only by the wisdom of God. Abraham did not hesitate in obeying God, and Jehovah promised a sevenfold blessing upon him. God's promised blessings are as follows: (1) To make him a great nation; (2) to bless him; (3) to make his name great; (4) to make him a blessing to others; (5) to bless those who blessed him; (6) to curse his enemies; and (7), the greatest of all, to bless the families of earth through him. God blessed him personally and greatly "in all things." (Gen. 24: 1-35.) God has fulfilled all of these promises to Abraham. He was to be blessed in things temporal, spiritual, and eternal. The promise to Abraham that all families of the earth should be blessed through him was fulfilled in Christ Jesus. The promise was gradually unfolded to Abraham and enlarged upon by the prophets to the Jewish race.

Abraham's name is great. It is greater than that of any earthly king, emperor, ruler, or warrior. God blessed Abraham's friends. It is a blessing to be a friend to the friend of God. God did not arbi-

trarily bless Abraham or curse his enemies. His enemies, by their wickedness, brought God's displeasure upon themselves. God is neither partial nor a "respecter of persons." If Abraham had not obeyed God and had not trained his children to do the same, God could not have blessed him. God could not have made Abraham a blessing to others if Abraham had not obeyed him. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22: 18; see also Gen. 26: 4, 5.) Christ is the promsied "seed" through whom all nations are blessed. (Gal. 3: 16.) Abraham and his descendants have blessed the world in other ways. Through them the knowledge of the true God was preserved and the Scriptures have come to us. A good man is a blessing to any community. Abraham was the father of multitudes—(1) in the flesh, (2) in the spirit. (Gal. 3: 29.) Abraham's seed in the flesh were to inherit the land of Canaan, and Abraham's seed in the spirit have become the church of our Lord. God pledged his power to Abraham in carrying out his promises. He frequently said to Abraham, "I am God Almighty"—that is, he had the power to fulfill his promises. This strengthened Abraham's faith in him.

III. Abraham a Man of Peace (Gen. 13: 7-12)

Abraham was a man of peace. This is brought out in the incident with his nephew, Lot. The land was not able to "bear," or support, both Abraham's cattle and Lot's cattle. "For their substance was great, so that they could not dwell together." Besides, "the Canaanite and the Perizzite dwelt then in the land." Doubtless they already occupied the best of the land. So there was strife between Abraham's herdsmen and Lot's herdsmen. This kind of strife was not infrequent in that country. "Abraham reproved Abimelech because of the well of water, which Abimelech's servants had violently taken away." (Gen. 21: 25.) "The herdsmen of Gerar strove with Isaac's herdsmen." (Gen. 26: 20.) Esau and Jacob peaceably separated after Jacob's return from Haran, because the land could not sustain them both. (Gen. 36: 6-8.) Moses helped the daughters of Reuel. (Ex. 2: 16, 17.)

There could be no strife today if all parties had the spirit manifested here by Abraham. His generous heart said: "Let there be no strife, I pray thee, between me and thee." Anything in the way of forbearance, endurance, and self-sacrifice should be shown before any strife should be had. Strife injures most of those who engage in it, but it frequently involves and injures the innocent. The reason which Abraham gave was: "For we are brethren." Abraham and Lot belonged to the same family. Lot was the nephew of Abraham. Then, if Abraham and Lot could settle their differences because they were brethren in the flesh, why should not brethren in the Lord be just as careful to have no strife? Suppose all brethren today should say in this very spirit: "Let there be no strife between us, for we are brethren." There would be no trouble in the church of our Lord. All contentions, divisions, and bitter feelings would cease if the spirit manifested by Abraham here prevailed. Lot was a selfish man; yet the spirit of Abraham maintained peace between them.

Abraham put the matter before Lot. He said: "Is not the whole land before thee? Take your choice. We cannot both dwell together

here. If thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left." This was a magnanimous spirit. It was the way to adjust the trouble with a selfish man. Of course, Abraham had a right to send Lot away. The country was promised to Abraham and his seed; it was not promised to Lot. But Abraham prized peace and harmony far above his own personal rights in the matter. One of the highest uses we can make of our "rights" is to yield them for the sake of peace. This was what Abraham did. We should imitate his example.

IV. Abraham a Man of Faith (Heb. 11: 8-10)

Abraham has been called the "father of the faithful." He is an example of faith. He went out from his native country and separated himself from his people, not knowing where he was going. He simply trusted God to do all things well and to lead him whithersoever he should go. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." His faith was a faith that led him to obey God's command. Not only did Abraham do one thing as obedience to God, but by the same faith "he became a sojourner in the land of promise, as in a land not his own." He lived in this land, not receiving it as an inheritance, but "dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God."

Abraham did not obtain the possession of the land in his lifetime. As a "sojourner," he dwelt in it "as in a land not his own." His descendants were to have it in full when the "iniquity of the Amorites" was full. (Gen. 15: 16.) "And he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child." (Acts 7: 5.) Abraham had to purchase the cave of Machpelah from Ephron, the Hittite, as a burying place. (Gen. 23: 2-20.) Abraham's faith did not waver during his sojourn. Abraham waited a long time patiently for the fulfillment of the promise of an heir, and then never received any part of the land of Canaan as his own. This was a severe test of his faith; yet his faith was strong enough to endure the test. Abraham is "the father of all them that believe; . . . who also walk in the steps of that faith of our father Abraham." (Rom. 4: 11, 12.)

PRACTICAL SUGGESTIONS

1. No human name can vie with Abraham for reverence with the pious view. To be a descendant of Abraham was sufficient, the Jew thought, to give him a passport into the kingdom of God.

2. After the lapse of nearly four thousand years, Abraham appears as the most august character in all history. He left no writing, no great epic, no school of architecture, no system of philosophy. He stands at the head of the list of God's heroes of faith.

3. Abraham founded no city, established no kingdom, was no great warrior; but he stands out preëminently as a man of faith. He had faith in an unseen future.

4. Abraham is an example of patience, courage, and faith. The Bible reveals to us three fathers—namely, Adam, Noah, and Abraham; but the greatest of these is Abraham.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What advantage is there in studying Biblical biography?
Why is it proper to begin with Abraham?
What was he called?
Who are the friends of Jesus?
How many books in the Bible mention Abraham?

The Call of Abraham

Where was Abraham when he was first called?
Where was he when the next call came?
How old was he at this time?
What did God tell him to do?
Why was no reason given for Abraham's obeying?
Why did Jehovah call Abraham?
What principle do we get here?
What two kinds of sanctification are there?

Abraham Blessed and to Be a Blessing

Why did Abraham not know where he was going?
How many blessings were promised him?
Name all seven of them.
How was Abraham blessed personally?
How was he blessed temporarily?
How was he blessed spiritually?
What may we say of the greatness of Abraham's name?
How do we know that God's blessings to Abraham were conditional?
Which is the greatest blessing promised to Abraham?
What two great classes claim Abraham as a father?

Abraham a Man of Peace

Relate the incident between Abraham and Lot.
What was common at that time?
Give examples of it.
What would prevent strife today?
What reason did Abraham give for not having strife?
Why is there a stronger reason in the church for no strife?
What proposition did Abraham make to Lot?
How do we know that Abraham had a "right" to the best of the land?
What is the highest use of our "rights?"
Do we lose anything by surrendering our "rights" to others for the sake of peace?
When we do not do this, what does it show?

Abraham a Man of Faith

What has Abraham been called?
How is he an example of faith?
What shows his obedience?
How many acts of obedience do we have of Abraham?
Why did Abraham not receive any possessions in the land?
What shows that he received no possessions?
What is it to walk in the "steps of that faith" of Abraham?

Practical Suggestions

How is the name of Abraham regarded among the Jews?
What shows their great respect for his name?
How does Abraham's name appear today in history?
What did Abraham not do?
How can we account for the greatness of his name?
How is Abraham the third father?

Lesson II—July 13, 1930

JACOB

(A Selfish Man Transformed)

Gen. 25: 29-34; 28: 18-22; 29: 18-20; 33: 1-4, 18.

29 And Jacob boiled pottage: and Esau came in from the field, and he was faint:
30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;* for I am faint: therefore was his name called Edom.
31 And Jacob said, Sell me first thy birthright.
32 And Esau said, Behold, I am about to die: and what profit shall the birthright do to me?
33 And Jacob said, Swear to me first; and he sware unto him: and he sold his birthright unto Jacob.
34 And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

18 And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.
19 And he called the name of that place Beth-el: but the name of the city was Luz at the first.
20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
21 So that I come again to my father's house in peace, and Jehovah will be my God,
22 Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

18 And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter.
19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.
20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

1 And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.
2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.
3 And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

. . . . . .

18 And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and encamped before the city.

GOLDEN TEXT.—*"For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?"* (Matt. 16: 26.)

TIME.—B.C. 1805 to B.C. 1729.

PLACES.—Beersheba, Bethel (near Peniel), and Shechem.

PERSONS.—God, Jacob, and Esau.

DEVOTIONAL READING.—Ps. 19: 7-14.

DAILY BIBLE READINGS.—

July 7.	M.	Bargaining with Esau. (Gen. 25: 27-34.)
July 8.	T.	Covenanting with God. (Gen. 28: 18-22.)
July 9.	W.	Bargaining with Laban. (Gen. 29: 13-20.)
July 10.	T.	Covenanting with Laban. (Gen. 31: 45-53.)
July 11.	F.	Wrestling with an Angel. (Gen. 32: 22-30.)
July 12.	S.	Life's Ideal. (Matt. 6: 28-34.)
July 13.	S.	The Perfect Guide. (Ps. 19: 7-14.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Jacob Buys Esau's Birthright. (Gen. 25: 29-34.)

II. Jacob's Vow at Bethel. (Gen. 28: 18-22.)

III. Rachel, His Beloved Wife. (Gen. 29: 18-20.)

IV. Jacob, a Changed Man, Meets Esau. (Gen. 33: 1-4, 18.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Jacob was the grandson of Abraham. His father was Isaac, and his mother was Rebecca. He had a twin brother named "Esau." Esau was the elder. Isaac, the son of Abraham by Sarah, honored his father, cherished his mother, loved his wife, and maintained the worship of God. Rebekah, the wife of Isaac, was barren for a long time. Isaac prayed to God for her, and God gave her Jacob and Esau when their father was sixty. (Gen. 25: 21-28.) Abraham was alive when these grandchildren were born. He died at the age of one hundred and seventy-five years, when Jacob and Esau were fifteen years old.

Before Jacob and Esau were born they "struggled together within her; and she said, If it be so, wherefore do I live?" She inquired of Jehovah as to the cause, and Jehovah replied to her that "two nations are in thy womb, and two peoples shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." When the time came for the children to be born, "the first came forth red, all over like a hairy garment; and they called his name Esau. And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob." (Gen. 25: 20-26.) "Jacob" means "supplanter." The struggling together in the womb of Rebekah prefigured the struggles between the nations which sprang from these boys. Having Esau by the heel suggested Jacob's name. Later his name was changed to "Israel," which means "he who striveth with God," or God perseveres. From Esau came two races of people, the Edomites and the Amalekites; from Jacob came the Israelites.

EXPOSITORY NOTES

I. Jacob Buys Esau's Birthright (Gen. 25: 29-34)

Esau was the elder of the twins. He was a man of the field and a skillful hunter. Jacob was "a quiet man, dwelling in tents." One day Esau came in from the field and found Jacob, who had "boiled pot-

tage." "Pottage" is vegetables boiled tender with meat, or a thick soup. The vegetables used at this time by Jacob were lentils. (Verse 34.) Lentils belong to the bean family, and the seeds are used for food. This pottage which Jacob prepared was red. (See verse 30.) When Esau came in, he was exhausted either from work or from hunting, and said that he was about to perish. While in this condition, the crafty Jacob takes advantage of his brother. When Esau asked for food, Jacob said that he would give him food if he would sell to him his birthright. Esau replied to this proposition by saying: "I am about to die: and what profit shall the birthright do to me?" So Esau sells his birthright. Jacob is not willing to take Esau's word for it, but causes him to "swear" to it. "And he sware unto him: and he sold his birthright unto Jacob." "So Esau despised his birthright," and sold it for a mess of pottage.

A birthright was a double portion of the inheritance (Deut. 21: 17), and carried with it the peculiar blessing of the father. The birthright gave preëminence to the one holding it over other members of the family. The birthright usually went to the eldest son. God had said before the children were born that "the elder shall serve the younger." Really, Esau sold that which he did not have, and Jacob bought that which was really his own. However, this transaction showed the greedy, selfish spirit that Jacob had at this time. In due time Jacob would have received the chief blessing without taking advantage of his weak brother at this time.

II. Jacob's Vow at Bethel (Gen. 28: 18-22)

Isaac loved Esau better than he did Jacob, but Rebekah loved Jacob more than she did Esau. Isaac attempted to bestow the chief blessing, because of his favoritism, upon Esau. He told Esau to go to the field to get venison and prepare it for him to eat. Esau hastened away to do his father's bidding. Rebekah heard Isaac give the order to Esau; so she and Jacob prepared to deceive Isaac, as he was almost blind, and get the chief blessing for Jacob. They did this; and while Esau was out, Jacob came in and deceived his father, making him think that he was Esau. So after Isaac had pronounced a blessing upon Jacob, Esau came in. The blessing had been pronounced upon Jacob, and it could not be recalled. Jacob would have received this blessing had he not joined with his mother in deceiving Isaac. God had promised it unto him. Jacob did not receive the blessing because of his deception, but he received it in spite of his deception. Esau became angry at his brother Jacob, because he thought that he had cheated him out of the blessing.

In his anger Esau threatened to kill Jacob. Rebekah, in a very tactful way, got Isaac's consent to send Jacob to Laban's house that he might get a wife from her own people. Esau had married into the Hittites, and Rebekah did not want Jacob to marry among the people in Canaan. She had a double purpose in sending him away—(1) she would get him away from Esau until his anger cooled, (2) and he could get a wife from her people.

Jacob left home to make the long journey. He came to a place which was called "Luz." Here he stopped near the city and remained overnight. He placed a stone under his head for his pillow and lay

down to sleep. He dreamed that night and saw a ladder set up upon the earth and reaching into heaven. Angels were ascending and descending on it. Next morning he arose early and "took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it." He called the place "Bethel," which means "house of God;" hence in the Bible this place is called "Bethel." Jacob made a vow here and said: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." This was not a selfish vow, but a pledge that he would be faithful to Jehovah and serve him. This vow called for the development of the best that was in Jacob.

III. Rachel, His Beloved Wife (Gen. 29: 18-20)

Jacob continued his journey from Bethel northward to Haran. He soon found his mother's brother's house. Bethuel was the father of Rebekah and Laban. Laban was an uncle of Jacob. Laban had two daughters, Leah and Rachel. Jacob made an agreement with Laban to serve him seven years for his daughter, Rachel; but when the time was fulfilled when he should give Rachel to Jacob, he gave Leah to him. Jacob had deceived his father and had supplanted his brother, Esau, and now he is reaping what he had sowed. Laban deceives him and gives unto him his elder daughter to wife. Jacob submits to it, as there is nothing else that he can do. He loved Rachel and she loved him; so he makes a bargain with Laban to serve him seven years longer for Rachel. Jacob met his match in Laban; yet, in the end, he triumphed over Laban. In no way did God approve of Jacob's deception practiced upon his father and brother; neither did he approve of the injustice that Laban practiced on Jacob. Leah is recognized as Jacob's legal wife; yet he "loved Rachel." He had six sons by Leah and two (Joseph and Benjamin) by Rachel. He had two sons each by the two handmaids, Bilhah and Zilpah. He had twelve sons in all, and from these twelve sons came the twelve tribes of Israel. All these experiences with Laban and his two wives and their handmaids helped to transform Jacob from the deceptive, sordid, selfish man into a man fit to be called a "prince" with God. He remained with Laban more than twenty years. These years gave him time to eliminate from his life many undesirable things, and also gave him time to cultivate a strong faith in God.

IV. Jacob, a Changed Man, Meets Esau (Gen. 33: 1-4, 18)

Jacob had been with Laban for at least twenty years; some think much longer. Some have even estimated the time to be as long as forty years. However, we cannot tell definitely. Anyway, Jacob had been there long enough to gain two wives, with their handmaids, and had twelve children. Benjamin was born after he left Laban. He had one girl, Dinah. Jacob decided to leave Haran and go back to the land of his fathers. He did not tell Laban when he left, as he did not want to have trouble with him. He had a large family and large herds

and flocks of cattle and sheep. He came to the river Jabbok, and here "he divided the people that were with him, and the flocks, and the herds, and the camels, into two companies; and he said, If Esau come to the one company, and smite it, then the company which is left shall escape." (Gen. 32: 7, 8.) Having done this, Jacob offered a prayer unto Jehovah. (Gen. 32: 9-12.) This was a noble prayer. Jacob is now a praying man. He is in great distress, and he goes to Jehovah for escape from danger and for protection. He misjudged his brother, Esau. He thought that Esau was still angry and would seek to destroy him. In this, however, he was mistaken. When it was announced that Esau approached with "four hundred men," Jacob "divided the children unto Leah, and unto Rachel, and unto the two handmaids." He put the children of the handmaids in front, "and Leah and her children after, and Rachel and Joseph hindermost." It seems that he arranged them in the order of his love for them. He placed his beloved Rachel, who was great with child at this time, and Joseph where he thought there would be less danger. Jacob "passed over before them" and did obeisance by bowing "himself to the ground seven times" as he met Esau. Esau showed a friendly disposition and good intentions toward Jacob, which were signs of his forgiveness. He had not held malice against Jacob. Jacob is a changed man, and he meets Esau with a penitent attitude, which helps Esau manifest friendliness toward his brother.

Jacob continued his journey southward, and "came in peace to the city of Shechem." Shechem is in the land of Canaan, and became Jacob's first dwelling place in the promised land after leaving his father-in-law, Laban. His name has been changed from "Jacob," which means "supplanter," to "Israel," which means that he has found favor with God. This shows that he was a changed man.

PRACTICAL SUGGESTIONS

1. Jacob's name has been interwoven into Biblical history until it is almost as familiar as that of Abraham; in fact, the three patriarchs—Abraham, Isaac, and Jacob—are usually put together in the Bible.

2. Jacob is a fine example of the transformation of a selfish, deceitful man into a fine type of character. The process of development has been slow, but sure.

3. Jacob outlived the stormy days of his life, and was permitted to enjoy peace in the land of Egypt for seventeen years.

4. With the death of Jacob the patriarchal dispensation closes, and we have no outstanding character while his descendants sojourned in Egypt.

5. The forty-ninth chapter of Genesis gives the blessings which Jacob pronounced upon his twelve sons. These blessings were prophecies concerning each of the twelve tribes of Israel.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

How was Jacob related to Abraham?
Who was his twin brother?
Who were his father and mother?
How old was Jacob when Abraham died?

What three great nations came from these boys?
What does "Jacob" mean?
Why was he so named?

Jacob Buys Esau's Birthright

Which was the older of the two boys?
Describe Esau.
What kind of man was Jacob?
What did Esau want?
What did Jacob want?
Who made the bargain?
What was the birthright?
Did Esau have any right to sell it?
Did Jacob have any right to buy it?
What wrong did each do?

Jacob's Vow at Bethel

Which one of the boys did Isaac love?
Which did Rebekah love?
What did Isaac try to do?
What did Jacob and Rebekah do?
Which received the chief blessing?
Did God bless him because of his deception?
What did Esau threaten to do?
To what place was Jacob sent?
To what town did he come?
What vow did he make here?
Why did he make this vow?
What did he do for Jacob?

Rachel, His Beloved Wife

Who was Laban?
What relation was he to Jacob?
Name Laban's daughters.
Which one was first given to Jacob to wife?
Which one did Jacob love?
Name the two handmaids.
How many sons did Jacob have?
How many daughters did he have?
Name the two sons by Rachel.

Jacob, a Changed Man, Meets Esau

How long did Jacob remain with Laban?
What did he finally decide to do?
How did he divide his possessions?
How did he divide his family?
How did he misjudge Esau?
What helped to change Esau's attitude when they met?
Where did Jacob sojourn?

Practical Suggestions

What may we say about Jacob's name?
Of what is Jacob an example?
What closed at Jacob's death?
What do we find in the forty-ninth chapter of Genesis?

We barter life for pottage; sell true bliss
  For wealth or power, for pleasure or renown;
Thus, Esaulike, our Father's blessing miss,
  Then wash with fruitless tears our faded crown.

Our faded crown, despised and flung aside,
  Shall on some brother's brow immortal bloom;
No partial hand the blessing may misguide,
  No flattering fancy change our monarch's doom.

His righteous doom, that meek, true-hearted Love
  The everlasting birthright should receive,
The softest dews drop on her from above,
  The righteous green her mountain garland weave.

Her brethren, mightiest, wisest, eldest born,
  Bow to her sway and move at her behest;
Isaac's fond blessing may not fall on scorn,
  Nor Balaam's curse on Love, which God hath blessed.

—*John Keble.*

Lesson III—July 20, 1930

MOSES

(A Courageous Leader)

Ex. 3: 1-12.

1 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb.

2 And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.

4 And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

9 And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egpyt?

12 And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

GOLDEN TEXT.—*"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."* (Heb. 11: 27.)

TIME.—B.C. 1491.

PLACE.—Near Mount Horeb, Sinai.

PERSONS.—God and Moses.

DEVOTIONAL READING.—Ps. 90: 12-17.

DAILY BIBLE READINGS.—

July 14.	M.	Saved from Death. (Ex. 2: 1-10.)
July 15.	T.	Smiting an Egyptian. (Ex. 2: 11-15.)
July 16.	W.	Called of God. (Ex. 3: 1-8.)
July 17.	T.	Before Pharaoh. (Ex. 11: 4-10.)
July 18.	F.	On the Mount. (Ex. 19: 1-6.)
July 19.	S.	Fearless Faith. (Heb. 11: 23-31.)
July 20.	S.	Divine Favor. (Ps. 90: 12-17.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Birth of Moses. (Verse 1.)

II. Choice of Moses. (Verses 2-4.)

III. Moses Called to Be a Leader. (Verses 5-10.)

IV. God With Moses. (Verses 11, 12.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The next great man after Jacob was Moses. The children of Israel went down into Egypt before the death of Jacob under the protection of Joseph. No leader was developed while they were in Egypt. The people were in bondage, and had no opportunity for developing a leader.

From the call of Abraham to the giving of the law, which was shortly after the exodus, was four hundred and thirty years (Gal. 3: 17; Ex. 12: 40, 41); and from the birth of Isaac, or about the time Ishmael mocked Isaac and was cast out with his mother (Gen. 21: 10; Gal. 4: 19), which was about thirty years after, was four hundred years (Gen. 15: 13; Acts 7: 6). The children of Israel were not really in Egypt four hundred and thirty years, but were strangers and pilgrims for that length of time. (Acts 7: 5.) From the covenant made with Abraham at Haran, when he was seventy-five years old (Gen. 12: 4), to the time when Jacob went down into Egypt, was two hundred and fifteen years. We get this from the ages of Abraham, Isaac, and Jacob. Hence from the time that Jacob went to Egypt to the exodus was two hundred and fifteen years. According to this count, the children of Israel were in Egyptian bondage only two hundred and fifteen years. After the death of Joseph and his brethren, the Israelites increased in Egypt rapidly in numbers and power. Ex. 1: 7 says "they were fruitful," "increased abundantly," "multiplied," "waxed exceeding mighty," "and the land was filled with them." God said to Jacob: "Fear not to go down into Egypt; for I will there make of thee a great nation." (Gen. 46: 3; see also Deut. 26: 5.)

EXPOSITORY NOTES

I. Birth of Moses (Verse 1)

Levi was the third son of Jacob by Leah. The sons of Levi were Gershon, Kohath, and Merari. Amram was one of the sons of Kohath. He took "Jochebed his father's sister to wife; and she bare him Aaron and Moses." (Ex. 6: 16-20.) The family of Kohath later was designated as the priestly family. Moses was born in Egypt at the time that Pharaoh was trying to check the rapid increase in population among the Israelites. Pharaoh feared that the Israelites would become so strong that they would rebel and depart from Egypt. So the king gave command that all male children should be destroyed. Moses was born at this time and was hidden three months. Next his mother put him in an ark of bulrushes and put it in the river where Pharaoh's daughter came down to bathe. When she saw the child, it

wept. Miriam, the sister, was watching; and when Pharaoh's daughter received the babe, she kindly ran to her and asked if she should get a nurse from the Hebrew women. She was told to do so, and Miriam ran for Jochebed, Moses' mother. The life of Moses is filled with romance, beauty, truth, and sublimity. He is in many ways a type of Christ.

Moses was trained in the religion of the true God by his mother. He was trained in all of the arts and learning of the Egyptians while in the courts of Pharaoh. "And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works." (Acts 7: 22.) His mother must have repeated to him many times the rich promises God had made to Abraham, Isaac, and Jacob. She had repeated to him the story of their oppression in Egypt. She must have told him of the cherished hope of their deliverance. This good seed, planted early in his heart, grew with his growth and ripened into fruit with his years.

When Moses was forty years old, he went down to the land of Goshen to visit his brethren. He saw an Egyptian smiting one of his brethren. He killed the Egyptian. "He supposed that his brethren understood that God by his hand was giving them deliverance; but they understood not." (Acts 7: 25.) The next day he went out and saw two of his brethren striving together, and he rebuked the one that was in the wrong. His kinsman resented the rebuke, and asked if he would kill him as he did the Egyptian. (Acts 7: 27, 28.) Moses knew then that his killing the Egyptian was known, and so he fled to the land of Midian; and he was forty years in Midian. He had a wife and two sons. He was now eighty years old when God appeared to him to make him a leader of his people.

II. Choice of Moses (Verses 2-4)

Forty years of Moses' life was spent as the son of Pharaoh's daughter. His faith led him to visit his brethren. So "he went out unto his brethren, and looked on their burdens." (Ex. 2: 11.) He knew that he could not help them and deliver them unless he should give up his position as the son of Pharaoh's daughter and ally himself with them. He made a choice when he was old enough to deliver it upon matters, and weighed the consequences in the face of opposition. He deliberately made his decisions. He did this by faith. "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (Heb. 11: 24-27.)

It is here stated that Moses did six things by faith—(1) "refused to be called the son of Pharaoh's daughter;" (2) chose "rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season;" (3) accounted "the reproach of Christ greater riches than the treasures of Egypt;" (4) "looked unto the recompense of reward;" (5) "forsook Egypt, not fearing the wrath of the king;" (6) "endured, as seeing him who is invisible." He cherished the word

and promises of God in his heart as taught by his mother and others until they produced this faith in him. "Now faith is assurance of things hoped for, a conviction of things not seen." (Heb. 11: 1.) With all of this before him, Moses was now ready to listen to what Jehovah had to say to him.

While he was out looking after his father-in-law's flock, "the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush." Moses noticed that the bush was not consumed; so he turned aside to see why such a fire would not consume the bush. Jehovah did this to get his attention. While he was beholding the bush, Jehovah spoke to him "out of the midst of the bush." Moses answered: "Here am I." This meant that he was ready to do whatever Jehovah commanded him to do. Moses had been a little hasty at first in attempting to deliver his people by force of arms. Jehovah was not yet ready to deliver them, for his leader, Moses, was not yet ready. Moses needed training. He had the education, but he had not the character and ability as a leader which were necessary for his success. His sojourn in the land of Midian for forty years helped to develop in him those fine qualities of heart and life which made him the noble leader that he became. Many times we become too impatient to do the work which God has for us. We need to take time for meditation, development of faith, and strong purpose of heart for the best work.

III. Moses Called to Be a Leader (Verses 5-10)

Jehovah then said to Moses: "I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." There are four statements here which need to be emphasized. They are: (1) God heard the cry of his people; (2) God remembered his covenant with Abraham, Isaac, and Jacob; (3) God saw the oppression of his people; (4) God took knowledge of them and resolved to deliver them from their oppression.

God told Moses to "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." From this circumstance, it has been suggested, sprang the custom of the people of the East of taking off their shoes when they enter their temples and sacred places. God's presence made the ground holy. Afterwards the mountain was called "holy." (Ex. 19: 23.) So was the mount of transfiguration. (2 Pet. 1: 18.) Jerusalem was called "the holy city" (Matt. 27: 53), because God's presence was there. "Moses hid his face," and "was afraid to look upon God," because he was overawed by the presence of God. God had now appeared to Moses to strengthen his faith, and commissioned him to go and deliver the Israelites from their bondage and to lead them unto a land "flowing with milk and honey." Moses hesitated, not because he doubted Jehovah's power to deliver his people, but he wanted to be sure this time that God would be with him in this great work.

IV. God With Moses (Verses 11, 12)

Moses thought that this was an impossible task for him to do. Egypt represented the greatest earthly power then existing. Pharaoh

was the mightiest monarch on any throne. Moses was now a stranger to the courts of Pharaoh, as he had been away for forty years. If he were not a stranger, all who knew him would be hostile to him. Furthermore, the people whom he was to deliver were in abject slavery. From a human point of view, it was an impossible task to liberate this race of slaves without arms from the powerful government of Egypt. Moses must know that if they are delivered, God must do it. Jehovah promises to be with him. Indeed, it would have been an impossible task but for God's help. Moses' humility and meekness were essential qualifications for this great work. It is very probable that forty years before this time, when Moses attempted to deliver them, he did not have these essential traits of character. There is a great difference between Moses now and Moses forty years previous to this time. Jealousy and envy often stand in the way of success, whereas meekness and humility are fine assets that may be used to bring success.

God removed the difficulties that existed in Moses' mind by promising to go with him and help him. Jehovah said: "Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

God was with Moses because Moses was willing to be guided by Jehovah. Moses was willing to be used by Jehovah in delivering Israel. Moses did not stop or hesitate, but yielded himself into the hands of Jehovah. This made him the great leader that he was. He had faith in Jehovah, and trusted him to do what was best. God can use any one who so submits unto his will.

PRACTICAL SUGGESTIONS

1. Moses' greatness is to be measured by his faith and submission to God's will. His life was made a blessing unto many.

2. There are many points of likeness between Moses and Christ. Both were lawgivers, both were leaders, both were prophets, both performed miracles.

3. Some would think that preparation or time given for preparation is a loss of time, but not so. Time well spent in preparation is time gained.

4. Moses' life is divided into three equal periods of forty years each. He was forty years in the courts of Pharaoh, forty years in the land of Midian, and forty years the leader of God's people.

5. Moses died at the age of one hundred and twenty years. His eyesight was not dimmed and his strength was not abated.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Who was the next great man after Jacob?

Where were the children of Israel at this time?

How long was it from the fall of Abraham to the giving of the law?

How long were the children of Israel in Egyptian bondage?

What words are used to show the rapid increase of the children of Israel while in Egypt?

Birth of Moses

Who was Levi?
Who was Amram?
Who was Jochebed?
Where was Moses born?
Give the main points in the story of his birth.
Who nursed him?
In what must she have trained him?
What may we say about his education?
What did Moses do when he was forty years old?
What did he see down there?
What did he do?
Why did he flee to the land of Midian?
How long was he in Midian?

Choice of Moses

Where had he spent forty years of his life?
Why did he visit his brethren?
What did he decide to do?
When did he make this choice?
What was his choice?
Mention the six things which Moses did by faith.
What was he doing in the land of Midian?
What did he behold?
What attracted his attention?
What did Moses need?
What do many of us need?

Moses Called to Be a Leader

Who called him?
Name the four things which Jehovah did.
What did Jehovah tell Moses to do at that time?
What made the ground holy?
What other places are designated as holy?
Why was Moses afraid?
What was Moses to do?
Where was he to lead God's people?

God With Moses

What did Egypt represent at this time?
Why was Moses a stranger to Pharaoh?
Why did it seem to be an impossible task?
What would Moses know if they are delivered?
What difference was there between this time and forty years previous?
What often stands in the way of success?
Whom can God use?

Practical Suggestions

By what may we measure Moses' greatness?
Name three points of likeness between Moses and Christ.
Why is time spent in preparation not wasted?
Name the divisions in Moses' life.
How old was he at his death?

By Nebo's lonely mountain, on this side Jordan's wave,
In a vale in the land of Moab, there is a lonely grave;
And no man knows that sepulcher, and no man saw it e'er,
For the angels of God upturned the sod and laid the dead man there.

That was the grandest funeral that ever passed on earth;
But no man heard the trampling or saw the train go forth—
Noiselessly as the daylight comes back when night is done,
And the crimson streak on ocean's cheek grows into the great sun.

Noiselessly as the springtime her crown of verdure weaves,
And all the trees on all the hills open their thousand leaves;
So without sound of music, or voice of them that wept,
Silently down from the mountain's crown the great procession swept.

—*Alexander.*

Lesson IV—July 27, 1930

DEBORAH

(A Leader in a National Emergency)

Judg. 4: 1-10.

1 And the children of Israel again did that which was evil in the sight of Jehovah, when Ehud was dead.
2 And Jehovah sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, who dwelt in Harosheth of the Gentiles.
3 And the children of Israel cried unto Jehovah: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.
4 Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.
5 And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim: and the children of Israel came up to her for judgment.
6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, *saying*, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?
7 And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.
8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go.
9 And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.
10 And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him.

GOLDEN TEXT.—"*Say to them that are of a fearful heart, Be strong, fear not.*" (Isa. 35: 4.)

TIME.—About B.C. 1276.

PLACE.—Northern part of the land of Canaan.

PERSONS.—Deborah, Barak, and their army; Jabin, Sisera, and their army.

DEVOTIONAL READING.—Ps. 68: 4-11.

DAILY BIBLE READINGS.—

July 21. M. Sin and Its Punishment. (Judg. 4: 1-3.)
July 22. T. Deborah's Call to Arms. (Judg. 4: 4-10.)
July 23. W. Deborah's Victory. (Judg. 4: 11-16.)
July 24. T. Faith Unafraid. (Isa. 35: 1-4.)
July 25. F. Esther's Faith. (Esth. 4: 13-17.)
July 26. S. Esther Saves Her People. (Esth. 7: 1-6.)
July 27. S. The Ministry of Woman. (Ps. 68: 4-11.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Oppression by the Canaanites. (Verses 1, 2.)

II. Israel Cried Unto Jehovah. (Verse 3.)

III. Deborah, a Prophetess. (Verses 4-7.)

IV. Deborah, a Leader. (Verses 8-10.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

After Moses' death, Joshua became the leader of God's people. He led them across the river Jordan into the land of Canaan and there gave to each tribe its territory. The people were faithful to Jehovah for a time. "Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of Jehovah, that he had wrought for Israel." (Josh. 24: 31.) After the death of Joshua, the children of Israel were governed by a series of judges. The period of the judges was four hundred and thirty years. (1 Kings 6: 1; Acts 13: 19, 20.) Jehovah let the different nations round about Israel punish Israel because of sin; but when Israel would repent and turn to Jehovah, he would raise them up a judge. This was done until the kingdom was established. The first judge after Joshua's death was Othniel. He delivered Israel from the oppression of the kings of Mesopotamia. The next judge was Ehud, a left-handed man, who slew Eglon, king of Moab. (Judg. 3: 12-30.) The third judge was Shamgar, who slew six hundred Philistines with an ox goad. (Judg. 3: 31.) The fourth judge was Deborah of our lesson.

The days of the judges were stormy times, as the people were usually engaged in war. These "judges" were not judges in our sense of the word. They were chieftains and heroes, whose influence was felt mainly in war. They were usually local and temporary in their character. Possibly several of the minor judges were no more than heads of great families, deriving their authority from the distinction of their birth and the number of their relatives and dependents. Deborah came upon the scene in the midst of these stressing times.

EXPOSITORY NOTES

I. The Oppression by the Canaanites (Verses 1, 2)

The oppression of Israel in every instance was brought on because of Israel's sin. The history of their sufferings by oppression is the same old story of sin and sorrow. Israel again did that which was evil in the sight of Jehovah, and he sold them into the hand of Jabin, king of Canaan, who for twenty years mightily oppressed them. The captain of Jabin's army was Sisera. The seat of Jabin's government was Hazor. Hazor was in the land allotted to Naphtali (Josh. 19: 36), and was a short distance west of "the waters of Merom," a lake north of the Lake of Galilee. It is mentioned hundreds of years afterwards as one of the cities of Naphtali captured by the king of Assyria. (2 Kings 15: 29.) The name "Jabin" means "discerning," or signifies intelligence, and seems to have been a name common to all the kings of Hazor. Sisera was stationed or resided at "Harosheth of the Gentiles," situated at the foot of Mount Carmel, on the southeast.

The Canaanites mentioned in this lesson were the peculiar tribe or clan that inhabited this section of Canaan. Sometimes "Canaanites" is a name applied to all the inhabitants of Canaan, and then again it is applied to only one of the seven tribes that inhabited that country. The Canaanites had been overcome by Joshua. (Josh. 11: 10, 11.) They had recovered from the effects of their disastrous defeat in the

time of Joshua and had triumphed in their turn over Israel. This was the severest oppression to which Israel had been subjected. It fell heaviest on the tribes in the north. The oppression of Israel by the Canaanites at this time was God's way of punishing Israel for sin.

II. Israel Cried Unto Jehovah (Verse 3)

"And the children of Israel cried unto Jehovah." Israel cried unto Jehovah because of the severe oppression by the Canaanites. Sisera, Jabin's captain, "had nine hundred chariots of iron." Israel had no implements of warfare. One way of punishing the people at that time was to take away all weapons of defense and leave the people exposed to the oppression and cruelty of the conquering nations. The "nine hundred chariots of iron" were the means of severe cruelty on the part of the Canaanites. The chariots of iron may not have been made throughout with iron. Chariots were armed with iron scythes, which projected from the axle on each side. By these chariots the infantry of an army could easily be cut down or thrown into confusion.

Not only did Israel cry unto Jehovah because of the severe oppression which they were enduring, but Israel cried unto Jehovah because of sin. The people repented of their sins and turned away from their idolatry and wickedness and turned unto Jehovah. No people ever turned with penitence from sin and turned to Jehovah but that he heard their cry and helped them in their distress.

III. Deborah, a Prophetess (Verses 4-7)

Deborah came upon the scene at this time. She was the wife of Lappidoth, and lived under the palm tree that is called by her name in the hill country of Ephraim between Ramah and Bethel. Ramah and Bethel are prominent places in the history of God's people. "Now Deborah, a prophetess, . . . judged Israel at that time." Different prophetesses are mentioned in the Bible—namely, (1) Miriam (Ex. 15: 20), (2) Deborah, (3) Huldah (2 Kings 22: 14), (4) Anna (Luke 2: 36), (5) four daughters of "Philip the evangelist" (Acts 21: 9). To prophesy is to edify, exhort, console, and not only to foretell events. (See 1 Cor. 14: 3, 4.) Women who prophesied did this in their sphere. Deborah, by inspiration, taught the people the will of God as they went to her for judgment. Because of her work she was called "a mother in Israel." (Judg. 5: 7.) She did this, as all godly women serve the Lord, with "shamefacedness and sobriety." Deborah did not go out to the people; they went to her. She dwelt under the palm tree, "and the children of Israel came up to her for judgment." Deborah's work as a prophetess was important at this time. The people had been in rebellion against God for at least twenty years. They knew very little about Jehovah. As they were crying unto Jehovah for mercy and help, they needed some one to instruct them in the way of Jehovah. Deborah became their teacher.

Not only was Deborah a prophetess, but she was also a judge. Adam Clarke says: "This is, I believe, the first instance of gynecocracy, or female government, on record. Deborah was an important leader not only in religious affairs, but in civil affairs. She sought to send a man to lead the hosts of Israel and fight the battle for Jehovah. In her womanly modesty she wanted a man to take the lead.

So she sent for Barak and instructed him to raise an army and break the yoke of bondage. She instructed him to go to the northern tribes and raise an army of 'ten thousand men of the children of Naphtali and of the children of Zebulun.' These tribes were located in the northern part of Canaan. She told him that this instruction came from Jehovah. She told him further that Jehovah would give him victory over Sisera, the captain of Jabin's army. Barak was slow to do what he was instructed to do. However, he is enrolled among the faithful heroes of God. (Heb. 11: 32.) Deborah called him to her. She did not go out as a leader to him, but simply called him to come to her and that she would instruct him how to do."

The battle was to be fought at Mount Tabor. Jehovah would draw Sisera's army to that place. Mount Tabor was not far to the southwest from the southern end of the Sea of Galilee and a short distance within the plains of Esdraelon. Its top was an oval shape and a suitable place for the assembly of Barak's army. In giving Barak this order, God said also that he would draw unto Barak "to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude," and would deliver him into Barak's hand. Deborah was faithful in doing her part in the work. She could instruct and encourage in this hour of need. She could appoint Barak general, but she had no power to make him go and lead the army of Israel. Barak was willing to go under one condition.

IV. Deborah, a Leader (Verses 8-10)

When Deborah appointed Barak as general, he said: "If thou wilt go with me, then I will go." Barak believed that Jehovah would be with Deborah. Jehovah had blessed her and had brought to pass her prophecies theretofore. So Barak was convinced that Jehovah was with her, and that if she would go with him he would be victorious. However, he said: "But if thou wilt not go with me, I will not go." This was emphatic. Barak would not go unless Deborah went with him. This was a case of national emergency, and Deborah was equal to the occasion. It seems that he desired Deborah to go with him to tell him when to fight and how to direct his army. He knew that she was a prophetess and that she could direct him how to win the battle.

Deborah replied to Barak that she would go, but that the honor of the victory would not be his, for God would "sell Sisera into the hand of a woman." This woman was Jael, who was the wife of Heber, the Kenite. Barak called the men together at Kadesh. It seems that all his army were footmen, or infantry. Barak had no chariots. They were very poorly armed, for there was no shield or spear to be seen "among forty thousand in Israel." (Judg. 5: 8.) The people had been disarmed; the whole country was in confusion; there were no rulers in Israel; robbers infested the land; the public roads were unsafe, and travelers had to take byways; the people were obliged to leave the villages and dwell in fortified cities; highwaymen lurked about the watering places to dash in upon and to rob people who stopped to drink. (Judge. 5: 6, 7, 11.)

Deborah went with Barak and directed the battle. She told him when to start the battle. "Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not

Jehovah gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him." (Judg. 4: 14.) God was leading, and Barak should follow. This was a sure sign of victory. Suddenly Barak, with his ten thousand men, dashed upon the Canaanites, dismayed and routed them, and slew them with the sword. All fled before Barak in different directions. Their general, no longer safe in his chariot, forsook it and fled on foot. Sisera fled in an opposite direction from most of his men. As he was fleeing, he turned into the house of Jael, whom he thought was a friend; and, being tired and weary from the battle, he soon fell asleep and was killed by Jael. In the song of Deborah and Barak, recorded in Judg. 5, we have a vivid description of Sisera's defeat and death. Jehovah, by the hand of Barak, had discomfited Sisera's host and subdued the Canaanites before the children of Israel. "And the land had rest forty years." (Judg. 5: 31.)

PRACTICAL SUGGESTIONS

1. Deborah was a judge. This is the first instance of a woman's judging Israel. God never permitted a woman to rule over his people when there was a man worthy to do so.

2. Deborah met an emergency. The victory belonged to Jehovah. He directed the army through her.

3. Barak needed some one to strengthen his faith before he was willing to undertake the task assigned him. So often we need our faith strengthened before we can give the best service unto God.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Who succeeded Moses as a leader?
What work did Joshua do?
How long were the people faithful to Jehovah?
How were they governed after Joshua's death?
What did Jehovah do when the people sinned against him?
What would he do when they repented?
Name the first three judges in order.
What is the meaning of "judge" as used here?
Who came on the scene at this time?

The Oppression by the Canaanites

What brought the oppression on the Israelites?
Who was Jabin?
Who was Sisera?
Where was Jabin's seat of government?
How is the term "Canaanite" used in this lesson?
Who had overcome them at one time?
What may be said of this oppression?
How long did the Canaanites oppress Israel?

Israel Cried Unto Jehovah

Why did Israel cry unto Jehovah?
What implements of warfare did Sisera have?
Describe these chariots of iron.
What implements of warfare did Israel have?
Give another reason for Israel's crying unto Jehovah?
What did the people do in turning to Jehovah?

Deborah, a Prophetess

What is a prophetess?
Where did Deborah live?
Name five other prophetesses.
What is it to prophesy?
What did Deborah teach Israel?
What else was Deborah?
For whom did she send?
Where did he live?
Why did Barak hesitate to do what Deborah told him to do?
Where was the battle to be fought?
Who led Jabin's army?

Deborah, a Leader

On what condition did Barak say he would go?
What did he say he would do if she would not go?
Why did he want Deborah to go?
What did Deborah reply?
How was Barak's army armed?
What did Deborah direct Barak to do?
Where did Barak go?
Who really was leading the army?
What was the result of the battle?
What did Sisera do?
Into whose house did he go?
What did Jael do?
How long did Israel have rest?

Practical Suggestions

Why did Deborah judge Israel?
Who gave the victory?
What did Barak need?
What do we often need?

When the weary, seeking rest,
  To thy goodness flee;
When the heavy-laden cast
  All their load on thee;
When the troubled, seeking peace
  On thy name shall call;
When the sinner, seeking life,
  At thy feet shall fall—
Hear then in love, O Lord, the cry
In heaven, thy dwelling place on high.

When the worldling, sick at heart,
  Lifts his soul above;
When the prodigal looks back
  To his Father's love;
When the proud man, in his pride,
  Stoops to seek thy face;
When the burdened brings his guilt
  To thy throne of grace—
Hear then in love, O Lord, the cry
In heaven, thy dwelling place on high.

—*Horatius Bonar.*

Lesson V—August 3, 1930

NAOMI AND RUTH

(A Study in Racial Relationships)

Ruth 1: 6-10, 14-22.

6 Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread.

7 And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me.

9 Jehovah grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept.

10 And they said unto her, Nay, but we will return with thee unto thy people.

. . . . . .

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law.

16 And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

17 Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

18 And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and *the women* said, Is this Naomi?

20 And she said unto them, Call me not Naomi, call be Mara; for the Almighty hath dealt very bitterly with me.

21 I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

GOLDEN TEXT.—"*And he made of one every nation of men to dwell on all the face of the earth.*" (Acts 17: 26.)

TIME.—During the period of the judges, probably Shamgar.

PLACES.—Bethlehem and the land of Moab.

PERSONS.—Naomi and Ruth.

DEVOTIONAL READING.—Isa. 61: 1-7.

DAILY BIBLE READINGS.—

July 28. M. Fleeing from Famine. (Ruth 1: 1-5.)
July 29. T. Leaving Moab. (Ruth 1: 6-10.)
July 30. W. Choosing the Best. (Ruth 1: 11-18.)
July 31. T. The Return to Bethlehem. (Ruth 1: 19-22.)
August 1. F. God No Respecter of Persons. (Acts 10: 34-38.)
August 2. S. One Father for All. (Acts 17: 22-28.)
August 3. S. The Mission of the Master. (Isa. 61: 1-7.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Naomi's Family and Her Bereavements. (Verse 6.)

II. Naomi Prepares to Return to Bethlehem. (Verses 7-10.)

III. Ruth's Choice. (Verses 14-18.)

IV. Naomi and Ruth Dwell Together in Bethlehem. (Verses 19-22.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The time when the facts recorded in the book of Ruth occurred is not given, except as stated in verse 1: "In the days when the judges judged." This means during that period of time, not during all the time when all the judges judged. The book of Ruth covers a period of a little more than ten years. The name of the one who wrote the book is not given. The book seems to be a connecting link between the time of the judges and the time of the kings, since it gives the genealogy of David from Perez. (Ruth 4: 18-21.) Its purpose is to state the marriage of the lovable Ruth, the Moabitess, to the pious Boaz, and to show how she was incorporated in the genealogy of David and of Christ. In this sacred line two Gentile women are mentioned, Rahab and Ruth, and both are mentioned for their faithfulness. (Matt. 1: 5.)

No literature contains a lovelier picture of womanhood in its various aspects than is found in the book of Ruth. There are three heroines in this book, which are set in such a position as to bring out the portrait of Ruth herself in perfection. These women are Naomi, Orpah, and Ruth. Ruth is the kind of woman that draws the world after her. There is nothing to indicate that she was beautiful. Her attractiveness is found in the qualities of unselfish devotion, of lowly serviceableness, and of maidenly modesty. Ruth is one of those characters that humanity loves to remember. Like the love of David and Jonathan, the devotion of Ruth to Naomi, her mother-in-law, has become immortal. Like the woman who anointed the Savior with the precious ointment (Matt. 26: 6-13), the story of Ruth is told wherever the history of God's people is read.

EXPOSITORY NOTES

I. Naomi's Family and Her Bereavements (Verse 6)

There was a famine in the land of Canaan. We do not know the cause of this famine. Probably it was caused by the sins of the people. At this time there was a man named "Elimelech" and his wife, whose name was "Naomi." They had two sons, Mahlon and Chilion. They lived in Bethlehem. On account of the famine the family went across the Jordan eastward into the land of Moab to dwell there. Bethlehem was about six miles south of Jerusalem. Many sacred memories cluster around this place. There Rachel died and was buried (Gen. 35: 19), there Boaz resided, there David was born (1 Sam.

17: 12), there Jesus was born, and there Herod the Great slew the innocent children.

"Elimelech" means "God is my King;" "Naomi" means "pleasant;" "Mahlon," "a sick person;" "Chilion," "wasting away." Soon after the family arrived in Moab, Elimelech died, leaving Naomi alone with her two sons. The sons married wives of the daughters of Moab, Mahlon marrying Ruth and Chilion marrying Orpah. "They dwelt there about ten years. And Mahlon and Chilion died both of them," and Naomi was bereft of her husband and two sons. This left a very sad picture—three widows—Naomi, Ruth, and Orpah. Naomi, the eldest, had suffered the most, as she had lost her husband and two sons. Furthermore, she was in a strange land, among a strange people. She was desolate and sad. Her heart and spirit were broken. Probably her conscience was smiting her because she had deserted the land of her people and the land of her God. She felt now that the God whom she had deserted had deserted her. To the Jew there was no land so distant as the land of a foreign worship. The Jew measured all distance by the distance from his God.

II. Naomi Prepares to Return to Bethlehem (Verses 7-10)

Naomi, broken-hearted and poverty-stricken, determined to go back and die in her native land. She called her two daughters-in-law to her and announced her decision to go back to Bethlehem and her own people. She bade each one of them go back to her people and find a husband. She had become attached to them and they to her. There was a common grief and loneliness which they had. They could comfort one another. All had suffered the same bereavement; hence each could sympathize with the other. Both of her daughters-in-law expressed their love for Naomi. She kissed them, "and they lifted up their voice, and wept." Both declined to return, declaring that they would go with her. Naomi stated that she could not hope to become the mother of other sons, who, according to the law among the Irsaelites, would become their husbands; and even if she had such hope, they would not be willing to wait for these husbands. Once more they wept, "and Orpah kissed her mother-in-law" farewell and departed, "but Ruth clave unto her."

Surely Naomi had taught her daughters-in-law of the true God, the God of Israel. Their husbands surely had helped to teach them of Jehovah. One may think it strange that Naomi would encourage them to go back to their own people and worship idols again; but it was very wise and prudent in Naomi to suggest to them that they go back, for she wanted them not to remain with her because of their mere affection for her. This was wise for the following reasons: (1) Because they might be influenced by hopes which could not be realized; (2) again, because they might be led, under temporary excitement, to take a step they might afterwards regret; and (3) because the sincerity and strength of their conversion to the true religion, which she had taught them, would be thoroughly tested. The suggestions and arguments of Naomi prevailed with Orpah, who returned to her people and her God. We never hear of her again. Ruth's course is put in contrast with that of Orpah. The two, when placed side by side, serve to emphasize the great merits of Ruth.

III. Ruth's Choice (Verses 14-18)

After Orpah returned to her people, Naomi once more urged Ruth to return, and called attention to the fact that Orpah had returned. Naomi wanted Ruth to make the decision and choice for herself; so Ruth said: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried." Ruth was personally attached to Naomi, and manifested a true, unselfish, and noble nature. Naomi was a Jewess, and was old and poor, but Ruth clung to her. There was nothing attractive about Naomi for Ruth. Ruth was young and had her life before her. But she had higher reasons for going with Naomi. She was moved by religious conviction. She had turned from idolatry to worship the true and living God. She said to Naomi: "Thy people shall be my people, and thy God my God." She was ready to give up her country for another country, and willing to give up her people for a strange people, in order that she might make Naomi's God, the true God, her God. Such a decision growing out of her faith has brought to her name renown and has placed her in the roll of God's heroines.

It has been well said that now we must take God's people for our people. When we become children of God, then we must accept God's people as our people. It matters not if they are rich or poor, black or white, old or young, educated or uneducated, stranger or friend, when they become God's people they become our people. Christianity overleaps social forms, family ties, and national bounds. In Christ all become a united people. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus." (Gal. 3: 28.) Every Christian is brother or sister to every other Christian in the world, and all must love each other as God's people.

Ruth says: "Jehovah do so to me, and more also, if aught but death part thee and me." The use Ruth makes here of the name "Jehovah" and this oath, common at that time, shows that she was acquainted with Jehovah and respected the true God. When Noami saw that Ruth "was steadfastly minded to go with her, she left off speaking unto her"—that is, ceased to persuade her to return to her people. Ruth was settled in her convictions and was determined in her purpose. Her choice had determined her destiny. Much depends upon the choice that we make.

IV. Naomi and Ruth Dwell Together in Bethlehem (Verses 19-22)

Ruth had made her decision. She had determined her course. She was directed by faith in Jehovah. Naomi and Ruth then traveled together to Bethlehem. We do not know just how far they had to travel. When they arrived at Bethlehem, "all the city was moved about them, and the women said, Is this Naomi?" The news of Naomi's return soon spread throughout Bethlehem. Many of the people had not forgotten her, but remembered that she had left there over ten years before with her husband and two sons, and now she had

returned poor, desolate, and helpless. At this all, and especially the women, expressed surprise. "Is this Naomi?" they asked—not that they did not know her, but to express their astonishment at her condition.

Naomi replied: "Call me not Naomi ["pleasant"], call me Mara ["bitter"]." She was once happy and pleasantly situated, but now she had returned in poverty and bitterness of sorrow. She said: "For the Almighty hath dealt very bitterly with me." She had lost her husband, and then was bereft of her two sons. So she said: "I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?" She did not complain at the working of God, but recognized his hand in it all. She recognized that God had visited his people with plenty after the famine, and that he had afflicted her and had sent her home empty. She went away "full," in that she had her husband, her two sons, and plenty; she returned "empty," in that she returned a widow, in poverty, and her sons dead. She recognized this as God's testimony against her for leaving Bethlehem. Her case was a warning to others.

"They came to Bethlehem in the beginning of barley harvest." This was about the middle of our spring. Ruth still showed her faithfulness and devotion to Naomi in her proposition to go and "glean" for a living. She gleaned in the fields of Boaz, "a mighty man of wealth, of the family of Elimelech." Ruth dwelt with her mother-in-law and was willing to share her poverty and work for them both. Boaz was kind and generous to Ruth. He recognized her devotion to Naomi, her piety, her acceptance of the true God, her purity and virtue, and treated her in accordance with God's word, as he should. When the man who was nearest of kin to Ruth declined to marry her, Boaz, being the next nearest of kin, married her. Of this marriage was born Obed. "And Obed begat Jesse, and Jesse begat David." Christ was in the line of descent of David.

PRACTICAL SUGGESTIONS

1. Naomi with her family attempted to flee from the chastisement of the Lord by going into the land of Moab. Jehovah was chastising his people with a famine. But instead of escaping the chastisement of the Lord she received severer chastisement.

2. God can and does overrule all things for his own glory. Ruth is brought out of the land of Moab, and by faith has been brought into the sacred lineage of Christ.

3. It was a very valuable addition to God's people for Ruth by faith to be brought in; yet this was done at the great bereavement of Naomi of her husband and two sons.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the places.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What seems to be the purpose of the book of Ruth?

It serves as a link between what two periods of history?

Name the two Gentiles that have been brought into the line of Christ.
What may be said of the story of Ruth?
Name some of her admirable traits of character.
Her love for Naomi may be likened to what other case?

Naomi's Family and Her Bereavements

Name the members of Naomi's family.
Where did they live?
Where was Bethlehem?
What Biblical events occurred there?
Give the meaning of the names "Elimelech," "Naomi," "Mahlon," and "Chilion."
What was the condition of Canaan at the time of this lesson?
What did this family decide to do?
What was the first misfortune after they reached Moab?
Give the names of the sons' wives.
What race of people were they?
What was the next great misfortune?
Describe the picture presented by the three widows.

Naomi Prepares to Return to Bethlehem

What did Naomi decide to do?
Whom did she call to her?
What did she announce to them?
How had they all suffered in common?
What argument did Naomi use to get them to go back?
Why should Naomi encourage them to go back to idolatry?
Give the three reasons why her course was a wise one.
What did Orpah do?
What did Ruth do?

Ruth's Choice

What did Naomi suggest to Ruth after Orpah left?
What decision did Ruth make?
Quote the language of her choice.
Why did she make this choice?
How do we know that it was not on personal grounds?
What did Ruth have to give up?
What hope did she have in going with Naomi?
When do God's people become our people?
Why is there no distinction between Christians?
How had Ruth learned of Jehovah?
What did her choice determine?

Naomi and Ruth Dwell Together in Bethlehem

To what place did Naomi and Ruth go?
What did the people say when Naomi returned to Bethlehem?
What did Naomi ask them to call her?
Why did she want them to call her this?
How had she gone out?
How had she returned?
What had Jehovah done for her?
What time did they come back?
What did Ruth do?
Who was Boaz?
How did he treat Ruth?
Name the three generations from Boaz.

Practical Suggestions

Why is it impossible to flee from God?
What is God able to do?
What blessing was Ruth to others?

Burdened gleaner, thy sheaves I see;
Indeed, thou must a-weary be.
Singing along the homeward way,
Glad one, where hast thou gleaned today?

Stay me not till day is done,
I've gathered handfuls one by one;
Here and there for me they fall,
Close by the reapers I've found them all.

—*P. P. Bliss.*

Lesson VI—August 10, 1930

HANNAH

(A Godly Mother)

1 Sam. 1: 9-18, 24-28; 2: 19.

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest was sitting upon his seat by the doorpost of the temple of Jehovah.
10 And she was in bitterness of soul, and prayed unto Jehovah, and wept sore.
11 And she vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head.
12 And it came to pass, as she continued praying before Jehovah, that Eli marked her mouth.
13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.
14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.
15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah.
16 Count not thy handmaid for a wicked woman; for out of the abundance of my complaint and my provocation have I spoken hitherto.
17 Then Eli answered and said, Go in peace; and the God of Israel grant thy petition that thou hast asked of him.
18 And she said, Let thy handmaid find favor in thy sight. So the woman went her way, and did eat; and her countenance was no more *sad*.

. . . . . .

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him unto the house of Jehovah in Shiloh: and the child was young.
25 And they slew the bullock, and brought the child to Eli.
26 And she said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto Jehovah.
27 For this child I prayed; and Jehovah hath given me my petition which I asked of him:
28 Therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah. And he worshipped Jehovah there.

19 Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

GOLDEN TEXT.—*"My son, hear the instruction of thy father, and forsake not the law of thy mother."* (Prov. 1: 8.)

TIME.—About B.C. 1171.

PLACES.—Shiloh and Ramathaim-Zophim.

PERSONS.—Elkanah, Hannah, Eli, and Samuel.

DEVOTIONAL READING.—Luke 1: 46-55.

DAILY BIBLE READINGS.—

August 4.	M.	Hannah's Vow.	(1 Sam. 1: 9-11.)
August 5.	T.	Hannah's Gift.	(1 Sam. 1: 21-28.)
August 6.	W.	Hannah's Love.	(1 Sam. 2: 18-21.)
August 7.	T.	The Worthy Woman.	(Prov. 31: 25-31.)
August 8.	F.	Obedience.	(1 Sam. 15: 17-23.)
August 9.	S.	The Wise Son.	(Prov. 1: 1-9.)
August 10.	S.	The Magnificat.	(Luke 1: 46-55.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Hannah a Praying Woman. (1 Sam. 1: 9-13.)

II. Hannah's Prayer Answered. (Verses 14-18.)

III. Hannah Gives Samuel to Jehovah. (Verses 24-28.)

IV. A Mother's Love. (1 Sam. 2: 19.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson is taken from the book of First Samuel. We do not know who wrote the books of Samuel. Probably Samuel wrote parts of them. (1 Sam. 10: 25.) There were the books of Nathan and Gad. (1 Chron. 29: 29.) The books of Samuel may have been compiled from all these writings. They are called after Samuel because he is the leading character in them. The two books of Samuel were originally one book, the present division having been made in the Septuagint translation. Samuel was the last of the judges. God "gave them judges until Samuel the prophet." (Acts 13: 20.)

The affairs of Israel were in a very bad state. Eli was judge, and he was old and had made his two sons, Hophni and Phinehas, judges and priests. These sons were very wicked. (1 Sam. 2: 22-25.) Hannah lived during these troublesome times, and must have been distressed because of the unfaithfulness of those who were in authority. However, she was modest and kept her place. In addition to these conditions which distressed her, she had local affairs or domestic troubles over which she was greatly distressed. Hannah is a beautiful example of piety and consecration to Jehovah as a mother.

EXPOSITORY NOTES

I. Hannah a Praying Woman (1 Sam. 1: 9-13)

Elkanah was of the tribe of Levi. He lived in Ramathaim-Zophim. This was a town about four miles northwest from Jerusalem. He had two wives, Hannah and Peninnah. Peninnah had children, but Hannah was barren. Elkanah loved Hannah, and was in sympathy with her condition. Peninnah, her rival, "provoked her sore, to make her fret, because Jehovah had shut up her womb." (1 Sam. 1: 6.) The tabernacle was at Shiloh at this time. Shiloh was about twenty-five miles north of Jerusalem, "on the north of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." (Judg. 21: 19.) The tabernacle had been in Shiloh since it was removed from Gilgal by Joshua. (Josh. 18: 1.) All the males assembled here according to the law three times in the year to keep the feasts and to worship God. The women also were permitted to attend, but it was not compulsory on them to attend. Only the most pious did attend. Eli was a priest and judge at this time. He judged Israel forty years (1 Sam. 4: 18), and died at the age of ninety-eight years. (Verse 15.) Elkanah's wives went with him to Shiloh to wor-

ship God. "He gave to Peninnah his wife, and to all her sons and her daughters, portions: but unto Hannah he gave a double portion." Peninnah sorely provoked Hannah because she had no children. She did this "year by year" when she went up to worship God. Hannah wept and did not eat.

Hannah was barren. It was considered a disgrace and a punishment for any wife to be childless. Hannah had to bear this reproach. In her troubles she sought Jehovah in prayer. She prayed with earnest supplication for a son. In her prayer "she vowed a vow, and said, O Jehovah of hosts." This is the first time that we have Jehovah spoken of as "Jehovah of hosts." This means "Jehovah-Sabaoth." "Sabaoth" is the Greek word for the Hebrew term "hosts," and is used in the sense of "armies." In her prayer she voluntarily pledged herself, if Jehovah would give her "a man child," then she would "give him unto Jehovah all the days of his life, and there shall no razor come upon his head." She was not required to do this, but from the goodness of her heart and the consecration of her life to Jehovah she made this vow. She knew what she was doing when she made it, and was determined to fulfill her promise. She knew that Israel needed a man to direct affairs who would be true to the Lord; hence her vow was not a selfish one. She was more concerned about one who would direct the worship of Jehovah aright than she was about her own welfare.

She did not pray aloud, nor in any stated formula of prayer. She prayed merely as the heart dictated. "She spake in her heart; only her lips moved, but her voice was not heard." Eli, a high priest, who sat beside one of the posts of the temple, observed her mouth, and, hearing no words, combined with the agitated figure before him, believed that she was drunken, and, reproaching her, bade her put her wine from her. All prayer should come from the heart. Hannah had entered into the spirit of prayer. This must be done in order to please God in praying. There ought to be more wives and mothers praying today. Hannah becomes an example of such piety and prayer that her life is an encouragement and a blessing to others.

II. Hannah's Prayer Answered (Verses 14-18)

Hannah was discouraged and despondent. She was bearing as meekly as possible the reproaches of her rival. She was pouring out her spirit in prayer to God and was of a sorrowful heart. Eli added to her heavy burden his reproaches and rebukes for drunkenness. Eli must have been very dull spiritually, or he would have understood that she was praying. A truly spiritual man ought to discern between a drunken woman and one who is worshiping God from the depth of her soul. When he reproved Hannah and accused her of being drunken, she said: "I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah." She said: "I am a woman of a sorrowful spirit." She must have said this in humility, for Eli was convinced that she was deeply in earnest.

Eli spoke kindly to Hannah and said: "Go in peace; and the God of Israel grant thy petition that thou hast asked of him." Her deep earnestness, together with her piety, had now touched the heart of

Eli, and he joins her in praying Jehovah for a child. Hannah arose and went "in peace." She rejoiced that she had found favor in the sight of Eli, for she understood this to mean that she had found favor in the sight of Jehovah. She enters now joyfully into the worship, and "went her way, and did eat; and her countenance was no more sad." The next morning Elkanah, with his family, returned to their home. "And it came to pass, when the time was come about, that Hannah conceived, and bare a son." (1 Sam. 1: 20.) She called the name of her son "Samuel," which means "asked of God." Hannah remained at home with the child until he was weaned, and then she took him to Shiloh.

III. Hannah Gives Samuel to Jehovah (Verses 24-28)

The time had now come when, in obedience to her voluntary vow, Hannah must part from her boy and deliver him up to the service of Jehovah, whose mercy had given him to her. "And when she had weaned him, she took him up with her." She did not visit Shiloh again until she was ready to fulfill her vow. When the time came, she did not hesitate nor delay; neither did she seek an excuse for not doing as she had vowed to do. She had vowed that if Jehovah would give her a son she would "give him unto Jehovah all the days of his life." She did not forget her vow; neither did she let her motherly love prevent her giving him to the Lord. She was true to her word, and placed the service of God above her own personal feelings in the matter. In fact, it must have been a joy to give him to the Lord.

When she took him to Shiloh, she took with her "three bullocks, and one ephah of meal, and a bottle of wine, and brought him unto the house of Jehovah in Shiloh." She had made a vow and needed an offering for her vow. She also needed an offering of thanksgiving. So she took along enough to discharge all of these duties in worship. An "ephah" was about seven and one-half gallons. "A bottle of wine" was taken also, but we do not know how much the bottle contained. Bottles then were usually made out of the skins of goats and other animals.

When Hannah presented her son to Jehovah, she told Eli that he was in answer to her prayer. She said: "For this child I prayed; and Jehovah hath given me my petition which I asked of him." Furthermore, she said: "I have granted him to Jehovah; as long as he liveth he is granted to Jehovah." Hannah had given the most precious thing in her life to Jehovah, and Jehovah received the gift.

Jehovah always rewards those who sacrifice to him in the true spirit. He takes the blessing that we give to him and multiplies it and gives it back to us. Abraham gave Isaac to him, but he gave Isaac back to Abraham; Hannah gave Samuel to Jehovah, and she received a fourfold blessing. "And Jehovah visited Hannah, and she conceived, and bare three sons and two daughters." (1 Sam. 2: 21.) Hannah reaped abundant interest for her precious loan to the Lord. For the much anguish and sorrow of her life she now receives double joy in her own soul. No mother can give a richer gift to Jehovah than her son; no mother can do a greater service for the Lord than to train a son to love and serve him.

IV. A Mother's Love (1 Sam. 2: 19)

The child Samuel grew, and his mother visited him frequently. "Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." One of the chief joys of her soul was the time that she would go up to Shiloh to worship God and see her son. Her worship was more joyful because her son was there. But how lonely and sad must have been Hannah as she returned to her home at Ramah, leaving her boy with the high priest! She was deprived of the caresses of a son, but she had the sweet consolation that he was being trained in the service of Jehovah. Every time she visited Shiloh she brought him a little coat, or robe, the work of her own hands, which had fondly lingered on the task from month to month in the periods of his absence.

Samuel grew to be a man. He became a prophet in early life and later became a judge. Israel had no greater prophet than Samuel. No judge more righteous ever ruled over Israel than Samuel. He came to his position as a judge when Israel needed such a man. More men of such a type as Samuel were needed then and are needed now. Some one has wisely said that there would be more Samuels now if there were more mothers like Hannah. She prayed earnestly for a son and received him. We are sure that her prayers were as frequent and fervent for Samuel as her prayers were before he was given to her.

PRACTICAL SUGGESTIONS

1. God's crowning work was woman. The highest type of womanhood is motherhood.

2. The responsibility of fatherhood or motherhood is so great that no one can be brought into such relation without praying earnestly to God. He who does so may discharge fully this relationship of life.

3. Jehovah calls upon us to give him our best. Surely we should train our children in the nurture of the Lord.

4. The world and God honor motherhood. There is no greater blessing that any one can have than a Christian mother.

5. Young people today should ever respect and honor, love and obey mother.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the places.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Who wrote the books of Samuel?
Why are they called "Samuel?"
What was the condition of Israel at this time?
Who was judge?
What may be said of his two sons?

Hannah a Praying Woman

Who was Elkanah?
Of what tribe was he?
Who were his two wives?
Which one did he love the more?
What was Phinehas' attitude toward Hannah?
Where was the tabernacle at this time?
What was the law about worship?
Who of the women went to worship?
What did Elkanah do?
What was Hannah's condition?
How was this considered among the wives of Israel?

What did Hannah do?
For what did she pray?
How did she pray?
What did Eli think was her condition?
Why did he think she was drunk?
In what is Hannah an example?

Hannah's Prayer Answered

What was Hannah's condition of heart?
What did Eli do?
Why could not Eli discern the difference in drunkenness and piety?
What did Hannah reply to his rebuke?
How did Eli then speak to her?
What had Hannah promised to do if a son were given her?
How did she rejoice?
What did they do next morning?
What did she name her son?
Why did she give him this name?

Hannah Gives Samuel to Jehovah

When did Hannah take Samuel to Shiloh?
What did she do with Samuel?
Why did she not delay to keep her vow?
What did she take with her?
What was she going to do with these?
What did she say to Eli when she presented Samuel to him?
What does Jehovah always do for those who sacrifice to him?

A Mother's Love

How often did Hannah visit Samuel?
What did she take with her?
What does this show?
What did Samuel become?
How may we expect to have more men like Samuel?

Practical Suggestions

What was God's crowning work?
What is the highest type of womanhood?
How may parents discharge their duties?
What should we give to Jehovah?
What is the greatest earthly blessing?
What should young people learn today?

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have,
  And the best will come back to you.

Give love, and love to your life will flow,
  A strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
  An honor will honor meet;
And a smile that is sweet will surely find
  A smile that is just as sweet.

For life is the mirror of king and slave,
  'Tis just what we are and do;
Then give to the world the best you have,
  And the best will come back to you.

—*Madeline S. Bridges.*

Lesson VII—August 17, 1930

SAUL

(A Man of Great Possibilities Who Failed)

1 Sam. 9: 15-17, 25-27; 10: 1; 19: 9-11; 31: 1-4.

15 Now Jehovah had revealed unto Samuel a day before Saul came, saying,
16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.
17 And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people.

. . . . . .

25 And when they were come down from the high place into the city, he communed with Saul upon the housetop.
26 And they arose early: and it came to pass about the spring of the day, that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.
27 As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still first, that I may cause thee to hear the word of God.

1 Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not that Jehovah hath anointed thee to be prince over his inheritance?

9 And an evil spirit from Jehovah was upon Saul, as he sat in his house with his spear in his hand; and David was playing with his hand.
10 And Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall: and David fled, and escaped that night.
11 And Saul sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou wilt be slain.

1 Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.
2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.
3 And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers.
4 Then said Saul to his armorbearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it.

GOLDEN TEXT.—"*Wherefore let him that thinketh he standeth take heed lest he fall.*" (1 Cor. 10: 12.)

TIME.—Uncertain, about B.C. 1079.

PLACE.—Probably Ramah.

PERSONS.—Saul and Samuel.

DEVOTIONAL READING.—Ps. 1.

DAILY BIBLE READINGS.—

August 11. M. The Call of Saul. (1 Sam. 10: 1-8.)
August 12. T. The Crowning of Saul. (1 Sam. 11: 12-15.)
August 13. W. The Courage of Saul. (1 Sam. 14: 47-52.)
August 14. T. The Jealousy of Saul. (1 Sam. 18: 6-11.)
August 15. F. The Death of Saul. (1 Sam. 31: 1-6.)
August 16. S. The Secret of Strength. (1 Cor. 10: 9-13.)
August 17. S. The Righteous and the Wicked. (Ps. 1.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Saul Chosen by Jehovah. (1 Sam. 9: 15-17.)

II. Saul Instructed by Samuel. (Verses 25-27.)

III. Saul Anointed King. (1 Sam. 10: 1.)

IV. Saul's Downfall. (1 Sam. 19: 9-11.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The study of Saul brings us in the history of Israel to that period known as the "kingdom of Israel." The people had been rebellious against God during the days of the judges; the worship had been corrupted; and even the priests and prophets were unfaithful. Samuel was the last judge, and was a true prophet. He was old, and his boys were wicked. The people called for a king. The people discussed among themselves the great change from that of judges to a kingdom. They went to Samuel in a body and made known their desire. They gave three reasons for wanting a king—namely, (1) "Behold, thou art old;" (2) "thy sons walk not in thy ways; (3) "to judge us like all the nations."

The government under the judges was God's government. To change the government was to reject God as King. Samuel, after a solemn protest against their demands, told them at Jehovah's instruction what would be the result of the change. The people said: "Nay; but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles." (1 Sam. 8: 19, 20.) Jehovah permitted the people to have a king. Saul, of the tribe of Benjamin, was selected to be their first king. The history of Saul is the story of the downward progress of a man. In Saul that new and strange idea of a kingdom became impersonated.

EXPOSITORY NOTES

I. Saul Chosen by Jehovah (1 Sam. 9: 15-17)

Jehovah, in granting them a king, told Samuel that they were not rejecting him, but that they were rejecting God. (1 Sam. 8: 7.) He told Samuel to "protest solemnly unto them" and to show "them the manner of the king that shall reign over them." (1 Sam. 8: 9.) Samuel protested, and they still demanded a king. Jehovah granted them a king on the condition that they let Jehovah select the king. The tribes were presented before Samuel. "And the tribe of Benjamin was taken. And he brought the tribe of Benjamin near by their families; and the family of the Matrites was taken; and Saul the son of Kish was taken." (1 Sam. 10: 20, 21.) At this time Saul was a very humble man; for when selected to be king, they searched for him, and "he could not be found." They inquired further of Jehovah, "and Jehovah answered, Behold, he hath hid himself among the baggage." (Verse 22.) Samuel said: "Though thou wast little in thine own

sight, wast thou not made the head of the tribes of Israel?" (1 Sam. 15: 17.)

Saul did not seek the kingdom. In his humility he shrank from taking the responsibilities. He did not care for the honor of the kingdom. Jehovah sought him. He was a man of fine physique, "a young man and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." (1 Sam. 9: 2.) "When he stood among the people, he was higher than any of the people from his shoulders and upward." (1 Sam. 10: 23.) So there was nothing wrong with his person or personal appearance. Every one could say that it was a splendid selection. No king had better advantages to start with; no king had greater encouragement to make good than did Saul. Everything was in his favor.

Jehovah had revealed to Samuel the fact that he would "send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel." And to make sure that Saul was the man selected, when he came into Samuel's presence, "Jehovah said unto him, Behold, the man of whom I spake to thee!" Jehovah further instructed Samuel that Saul should "have authority over my people." Saul, then, was able physically, humble in mind and heart, and selected by Jehovah to be king. He can make good. He is "every inch a king."

II. Saul Instructed by Samuel (Verses 25-27)

Saul was out seeking his father's asses and came to Samuel. Samuel had Saul to eat with him that day, and showed him great honors. He stayed overnight with Samuel. The next morning they arose early, and Samuel instructed Saul further in the way of the kingdom. Saul had said, when Samuel first approached him on the subject, that he was not worthy of such honor or such a position. He said to Samuel: "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" (1 Sam. 9: 21.) When Saul went home with Samuel, "he communed with Saul upon the housetop." It was the custom in that country to build the houses with flat roofs, and they would sit upon the roof and sometimes would sleep there. Frequently on the flat-roofed houses people sat, talked, and slept. At the spring of day Samuel aroused Saul, called him down, and accompanied him a part of the way on his journey. When they came to the end of the city, Samuel told Saul to have his servant pass on. When the servant did this, Samuel told Saul to stand still and he would tell him the word of God. Samuel said: "Stand thou still first, that I may cause thee to hear the word of God." Samuel must have instructed Saul as to the nature of the kingdom and his obedience to God as King. As Saul had not sought the kingdom, but Jehovah had sought him out from among all Israel, Jehovah instructs through Samuel how Saul may reign to please God and bring the greatest happiness to the people. Saul's success as a king depended on his being faithful to Jehovah. As he was to be king over God's people, he should listen to the instruction from Samuel as to how he could be successful. Even after Samuel had instructed Saul he "told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah." (1 Sam. 10: 25.)

III. Saul Anointed King (1 Sam. 10: 1)

As Samuel finished instructing Saul in "the word of God," he "took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not that Jehovah hath anointed thee to be prince over his inheritance?" Saul went on back home; and when his uncle asked him about his trip and about seeing Samuel, the prophet, Saul told his uncle some of the things which Samuel had said to him. "But concerning the matter of the kingdom, whereof Samuel spake, he told him not." (1 Sam. 10: 16.) Later Samuel publicly appointed Saul to be king. He said "to all the people" after he had publicly announced that Saul had been selected as king: "See ye him whom Jehovah hath chosen." The people then acknowledged him as king, and said: "Long live the king." As Saul stood with his giantlike stature before the people, for the first time in Israel the shout was raised: "Long live the king." This has been the salutation of many kings.

Saul remained quiet for some time until an opportunity was offered him to take charge of affairs. The Ammonites were oppressing the inhabitants of Jabesh-gilead. The people made an appeal for help, and Saul came to their rescue. He speedily collected an army, and the city was saved. The effect was great on the people, and the kingdom was renewed at Gilgal. (1 Sam. 11: 1-15.) His rule at first was limited, but in the second year of his reign he began to organize an army and attempted to break the Philistine yoke.

Saul now began to reign in truly royal style. He was above thirty-five years of age. His family consisted of three sons—Jonathan, Malchishua, and Abinadab—and two daughters—Merab and Michal. Later we read of another son, Ishbosheth, whom Abner tried to make king at Mahanaim. Saul's standing army numbered three thousand picked men who were under Abner, one of the noblest warriors Israel ever had. In addition to these men, he had a bodyguard of Benjamites, whom David afterwards commanded. Abner and David sat at the king's table with Jonathan, whose seat was opposite his father's. Saul's majesty was distinguished by a tall spear suited to his stature, which he always kept near him. Saul's failure cannot be attributed to inefficient officers and servants. He had absolutely no excuse for failure.

IV. Saul's Downfall (1 Sam. 19: 9-11)

We are now to study the failure and downfall of Saul. We should remember that he was strong and vigorous, with a stature like a giant. He had the wise counsel of the godly Samuel; he had the instruction from Jehovah to guide him in his official capacity; he had noble warriors and wise statesmen to help him direct the affairs. Yet, with all these advantages, he made a miserable and disgraceful failure. Why? It is well to trace the steps of his downfall. Jonathan had precipitated the struggle by attacking the Philistine garrison at Geba. All the Philistines were aroused and infuriated. Samuel had promised to meet Saul at Gilgal; but Samuel delayed coming to Gilgal, and Saul became restless and called for sacrifices and offered them himself. (1 Sam. 13: 9.) This was a sin, for it was the duty of the priest to approach the altar and make the sacrifice. When Samuel came, he

rebuked Saul, and Saul confessed and said: "I forced myself therefore, and offered the burnt offering." Samuel replied: "Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God, which he commanded thee: for now would Jehovah have established thy kingdom upon Israel forever. But now thy kingdom shall not continue." (1 Sam. 13: 13, 14.) This was Saul's first mistake as king.

Saul's second blunder was committed when he was sent to destroy the Amalekites. Jehovah instructed him through Samuel to go and "smite Amalek, and utterly destroy all that they have, and spare them not." (1 Sam. 15: 3.) Saul disobeyed God in this. His obedience was partial and incomplete, which becomes disobedience. Samuel rebuked him for this and said to him: "Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king." (Verse 23.) From this time on Saul was troubled with an evil spirit, and spent the remainder of his life in trying to kill David. He became very jealous of David, and sought his destruction.

Saul's last offense was his consultation with the witch of Endor. Saul had made inquiry of Jehovah about fighting the Philistines, but Jehovah would not answer him; so he sought "a woman that hath a familiar spirit at Endor." (1 Sam. 28: 7.) Saul knew that God had ordered witchcraft punished and put down throughout Israel; yet he turned from God to this "witch." "So Saul died for his trespass which he committed against Jehovah, because of the word of Jehovah, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to inquire thereby, and inquired not of Jehovah: therefore he slew him, and turned the kingdom unto David the son of Jesse." (1 Chron. 10: 13, 14.)

PRACTICAL SUGGESTIONS

1. Many lessons may be learned from Saul. First, danger attends one who is exalted to a high station in life.

2. When one leaves God, that one invites defeat.

3. It is a fearful thing to oppose God. Saul did this, and brought on his own downfall.

4. Any one who disregards the will of God, the advice of good men, and the voice of conscience will surely come to destruction, as did Saul.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

In what period of Israel's history did Saul live?
What was God's form of government?
For what did Israel ask?
Give the three reasons assigned.
What did asking for a king mean?
Who was selected for their first king?

Saul Chosen by Jehovah

Whom did they reject in calling for a king?
What did Samuel do?
Why did God grant them a king?
What tribe was selected?
What man?
How do we know that Saul was humble when he was selected?
How do we know that he did not seek the kingdom?
Describe Saul's physical appearance.
What had Jehovah revealed to Samuel?
Who was sent to Samuel?
What qualifications did Saul have?

Saul Instructed by Samuel

What brought Saul and Samuel together?
How long did Saul stay with Samuel?
How did Saul express his humility?
What did Samuel tell Saul to do?
In what must he have instructed Saul?
Upon what did Saul's success depend?
What did Samuel tell the people about the kingdom?

Saul Anointed King

What had Samuel spoken unto Saul?
What did he then do?
Where did Saul go?
What did Saul tell his uncle about Samuel?
What did he not tell him?
What did Samuel say to the people when he publicly announced Saul as king?
What did the people shout?
What was Saul's first public act as king?
How was his reign at first?
About how old was he?
How much family did he have?
How large an army did he have?
Who was at the head of his army?
Who was at the head of his bodyguard?
Who sat at the table with Saul?
Why cannot Saul's downfall be attributed to his men?

Saul's Downfall

What advantages did Saul have at first?
What was Saul's first mistake?
What excuse did Saul give when Samuel rebuked him?
What did Samuel say he had done?
What was Saul's second mistake?
How had he disobeyed God?
What came upon Saul?
Of whom was he jealous?
What was the third offense?
Why did he go to the witch?

Practical Suggestions

What dangers attend one in a high station of life?
What does one do when he leaves God?
How did Saul oppose God?
What is a sure road to destruction?

High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonored, and unsung.

—*Sir Walter Scott.*

Lesson VIII—August 24, 1930

JONATHAN AND DAVID
(A Noble Friendship)

1 Sam. 18: 1-4; 20: 14-17, 32-34, 41, 42; 2 Sam. 1: 25-27.

1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle.

14 And thou shalt not only while yet I live show me the lovingkindness of Jehovah, that I die not;

15 But also thou shalt not cut off thy kindness from my house for ever; no, not when Jehovah hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, *saying*, And Jehovah will require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul.

. . . . . .

32 And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

33 And Saul cast his spear at him to smite him; whereby Jonathan knew that it was determined of his father to put David to death.

34 So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.

. . . . . .

41 And as soon as the lad was gone, David arose out of *a place* toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed: and Jonathan went into the city.

25 How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
26 I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
27 How are the mighty fallen,
And the weapons of war perished!

GOLDEN TEXT.—*"He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother."* (Prov. 18: 24.)

TIME.—About B.C. 1063.

PLACE.—Gibeah of Saul.

PERSONS.—David, Jonathan, and Saul.

DEVOTIONAL READING.—1 Cor. 13: 4-13.

DAILY BIBLE READINGS.—

August 18. M. Jonathan's Love. (1 Sam. 18: 1-5.)
August 19. T. Jonathan's Plea. (1 Sam. 19: 1-7.)
August 20. W. Jonathan's Covenant. (1 Sam. 20: 12-17.)
August 21. T. David's Lament. (2 Sam. 1: 19-27.)
August 22. F. David's Kindness. (2 Sam. 9: 1-8.)
August 23. S. The Abiding Friend. (Prov. 18: 19-24.)
August 24. S. Long-suffering Love. (1 Cor. 13: 1-13.)

LESSON ANALYSIS.—

Introductory Thoughts.
I. Jonathan and David Make a Covenant. (1 Sam. 18: 1-4.)
II. Jonathan Loved David. (1 Sam. 20: 14-17.)
III. Jonathan Defends David. (Verses 32-34.)
IV. They Comfort Each Other. (Verses 41, 42.)
V. David Weeps Over the Death of Jonathan. (2 Sam. 1: 25-27.)
Practical Suggestions.

INTRODUCTORY THOUGHTS

After Saul had been rejected by Jehovah as king over Israel, Samuel anointed David as king to take the place of Saul. Saul continued to reign until his death. We do not know that Saul knew that David had already been anointed by Samuel, as his anointing at first was not published. David's victory over Goliath was an important turning point in his career. It definitely closed his shepherd life at Bethlehem and brought him into courtier life at Gibeah in the court of King Saul. David acted wisely and soon won the admiration of all the people. Saul made David a permanent member of his court and appointed him his armor-bearer. A very warm friendship at once sprang up between David and Saul's son, Jonathan. Jonathan was the heir apparent to the throne. This friendship between Jonathan and David grew continually stronger until they loved each other as their own lives. However, as the friendship between David and Jonathan grew stronger, Saul's envy and jealousy of David also grew stronger. The envious eye of Saul was ever upon David, and his jealous heart prompted him to try to kill David a number of times. David escaped from the hands of Saul. Saul attempted at first to accomplish his murderous design by cunning stratagem; but when this failed and David continued steadily to prosper in all his undertakings and to advance in the popular good will, Saul then declared open hostility against him. David was compelled to flee for his life. Jonathan remained loyal to David to the end.

EXPOSITORY NOTES

I. Jonathan and David Make a Covenant (1 Sam. 18: 1-4)

David and Jonathan met in Saul's court. "The soul of Jonathan was knit with the soul of David." This is a forcible way of expressing the friendship of these two men. It is strengthened by the statement that "Jonathan loved him as his own soul." Jonathan was a most noble and worthy young man, but he thought David, in his heroism and undaunted courage, more worthy of his apparel than himself;

so "Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle." One shows what is in one's heart by that which one admires in others. Like attracts like. There is such a thing as judging others by one's self. An unbounded and undying admiration for David sprang up at once in Jonathan's heart. His soul was knit to that of David, and he loved David "as his own soul." To love one "as his own soul" is expressive of the dearest and strongest friendship. (See Deut. 13: 6.)

Jonathan and David were firm friends from the first time that they met. "Jonathan and David made a covenant"—that is, they made an agreement that they would be faithful to each other as friends and help in all that was right. The loyalty of Jonathan to David was put in contrast with the enmity of Saul to David. The more Saul hated David, the more faithful was Jonathan to him.

II. Jonathan Loved David (1 Sam. 20: 14-17)

The covenant that Jonathan and David made was based upon their love for each other. Jonathan trusted in Jehovah, and David trusted in Jehovah. This was common ground for the two men and helped to strengthen their friendship. Jonathan perceived that David was to be king at his father's death, or David had told Jonathan that Samuel had anointed him to be king. It would be strange—two such loyal friends as these were—if David had not told Jonathan that he was to be king. Anyway, Jonathan knew that David was to be king; so he requested David that he protect his family, or not destroy all of his seed. He said: "Thou shalt not only while yet I live show me the loving-kindness of Jehovah, that I die not; but also thou shalt not cut off thy kindness from my house forever." Jonathan loved David and did not want David to commit such a crime. Furthermore, Jonathan wanted to preserve his own name. It was customary that when a dynasty changed, the one in power would kill or destroy all who might dispute his claim to the throne. Jonathan wished David to show mercy to him and his house. Jonathan had a right to expect and claim such mercy, as they were loyal friends and loved each other. The covenant was renewed, and this time Jonathan included not only David, but "the house of David," in the covenant. David would not destroy Jonathan's house; neither would he permit his house or successor, if he could help it, to do violence to Jonathan's house.

"And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul." Jonathan's fidelity to David was shown even in the face of personal dangers and in the face of his father's enmity to David. Because of David's love for Jonathan and for that which was right he renewed the covenant and pledged again his love for Jonathan. Three times it is recorded that David and Jonathan pledged their love to each other. Neither ever broke the covenant, but lived faithful to it.

III. Jonathan Defends David (Verses 32-34)

David had said to Jonathan that Saul would try to kill him. They had been reconciled to each other, and Saul had pledged his affection

and protection to David; but David had reasons to think that Saul would not live up to his agreement. So he told Jonathan. Jonathan did not think that Saul was seeking David's life. Jonathan knew that his father had promised to protect David, and he had more confidence in his father than David had. David insisted that Saul had it in heart to slay him, and Jonathan, not doubting the sincerity of David, but having more confidence in his father, agreed to test his father out. When this was done, Saul manifested his anger, and it was kindled against Jonathan. Saul rebuked Jonathan severely for being a friend of David. "And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?" Jonathan knew David better than Saul. He knew there was no wickedness in David, and he knew he was not worthy of death. He knew that his father was in the wrong in trying to kill David; so he asked Saul what wrong David had done. Saul could not point to anything wrong or wicked that David had done. He could not justify himself for trying to kill him. He saw that Jonathan understood that there was no just ground for his trying to kill David.

Saul did not argue further with Jonathan. There was no reason that could be given, and he resorted to foul means. So often one who cannot meet an argument resorts to personal affairs or attempts to do violence to the one who has challenged his position or course. When Jonathan asked his father what David had done, "Saul cast his spear at him to smite him." Jonathan understood that Saul was determined "to put David to death." Jonathan does not attempt to injure his father, but goes to David and informs him of Saul's determination. Jonathan is true to his friend David and true to that which is right, though it goes against his father. So often we have occasion to let spiritual ties and principles of right take precedence over personal feeling and ties of kinship. Jonathan would not have been faithful to his friend, David, had he not defended him to his father. It is the duty of all to their friends to defend them in so far as they are in the right. Jonathan had the courage to do this. We admire him for defending David at this time.

IV. They Comfort Each Other (Verses 41, 42)

At another time when David and Jonathan were discussing the attitude of Saul toward David and Jonathan had learned that Saul was making new efforts to kill David, he told David of this. It grieved Jonathan that his father would do so, and it grieved David to know that Jonathan's father would try to kill him. So "David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded." David was heartbroken to know that the father of his friend would try to kill him when he had done nothing to merit such treatment. So when they had wept together, "Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah." They found comfort in each other, as all true friends can find. It is a great source of grief for a friend to prove false. It is a great comfort to know that you have a true, loyal

friend in one. David and Jonathan had pledged loyalty to each other and had faith in each other. This was a comfort to each other in time of trouble and sorrow. Jonathan said: "Jehovah shall be between me and thee, and between my seed and thy seed, forever." These two friends, in the purity of their friendship and in the strength of their faith, could comfort each other as no one else could.

V. David Weeps Over the Death of Jonathan (2 Sam. 1: 25-27)

While David was at Ziklag of the Philistines, protecting himself from wicked Saul, the Philistines marshaled their forces against Saul on Mount Gilboa. Jonathan was with his father in this battle. Jonathan was ever true to his father. When Saul joined battle with the Philistines, he did so knowing that he would be defeated. The witch had told him that he and his sons should die. The Philistines were victorious and killed the three sons of Saul, and Saul in despair fell upon his own sword and died. Jonathan and Saul died the same day. The Philistines mutilated their bodies and treated them shamefully. David was many miles away when this battle was fought; but when he heard of the death of Saul and Jonathan, he wept sorely. Many would have rejoiced at the death of an enemy, but David mourned the death of Saul. He lamented sincerely that Saul had come to such an end.

David wept bitterly for the loss of Jonathan. He said: "How are the mighty fallen in the midst of the battle! Jonathan is slain upon thy high places." He laments further and says: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." Jonathan died fighting for his country, fighting for his kingdom. David knew this. He knew that Jonathan had died in behalf of his country, and yet he missed the love of Jonathan. The ties of their friendship were broken only by death.

The friendship of David and Jonathan has been proverbial. It has been made the model for friendship in all countries. It sprang up out of genuine respect and love for each other. Their friendship was comforting to each other and is encouraging and strengthening to us.

PRACTICAL SUGGESTIONS

1. Friendship so often exists in name only. Those who claim to be friends so often prove unworthy and unfaithful.

2. A true friend will never betray you, will never encourage you in wrong.

3. David and Jonathan show that strong men may help each other by being faithful to each other.

4. Friendship is not mere sympathy, but is based on faith in each other and fidelity to each other.

5. All Christians are friends of Christ and must be friends to each other.

QUESTIONS ON THE LESSON

Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Who was anointed as king to succeed Saul?
What was David's first occupation?

Give the subject.
What closed this?
Where did he meet Jonathan?
How did they regard each other?
What did Saul attempt to do?
What did David have to do?

Jonathan and David Make a Covenant

What expression is used to show the relation between them?
What is said of Jonathan's love?
What kind of a young man was Jonathan?
What did he give David?
What did this show?
What did they make?
What was included in this covenant?

Jonathan Loved David

Upon what was the covenant between Jonathan and David based?
In whom did both trust?
What did Jonathan understand?
Why do we think that David told Jonathan he was to be king?
Why did Jonathan want his house preserved?
What right did he have to ask for mercy?
What was the custom of kings at that time?
What did they renew here?
How many times is it recorded that they made a covenant?

Jonathan Defends David

Whom did David fear?
What reason did David have to think that Saul would not keep his agreement?
Why did Jonathan think that David was in error?
What did Jonathan decide to do?
What did Jonathan learn?
How did Jonathan defend David?
Why was it his duty to do this?
What did Saul attempt to do to Jonathan?
Why did Jonathan not hurt his father?
Why did this not affect Jonathan's friendship with David?

They Comfort Each Other

What did Jonathan tell David?
Why was Jonathan grieved?
How did it affect David?
What did David do?
Which one wept the more?
How did they comfort each other?
What had David and Jonathan pledged each other?
What was the source of their comfort?

David Weeps Over the Death of Jonathan

Where did the Philistines meet Saul?
Why was not David there?
What was Jonathan doing?
What was the result of the battle?
How did Saul die?
What did the Philistines do with their bodies?
Why did David weep for Saul?
What does he say about the love of Jonathan?
How did Jonathan die?
What may we say of the friendship of David and Jonathan?
Out of what did this friendship come?

Practical Suggestions

What do some who claim to be friends prove?
What will a true friend not do?
What does the example of David and Jonathan teach us?
Who are friends of Christ?

How many ways have friends to love?
It was thus he challenged me.
And I said: "Old friend, how many buds,
And how many leaves on the tree?
And how many blades of grass on the sward
That covers the lawn and the lea?
Say! And then I will tell of love—
How many love ways there be.

And how many words has love, you ask?
Will you count them all, I pray?
How many drops in the ocean deep,
And how many specks in the spray?
And how many grains on the sandy beach
That stretches so far away?
Say! And I'll tell how many sweet words
Love will say, and say, and say.

—*W. F. Tillett.*

Lesson IX—August 31, 1930

AMOS

(A Herdsman Called of God to Be a Prophet)

Amos 1: 1; 7: 10-15; 2: 11, 12; 3: 7, 8.

1 The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

10 Then Amaziah the priest of Beth-el sent to Jeroboam, king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.
11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land.
12 Also Amaziah said unto Amos, O thou seer, go, flee thou away into the land of Judah, and there eat bread, and prophesy there:
13 But prophesy not again any more at Beth-el; for it is the king's sanctuary, and it is a royal house.
14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycomore-trees:
15 And Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.

11 And I raised up of your sons for prophets, and of your young men for Nazirites. Is it not even thus, O ye children of Israel? saith Jehovah.
12 But ye gave the Nazirites wine to drink, and commanded the prophets, saying, Prophesy not.

7 Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets.
8 The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy?

GOLDEN TEXT.—*"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me."* (Isa. 6: 8.)

TIME.—About B.C. 785.
PLACES.—Tekoa, Bethel, kingdom of Israel.
PERSONS.—God, Amos, and the people.
DEVOTIONAL READING.—Isa. 55: 1-7.

DAILY BIBLE READINGS.—

August 25. M. The Call of Amos. (Amos 7: 10-17.)
August 26. T. The Punishment of Israel. (Amos 3: 9-15.)
August 27. W. Divine Chastisements. (Amos 4: 6-11.)
August 28. T. Israel's Elegy. (Amos 5: 1-3.)
August 29. F. The Folly of Idolatry. (Amos 5: 25-27.)
August 30. S. The Way to Woe. (Amos 6: 1-7.)
August 31. S. The Way to Life. (Isa. 55: 1-7.)

LESSON ANALYSIS.—

Introductory Thoughts.
I. Amos and His Prophecy. (Amos 1: 1.)
II. Amos Accused of Conspiracy. (Amos 7: 10-15.)
III. Amos Rebuked Sin. (Amos 2: 11, 12.)
IV. Amos Warned Israel. (Amos 3: 7, 8.)
Practical Suggestions.

INTRODUCTORY THOUGHTS

We now come to study the characters in that portion of the Bible called "prophecy." The usual division of the books of prophecy are two—namely, major prophets and minor prophets. This classification is made, not on the character of the prophet nor on the importance of the message, but it is made on the basis of the "bulk," or amount, of teaching left on record. The major prophets are Isaiah, Jeremiah, Ezekiel, and Daniel—four in all; the minor prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zecharia, and Malachi—twelve in all. Amos is the third in order of the minor prophets. This does not mean that he is ranked as third, but that his book is third in the order as arranged in the Bible.

Some of the minor prophets prophesied earlier than some of the major prophets. For instance, Amos prophesied before Jeremiah and Ezekiel. Some have put Amos as "the first preaching prophet." Amos prophesied while the two kingdoms were in existence—the kingdom of Judah and the kingdom of Israel. Jeroboam the Second was king of Israel at this time. (Amos 7: 10, 11.) Bethel was one of the seats of worship. Jeroboam the First had placed an altar in Bethel and one in Dan. Much of the prophecy of Amos was given to the kingdom of Israel at Bethel.

EXPOSITORY NOTES

I. Amos and His Prophecy (Amos 1: 1)

Amos' home was at Tekoa, a town in the kingdom of Judah, about twelve miles south of Jerusalem and about six miles south of Bethlehem. He "was a herdsman, and a dresser of sycamore trees." (Amos 7: 14, 15.) Jehovah laid upon him the burden of prophecy "in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel." He kept a sycamore orchard. The sycamore tree, not like our sycamore, was a fruit tree, whose fruit was something like the fig, but sweet and juicy and not very valuable.

Amos was a humble man, who made no pretensions to be a leader or teacher. He was the author of the saying: "I was no prophet, neither was I a prophet's son." He meant by this that he was not "one of the sons of the prophets." He never attended any of the schools of the prophets with the view of becoming a prophet. He was a righteous and God-fearing man, who studied God's will, loved the truth, and hated iniquity. He was moved by the spirit of God to prophesy against other nations, and especially against Israel. He prophesied in Bethel the destruction of the king's house by the sword and the downfall of the kingdom. (Amos 7: 7-11.) "Amaziah the priest of Bethel" informed the king that Amos had conspired against him, and the land was not able to bear his words. He also invited Amos to leave the country and return to Judah and prophesy there. It was then that Amos told Amaziah that he was not a prophet or one of the "sons of the prophets," but that God took him from following the flock and sent him to prophesy unto Israel. He then foretold the downfall of Amaziah's family. (Amos 7: 10-17.)

The book of Amos consists of three sections. The first part includes chapters one and two; the second part, chapters three to six; and the third part, the remainder of the book. The keynote seems to be right-

eousness. The style is simple and easily understood. Amos stresses a few moral principles and points out the doom which awaits them that do not accept them.

II. Amos Accused of Conspiracy (Amos 7: 10-15)

Amos prophesied against the different nations and warned of the judgment of God which would come upon them. He pronounced judgment against Damascus, the Philistines, Tyre, Edom, Ammon, Moab, and the Amorites. Then he prophesied against Egypt and Syria. The people listened to him so long as he was prophesying against foreign cities and nations; but when he began to prophesy against Israel, the people did not want to listen to him. When he prophesied against Israel, "Amaziah the priest of Bethel sent to Jeroboam, king of Israel," and informed him that Amos had "conspired" against him "in the midst of the house of Israel." This was a false charge. Amos had not conspired against any one. He was only delivering the message which Jehovah put into his mouth. This was Jeroboam the Second. Probably Amaziah thought that because Amos foretold the doom of Jeroboam he was conspiring against him. People today often think that the one who condemns their sins is their enemy, whereas they ought to consider that one their best friend. To make the charge pacific, Amaziah said that Amos had conspired against the king "in the midst of the house of Israel." He added further that Amos was so severe that "the land is not able to bear all his words." Amaziah thought that such words would result in a sedition, or he thought that he would make a show of being loyal to King Jeroboam and that he would hold his job as "priest of Bethel."

Amos made reply to the accusation of Amaziah. Amaziah reported that Amos had said that "Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land." Amos did not say that "Jeroboam shall die by the sword," but he said that the Lord would "rise against the house of Jeroboam with the sword." (Verse 9.) Amaziah exaggerated and perverted Amos' statement. We are not told what the king said in reply, but Amaziah said to Amos: "O thou seer, go, flee thou away into the land of Judah, and there eat bread, and prophesy there." Amos was from the land of Judah, and he was now in the kingdom of Israel. The priest thought that if he would get out of Israel his prophecy would not come true. Amaziah made the mistake that many make today. To drive the messenger away or even kill the messenger does not keep the message from being true. There was enmity between the kingdom of Israel and the kingdom of Judah; so the priest did not care how much he prophesied against Judah, but he did not want him to prophesy against Israel. He gave as a reason that Bethel was "the king's sanctuary" and that it was his "royal house."

When Amos replied to the false charge of Amaziah, he said: "I was no prophet, neither was I a prophet's son." Amaziah had insinuated that Amos was discharging his prophetic office to earn his "bread." Amos replied that he was not a trained prophet and that he expected no reward. He said that "Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel." Amos did not volunteer, but "Jehovah took" him—that is, Jehovah imposed

upon him the task of delivering that message. Amos expected no reward, but imprisonment. He was not trained in the school of the prophets, but delivered his message because Jehovah commanded him. He had nothing to take back. We must admire him for his courage and faithfulness. Amos continues and foretells the destruction of Amaziah. He told him that his "wife shall be a harlot in the city," and that his sons and daughters "shall fall by the sword," and that his "land shall be divided by line," and that Amaziah should "die in a land that is unclean, and Israel shall surely be led away captive out of his land." (Verse 17.)

III. Amos Rebuked Sin (Amos 2: 11, 12)

Amos must be admired for his courage. He does not shrink from his task, but speaks with clearness the message which Jehovah gave to him. He reviewed the history of Israel, pointing out what Jehovah had done for his people. He called attention to the fact that Jehovah had destroyed the enemies of Israel and had brought them out of the land of Egypt and "led you forty years in the wilderness, to possess the land of the Amorite." (Verse 10.) After Jehovah had done so much for them, they had sinned and had proved unfaithful to him. He says that Jehovah "raised up of your sons for prophets, and of your young men for Nazirites." Jehovah had raised up "prophets"—that is, teachers—who instructed them in the way of righteousness. He had made "Nazirites" out of their young men. A "Nazirite" was one who had taken a special vow and consecrated himself to the service of Jehovah. The "Nazirites" made a self-sacrifice to Jehovah for the benefit of the people. A "Nazirite" among the people was an example of righteousness and service. Jehovah had given Israel "Nazirites."

Because of their wickedness the people did not respect the prophet. They did not regard the "Nazirite." They would not heed the teaching and warning of the prophet. They contradicted the words of the prophet. Neither did they have any regard for the sacredness of the "Nazirite's" vow. They "gave the Nazirites wine to drink, and commanded the prophets, saying, Prophesy not." The "Nazirite" had to observe three things—namely, (1) had to refrain from the use of wine, (2) could not let a razor be used in cutting his hair, (3) and could not touch anything unclean. (Num. 6.) When they caused the "Nazirite" to drink wine, they caused him to violate his vow and thus made him sin against God. Amos rebuked all of this and called upon the people to live a life of righteousness.

IV. Amos Warned Israel (Amos 3: 7, 8)

Amos, with the clearness of prophetic vision, saw the doom of Israel. He saw the fearful punishment that awaited the kingdom. True to his mission, he pointed this out to the people and warned them to turn from their sins. He said: "Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets." God's purpose is always hidden until he reveals it. In olden times he revealed this through his prophets. (Gen. 18: 17.) His purpose is revealed to us in the Bible. His will is revealed to all who love him and keep his commandments. (Ps. 25: 14; John 15: 15; 17: 25,

26.) Jehovah is righteous. He warns the people before bringing upon them the consequences of their own sin. Israel's sins are fearful in the light of God's warning them against sin and calling upon them to repent of their sins. Sudden destruction is not brought upon them without warning. Amos used a very familiar illustration. He says: "The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy?" He means to say by this that when the "lion" roars, none can help but "fear." So when Jehovah communicates his awful message, the prophet cannot but prophesy. It was not fair to Amos for the people to find fault with him or ask him not to prophesy, for he must obey God, and in obeying God he must rebuke the people for their sins and warn them to turn from them.

We know nothing of Amos' life until he was called by Jehovah to be a prophet. We learn from his prophecy that he was a simple shepherd and did not seek the public office of prophesying; but when Jehovah imposed upon him this task, he courageously and faithfully obeyed Jehovah. He did not fear any opposition; neither did he hesitate to pronounce the severest condemnation of sin. He called the people from sin to repentance, and in genuine simplicity and earnestness he encouraged them in the life of righteousness.

PRACTICAL SUGGESTIONS

1. Jehovah can and does use people from the lowly walks of life. The station in life is not a qualification for service to God.
2. The condition of heart has more to do with one than his station in life. Jehovah uses all as they are prepared to be used.
3. If one is prepared in heart and life to be a blessing unto others, God will make him a blessing.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What part of the Bible does this lesson take up?
What are the two classes of prophets?
Name the prophets of both classes.
What was Amos' position?
What were the conditions of Israel at the time that Amos prophesied?

Amos and His Prophecy

Where did Amos live?
Where was Tekoa?
What was his occupation?
Who was king of Israel?
What kind of man was he?
What proverb had he coined?
What did he mean by this?
Where did he get his message?
Where did he prophesy?
Who was the priest of Bethel?
What three sections comprise the book of Amos?
What may we say about his style?

Amos Accused of Conspiracy

Name some of the countries against which Amos prophesied.
Why did the people raise no objection as he prophesied against these countries?
When did they raise objection to him?
Of what did they accuse him?
Who reported this to the king?
How did Amaziah pervert Amos' message?
Why did Amaziah report it to the king?
What did Amaziah command Amos to do?
Did Amos obey him?
What mistake did Amaziah make?
What similar mistake do people make today?
What reason did Amaziah give?
What reason did Amos give for prophesying?
What did he foretell about Amaziah?

Amos Rebuked Sin

For what may we admire Amos?
Name some points in the history of Israel that he gave.
What else had Jehovah done for Israel?
Who was a Nazirite?
What were the three things required of a Nazirite?
How had they caused a Nazirite to sin?

Amos Warned Israel

To whom did Jehovah reveal his will?
Who then gave his message to the people?
What was Amos doing?
What example or illustration did he give?
What is the point that he makes by this?
Why were the people not fair with Amos?
What do we know of Amos' life?
How do we know that he did not fear opposition?
What did he call upon the people to do?
What did he encourage them to do?

Practical Suggestions

From what station does God call his servants?
Why is not the station of life a qualification of servants?
What is the essential thing that qualifies one for service to God?
How does Jehovah use people?
Whom will Jehovah use?

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift.
Shun not the struggle; face it; 'tis God's gift.

Be strong!
Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not; fight on! Tomorrow comes the song.

—*Maltbie D. Babcock.*

Lesson X—September 7, 1930

JOSIAH

(A Royal Reformer)

2 Kings 22: 1, 2, 8; 23: 1-3, 21-25.

1 Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name was Jedidah the daughter of Adaiah of Bozkath.

2 And he did that which was right in the eyes of Jehovah, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

. . . . . .

8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan, and he read it.

1 And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up to the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of Jehovah.

3 And the king stood by the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all *his* heart, and all *his* soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant.

. . . . . .

21 And the king commanded all the people, saying, Keep the passover unto Jehovah your God, as it is written in this book of the covenant.

22 Surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah was this passover kept to Jehovah in Jerusalem.

24 Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were seen in the land of Judah and in Jerusalem, did Josiah put away, that he might confirm the words of the law which were written in the book that Hilkiah the priest found in the house of Jehovah.

25 And like unto him was there no king before him, that turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

GOLDEN TEXT.—*"Thy word is a lamp unto my feet, and light unto my path."* (Ps. 119: 105.)

TIME.—About B.C. 641.

PLACE.—Jerusalem.

PERSONS.—Josiah, Hilkiah, and the people.

DEVOTIONAL READING.—Ps. 119: 9-16.

DAILY BIBLE READINGS.—

September 1. M. Josiah's Good Reign. (2 Kings 22: 1-7.)
September 2. T. Josiah's Covenant. (2 Kings 23: 1-3.)
September 3. W. Josiah's Reforms. (2 Kings 23: 4-8.)
September 4. T. Josiah and the Law. (2 Kings 23: 21-25.)
September 5. F. Josiah's Death. (2 Chron. 35: 20-26.)
September 6. S. Lighting the Way. (Ps. 119: 105-112.)
September 7. S. The Young Man's Guide. (Ps. 119: 9-16.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Josiah, a Good King. (2 Kings 22: 1, 2.)

II. The Book of the Law Found. (Verse 8.)

III. Josiah Reads the Law Publicly. (2 Kings 23: 1-3.)

IV. Josiah Keeps the Passover. (Verses 21-25.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson takes us to that period of Israel's history when the kingdom was in existence. Upon the death of Manasseh, his son, Amon, came to the throne. Amon followed the evil example of his father before his father repented, and forsook God and served the idols his father had made. His servants, for some unknown reason, assassinated him; but "the people of the land" slew all these servants and made Josiah, Amon's son, king in his stead. Amon reigned only two years. (2 Chron. 33: 21-25.)

Josiah was contemporary with Jeremiah, the prophet, in part at least. Hilkiah was high priest at this time. The religious condition of the people was bad in Judah at the time that Josiah began to reign. His father and grandfather, who were kings of Judah before him, had encouraged idolatrous worship and wickedness in the kingdom. The people had not followed Jehovah's law and had let the worship degenerate. The things which rendered the reign of Josiah memorable are chiefly two—the finding of "the book of the law" in the house of Jehovah and the consequent religious reformation. Josiah was responsible for both of these.

EXPOSITORY NOTES

I. Josiah, a Good King (2 Kings 22: 1, 2)

"Josiah was eight years old when he began to reign." He was king over Judah, or the southern kingdom. He came to the throne so early through the assassination of his father, Amon. Joash, "the boy king," was seven years old when the wicked Athaliah was slain, and he was made king. (2 Chron. 24: 1.) Solomon was "young and tender." (1 Chron. 29: 1; 22: 5; 1 Kings 3: 7.) Josiah's mother was "Jedidah the daughter of Adaiah of Bozkath." Bozkath was a town in southwestern Judea. Josiah was reared under most unfavorable circumstances, being the son and grandson of wicked kings. Manasseh, however, repented and sought to undo the wrongs that he had done. Josiah was the great-grandson of the good Hezekiah. Judging from the age of Jehoiakim, Josiah's son, when he began to reign, Josiah must have married very young. He was thirty-nine years old when he died, and Jehoiakim was twenty-five when he began to reign, succeeding his brother, who reigned only three months. (2 Kings 23: 31, 37.) For the names of Josiah's wives, see 2 Kings 23: 31, 36.

Josiah was a good king, for "he did that which was right in the eyes of Jehovah." There is a great difference between that which is right in God's eyes and that which is right in man's eyes. We are forbidden to do that which is right in man's eyes. (Deut. 12: 8; Prov. 14: 12.)

God's ways are high above man's ways. (Isa. 55: 8, 9.) To do that which is right in the eyes of God is to follow God's will. We are told that Josiah "walked in all the way of David his father." David was Josiah's ancestor and one of the best kings that Israel ever had. David did that only which was right in God's eyes. (1 Kings 14: 8.) God's word was David's standard, although he sinned in the case of Uriah's wife. (1 Kings 15: 5.) Josiah "turned not aside to the right hand or to the left." He pursued a straightforward course of right, allowing nothing to swerve or deter him. He was like Paul in saying: "But one thing I do." (Phil. 3: 13.) It was the ruling principle of his life to walk uprightly before Jehovah.

II. The Book of the Law Found (Verse 8)

Josiah ordered all the idolatry destroyed in his kingdom and set about to repair the temple, or the house of Jehovah. The kings before him had let the temple dilapidate as well as the worship degenerate. He put carpenters and masons to work repairing the house of Jehovah. He sought out honest men for this work. In the twelfth year of his reign he had begun to destroy all high places, groves, and images where idolatry was practiced. It was in the eighteenth year of his reign that this repairing of the temple was begun.

While the repair work was being done, "Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Jehovah." "Hilkiah delivered the book to Shaphan, and he read it." We are not told how long the book had been lost; neither are we told who lost it. We do not know whether any one had a copy of the law or not. There is nothing said about it. To say the least of it, the official copy of the law was lost. This meant that the people were not instructed according to the law; neither were they guided in their worship by the law. They did not need the law in worshiping idols. It seems strange that the law of God should be lost in the house of God. While there were but few copies of the law at any time, God made provision for it to be taught orally; but as the copy of the law had been lost so long, the oral instruction had either ceased or had become corrupted. God required his people to remember the law. It was as important for the people to remember it as it was for the priests to teach it.

God's law, or word, today is often lost among people who claim to worship him. People do not worship idols today in this country, but they ignore the Bible. They have very little use for it, and in that way the Bible is lost to them and to all whom they direct in religious affairs. Some people never read and study the Bible. Some read it for its history and literature; some, to prove some religious theory, but not to learn and obey the will of God. To all such the Bible is lost. This is a most fearful thought. It is not stated just where in the house Hilkiah found the book of the law, except that he found it in the temple. (2 Chron. 34: 15.)

III. Josiah Reads the Law Publicly (2 Kings 23: 1-3)

Hilkiah, the priest, informed Shaphan, the scribe, that he had found this book. Shaphan was the scribe, the king's secretary, and was in

touch with the king any time. So "Hilkiah delivered the book to Shaphan, and he read it." Shaphan saw that it was the law of God and that the king should be informed concerning it. Shaphan "carried the book to the king." (2 Chron. 34: 16.) But he did not present it until he had informed the king in an orderly manner that his officers had fulfilled their mission in repairing the house. Then he informed the king that Hilkiah had given him the book. "And Shaphan read therein before the king." (2 Chron. 34: 18.) When the king heard the words of the law, he was greatly affected, and "he rent his clothes" and called for Hilkiah and others to come to him at once. He sent them to "Huldah, the prophetess," to inquire of Jehovah "concerning the words of this book that is found." Josiah wanted to know if it was indeed the law of God. Huldah informed them that it was truly the law of God, and further warned them that all that was written in it concerning Israel should come to pass.

When Josiah learned that it was the word of God, he "sent, and they gathered unto him all the elders of Judah and of Jerusalem." He summoned to the temple a great assembly of priests, prophets, and all the people, and, standing by the pillar in the entrance of the inner court, "he read in their ears all the words of the book of the covenant which was found in the house of Jehovah." The king had assembled people from all ranks of life. He wanted all to hear what was written in the book. He wanted them to be instructed, and, most of all, he wanted them to turn from their evil ways and obey that law which they had forgotten and which had been lost.

It was not enough for them to hear the words of the law, but the king "stood by the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and all his soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant." It is significant to note the number of times the word "all" is used in this instance. We have "all the elders," "all the men," "all the inhabitants," "all the people," "all the words," "with all his heart," "all his soul," and, again, "all the people." "All" is used eight times here. Josiah is making as great impression on the greatest number possible that they must conform to God's law. Immediate action followed. The priests were ordered to bring out of the temple all the vessels made for use in idolatrous worship. They were destroyed. Josiah's reformation was thorough and effective. He sets the example of loyalty and faithfulness to Jehovah. He encourages the people to follow his example.

IV. Josiah Keeps the Passover (Verses 21-25)

Among the things which Josiah did to show his faithfulness to Jehovah was the keeping of the Passover. The Passover was given the last night that Israel stayed in Egyptian bondage. It commemorated the passing over of the death angel in Egypt. All who had followed the instructions given by Moses had blood on the doorposts, and the death angel passed over those houses and did not smite the first-born when the first-born in Egypt were killed. Jehovah made a statute that his people should commemorate this event by keeping the feast known as the Passover feast on the fourteenth day of the first month

of each year. When the law was given at Mount Sinai, this feast was incorporated in the law and was regulated by the law.

It seems that the people had neglected keeping this feast, as Josiah "commanded all the people, saying, Keep the Passover unto Jehovah your God, as it is written in this book of the covenant." Josiah was anxious that they keep the Passover "as it is written" in the law of Jehovah. He is to be commended for commanding the people to do just what Jehovah commanded. If people today are going to do anything as worship to God, it should be done "as it is written" in the New Testament. The people did as Josiah commanded them, and "there was not kept such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." This shows that if the people had been keeping the Passover they had not kept it "as it is written." This Passover was observed with great solemnity, and was attended not only by the subjects of the kingdom of Judah, but also by many of the remnant of the people from the kingdom of Israel. (See 2 Chron. 35: 1-19.) Many of the Israelites who were at Jerusalem might have heard of, if they did not hear, the law which was read by Josiah; hence they would want to do just what the law required them to do.

Not only did Josiah keep the Passover, but he commanded that the entire law of Jehovah be observed. "Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were seen in the land of Judah and in Jerusalem, did Josiah put away, that he might confirm the words of the law which were written in the book that Hilkiah the priest found in the house of Jehovah." The national reformation which Josiah carried on pleased the people, for they submitted to his royal command without any complaint. There was no king like Josiah, either before him or after him, who was so zealous, "with all his heart, and with all his soul, and with all his might," for the keeping of the law of God.

PRACTICAL SUGGESTIONS

1. Leaders are very important factors in any great movement; in fact, no great work has ever been done without a leader.

2. If the leaders are true and faithful to God, they become a great blessing to the people. No leader can draw people closer to God than he himself is.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

From what period of Israel is this lesson taken?
Who succeeded Manasseh to the throne?
Who succeeded Amon?
Who was contemporary with Josiah?
What was the condition of the kingdom at this time?
What two things of great importance occurred during Josiah's reign?

Josiah, a Good King

How old was Josiah when he began reigning?
What other kings began reigning early?
What were the circumstances of Josiah's early life?
How old was he when he died?
What shows that he was a good king?
What are we forbidden to do?
What is it to do that which is "right in the eyes of God?"
How may we know what is "right in the eyes of God?"

The Book of the Law Found

What did Josiah order to be done?
What was the condition of the temple?
What did Josiah do about this?
When did he begin this work?
Who was high priest?
Who was the scribe?
What was found?
Where was it found?
What did Hilkiah do?
What did Shaphan do?
How long had the book of the law been lost?
What does this indicate?
Do we know whether they had other copies?
How may the law of God be lost today?
How can it be lost among worshipers?
Is the word of God lost to those who do not have it in heart?

Josiah Reads the Law Publicly

To whom did Shaphan take the book of the law?
To whom did Shaphan read the book?
What did the king order to be done?
What did Huldah say concerning it?
What did Josiah do when he learned what Huldah said?
What people did he assemble?
What did he do when the people came together?
What else did he do besides reading the law to them?
Give the eight occurrences of the word "all" in this paragraph.
What was done to idolatry?
How did the king set an example to the people?

Josiah Keeps the Passover

What feast did Josiah keep?
What does this celebrate?
When was it to be kept?
What are some of the requirements concerning it?
What had been the attitude of the people toward it before Josiah's day?
How did Josiah require it to be kept?
What is it to do anything "as it is written?"
What other reform did Josiah make?
What did he do with those who had familiar spirits?
Why did he do this?
How do we know that the people assisted him in this?
What is said about the kind of king that Josiah was?

Practical Suggestions

Who are needed for any work?
What kind of men should the leaders be?
How close can one lead another to God?

Fling out the banner! Let it float
  Skyward and seaward, high and wide;
The sun that lights its shining folds,
  The cross on which the Savior died.

Fling out the banner! Angels bend
  In anxious silence o'er the sign,
And vainly seek to comprehend
  The wonder of the love divine.

Fling out the banner! Sin-sick souls
  That sink and perish in the strife
Shall touch in faith its radiant hem,
  And spring immortal into life.

—*George W. Doan.*

Lesson XI—September 14, 1930

JEREMIAH

(The Prophet of Individual Religion)

Jer. 1: 4-10; 31: 27-34.

4 Now the word of Jehovah came unto me, saying,
5 Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations.
6 Then said I, Ah, Lord Jehovah! behold, I know not how to speak; for I am a child.
7 But Jehovah said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak.
8 Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah.
9 Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth:
10 See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant.

27 Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.
28 And it shall come to pass that, like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so will I watch over them to build and to plant, saith Jehovah.
29 In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge.
30 But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge.
31 Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah:
32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah.
33 But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.
34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

GOLDEN TEXT.—"*Each one of us shall give account of himself to God.*" (Rom. 14: 12.)

TIME.—From about B.C. 640 to 587.

PLACES.—Anathoth and Jerusalem.

PERSONS.—Jeremiah and the people.

DEVOTIONAL READING.—Ps. 119: 33-40.

DAILY BIBLE READINGS.—

September 8.	M.	Jeremiah's Mission. (Jer. 1: 4-10.)
September 9.	T.	Jeremiah's Prayer. (Jer. 14: 7-9.)
September 10.	W.	The New Covenant. (Jer. 31: 31-34.)
September 11.	T.	Jeremiah's Suffering. (Jer. 38: 1-6.)
September 12.	F.	Jeremiah's Lament. (Lam. 1: 12-19.)
September 13.	S.	Personal Responsibility. (Rom. 14: 7-12.)
September 14.	S.	Obeying the Law. (Ps. 119: 33-40.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Jeremiah Called to Be a Prophet. (Jer. 1: 4-6.)

II. Jeremiah's Commission. (Verses 7-10.)

III. Jeremiah Teaches Individual Responsibility. (Jer. 31: 27-30.)

IV. The New Covenant. (Verses 31-34.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Jeremiah began to prophesy during the reign of Josiah and continued until a short while after the downfall of Jerusalem—a period of more than forty years. He was carried into Egypt, and it is thought that he was martyred there. He prophesied the downfall of Jerusalem and the nation because of sin. He then advised the people to submit to the Babylonians as chastisement from the Lord. Great and grievous were the sins of the people. They had rebelled against God, rejected his word, were dishonest, and oppressed the poor. Jeremiah's prophecies and his advice to submit to the Babylonian captivity as chastisement greatly displeased the people, as well as the king; and Jeremiah was shut up in prison for a time and later was placed in a horrible pit. His life was a martyr's life.

Jeremiah was the son of Hilkiah, a priest of Anathoth, in Benjamin. Anathoth was about three miles north of Jerusalem. It was one of the cities of the Levites. (Josh. 21: 18.) It was the city to which Abiathar was banished when he was deposed by Solomon. (1 Kings 2: 26, 27.) It is thought that Jeremiah was a descendant of the house of Eli. However, there is no direct proof of this.

EXPOSITORY NOTES

I. Jeremiah Called to Be a Prophet (Jer. 1: 4-6)

The word of Jehovah came to Jeremiah when he was young. Jehovah said: "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee." Jeremiah began his prophetic ministry very early in life. He was called to the prophetic office about seventy years after the death of Isaiah, in the thirteenth year of King Josiah. He was living at Anathoth at the time he was called. It seems that he remained in his native city for some years, but finally he left Anathoth and went to Jerusalem. (Jer. 11: 6.) He was contemporary with Zephaniah, Habakkuk, and Ezekiel. He made excuse at first and tried to shun the responsibility of being a prophet. When called, he said: "Ah, Lord Jehovah! behold, I know not how to speak; for I am a child."

Jeremiah is the author of the book which bears his name. He is one of the major prophets. In his prophecies he used many object lessons. He taught important lessons with the girdle hidden in the cleft of the rock by the Euphrates (Jer. 13: 1-11); another lesson was taught by the jars of wine (verses 12-14); another, by the potter's vessel (Jer. 18: 1-12); another, by the bottle broken in the valley of Hinnom (Jer. 19); another, by the good and bad figs (Jer. 14); an-

other, by bonds and bars (Jer. 27: 1-15); another, by the Rechabites (Jer. 35); and still another, by the buying of land and recording the deed (Jer. 32: 6-35). He has been called "the weeping prophet." We cannot read his prophecies and not be impressed with his tears and lamentation over the sins of the people and his earnest prayers to God.

It seems that no other prophet had such a direct call that had such an influence on the life and character as the call of Jeremiah. In no other prophet is this experience so intimately associated with the personal life. Amos was taken from his humble occupation and conscripted into the office of prophet, but his life was not so long nor his experience so varied as that of Jeremiah. Jeremiah's call came early in life, and imposed upon him the grave responsibility of a prophet's life. As he walked through the fields of Anathoth in quiet communion with God, the meaning and purpose of his life lay suddenly unveiled before him, and with a full sense of responsibility he accepted the divine commission and went forth as Jehovah's prophet to the nations.

II. Jeremiah's Commission (Verses 7-10)

Jehovah replied to Jeremiah's excuse when he said that he did not know how to speak, and said: "Say not, I am a child." Jehovah never wants us to make excuses when he calls upon us to do anything. We can do anything that Jehovah asks us to do, for he does not require an impossibility of us. Jeremiah was young and inexperienced, and perhaps he thought that the burden was too great for him. Jehovah said to him: "To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak." Jeremiah did not know where to go, but Jehovah would guide him; he did not know what to prophesy, but Jehovah would put into his mouth that which he wanted him to say. There was a great work to be done in warning the people against sin and encouraging them to turn from their sins. The task was great, and Jeremiah had the encourgement that Jehovah would be with him in the work and would qualify him for all of his duties.

Jeremiah was encouraged by Jehovah, who said to him: "Be not afraid because of them; for I am with thee to deliver thee." Jeremiah must condemn sin and rebuke the sinner. This would irritate the people, who were not willing to turn from their sins, but Jeremiah was not to be afraid of them. He must speak Jehovah's message unto the people without fear or favor. He must have the courage of a hero to do this. Surely there is enough encouragement when Jehovah says: "I am with thee to deliver thee." He was to go into Jerusalem and other cities, and even into the country, and carry the message of Jehovah to all the people. He was to become a national prophet.

Perhaps Jeremiah not only felt his inability to perform the task, but he was inexperienced and untrained as a prophet. So "Jehovah put forth his hand, and touched my mouth," says Jeremiah. This would sanctify his lips to speak the message with humility and courage in the name of Jehovah. Jehovah says: "Behold, I have put my words in thy mouth." This should have been enough. When Jehovah puts his words into his mouth, Jeremiah has no further excuse. His commission is to go wherever Jehovah directs him and to speak the words

that Jehovah shall put into his mouth. Such a commission as this is easily understood and may be obeyed. Jehovah makes his commission extensive. He says: "I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." Jeremiah's commission imposes upon him the task of destroying that which is evil and contrary to God's law and worship, as he is "to pluck up and to break down." His commission also includes constructive work, for he is "to build and to plant." He is to build up the work and worship of Jehovah and to plant the message of Jehovah in the hearts of the people.

III. Jeremiah Teaches Individual Responsibility (Jer. 31: 27-30)

God dealt with the children of men under the patriarchal dispensation by families. The religion under this age was a family religion. Under the law this was expanded or enlarged to the nation. The law of Moses outlined and regulated a national religion. Oftentimes the whole nation suffered because of the sin of one man. (See Josh. 7: 22-26.) But the time would come when God would expand the religion from the nation to a universal religion. In the universal religion it becomes largely an individual religion. Jeremiah looked to a time when each individual would stand before God and answer for himself. He says: "Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast." Jeremiah sees the time when Jerusalem and the country shall be depopulated, when the people shall be carried out of their land and their cities. Again, he sees the time when they shall be brought back and the cities filled with people. God will cause both men and beasts to be increased to a multitude in the country. (Ezek. 36: 9-11; Hos. 2: 23.) The same God who carried Israel away shall bring them back. As he had watched over them and plucked them up because of their sins, and had broken down their nation because of iniquity, and overthrown and destroyed and afflicted the people because of their transgression and rebellion against him, so he would "watch over them to build and to plant" them again.

"In those days" they shall no longer use the adage: "The fathers have eaten sour grapes, and the children's teeth are set on edge." God would send them into Babylonian captivity, and they should remain there seventy years. While there, children would be born in this captivity, and the children would say that they were suffering for the sins of their fathers. They were born in captivity in a strange land, and had to remain there; hence they could aptly quote the adage: "The fathers have eaten sour grapes, and the children's teeth are set on edge."

This proverb shall be changed to: "Every man that eateth the sour grapes, his teeth shall be set on edge." Only those who eat the sour grapes shall have their teeth set on edge, or only those who sin shall suffer for their sins. This impresses the individual responsibility that each should bear. Their interpretation of the law kept them from seeing their individual responsibility. There has never been a time when man was free from personal responsibility. Jeremiah points to the

time when man shall experience this fearful personal responsibility. At that time "every one shall die for his own iniquity."

IV. The New Covenant (Verses 31-34)

Jeremiah with prophetic vision points to the time when a new covenant should be made "with the house of Israel, and with the house of Judah." This new covenant was not to be "according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." This covenant was contained in the law of Moses, but the new covenant would be sealed by the blood of Christ. Jehovah compares himself to a husband to his people, and by the law they were bound to him; and they broke his covenant, or the law, and had to suffer its consequences. Jeremiah now looks beyond the covenant made at Mount Sinai with a fleshly people to a spiritual covenant made for those who by faith enter into Christ Jesus.

The old covenant, as contrasted with the gospel covenant, may be found in Heb. 8: 8-12; 10: 16, 17, where this prophecy of Jeremiah is quoted to prove that the old law has been superseded by the gospel. The superiority of the new covenant over the old covenant is pointed out in the Hebrew letter. The old covenant could not in the absolute take away sin, but under the new covenant the forgiveness of sin is enjoyed in Christ Jesus. Jeremiah says of this new covenant that would be made in those days that it would be written on the heart. He says: "I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people." This is the first time that the heart comes into prominence. Jeremiah is the prophet, not of reform only, but of revolution. He calls on Israel to reform, but at the same time he points to a new covenant which shall transform the hearts and lives of the people.

Under the old covenant the children were born under it and into its blessings without knowing the law. So they had to be taught even after they were subjects of the covenant. They had to be taught to know Jehovah. But under the new covenant they are not to be taught to know Jehovah, for they must know him before they can come into the blessings of the new covenant. Hence no one will say: "Know Jehovah; for they shall all know me, from the least of them unto the greatest of them." No one can come into the church of our Lord without first learning and obeying Christ. (John 6: 44, 45.)

PRACTICAL SUGGESTIONS

1. Isaiah has been called the "Messianic prophet," while Jeremiah has been called "the weeping prophet." These two supplement each other—a weeping over sin and redemption from sin.

2. Jeremiah points more clearly than any of the other prophets to the time when each shall bear his own burden—that is, the responsibility for his own sins.

3. Jeremiah was faithful to Jehovah and suffered cruel treatment from his people. All who will live godly in Christ Jesus today must suffer persecution.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the places.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

When did Jeremiah begin to prophesy?
How long did he prophesy?
Where did he probably die?
Of what great event did he prophesy?
Where did he live?
Where was Anathoth?

Jeremiah Called to Be a Prophet

At what period of his life was Jeremiah called?
How long after the death of Isaiah was he called?
What three prophets were contemporary with him?
What excuse did Jeremiah make when he was first called?
What book did he write?
Name some of the object lessons which he used to teach.
What may we say about his direct call?
Where did he finally go to prophesy?

Jeremiah's Commission

How did Jehovah reply to his excuse?
What are we able to do?
Where did Jehovah say he would guide Jeremiah?
How was he encouraged?
What did Jehovah do for him?
What would Jehovah put into his mouth?
What two kinds of work was he to do?

Jeremiah Teaches Individual Responsibility

How did Jehovah deal with people under the patriarchal age?
How did he deal with them under the Jewish dispensation?
How does he deal with them under the Christian age?
What would he do with the house of Israel?
What would he finally do with it?
What proverb would the children use?
What was the meaning of this proverb?
What other proverb did they use?
What was the meaning of this?
How is individual responsibility taught?

The New Covenant

To what does Jeremiah point?
What was the old covenant?
When was it made?
To what is Jehovah compared?
What had the people done?
What was the new covenant?
What superiority did it have over the old covenant?
Where will it be written?
What may be said of the heart here?
How did people become members of the old covenant?
What had to be done?
How do they become members of the new covenant?
Why do they have to be taught to know God?

Practical Suggestions

What was Isaiah called?
What was Jeremiah called?
What must be our attitude toward sin to be saved?
What special lesson does Jeremiah teach?
What must Christians suffer today?

A few more years shall roll,
  A few more seasons come,
And we shall be with those that rest,
  Asleep within the tomb.
Then, O my Lord, prepare
  My soul for that blest day;
O, wash me in thy precious blood,
  And take my sins away!

—*H. Bonar.*

Lesson XII—September 21, 1930

JONAH

(The Narrow Nationalist Rebuked)

Jonah 3: 1-5, 10; 4: 1-11.

1 And the word of Jehovah came unto Jonah the second time, saying,
2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
3 So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey.
4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
5 And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

. . . . . .

10 And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

1 But it displeased Jonah exceedingly, and he was angry.
2 And he prayed unto Jehovah, and said, I pray thee, O Jehovah, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil.
3 Therefore now, O Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live.
4 And Jehovah said, Doest thou well to be angry?
5 Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.
6 And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd.
7 But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered.
8 And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live.
9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said I do well to be angry, even unto death.
10 And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night:
11 And should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

GOLDEN TEXT.—*"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."* (Acts 10: 34, 35.)

TIME.—About B.C. 780, in the reign of Jeroboam II.

PLACE.—Nineveh.

PERSONS.—Jonah and the Ninevites.

DEVOTIONAL READING.—Ps. 139: 7-12.

DAILY BIBLE READINGS.—

September 15.	M.	Jonah's Call. (Jonah 1: 1-3.)
September 16.	T.	Jonah's Flight. (Jonah 1: 4-10.)
September 17.	W.	Jonah's Prayer. (Jonah 2: 1-10.
September 18.	T.	Jonah's Preaching. (Jonah 3: 1-10.)
September 19.	F.	Jonah's Complaint. (Jonah 4: 1-5.)
September 20.	S.	Jonah's Lesson. (Jonah 4: 6-11.)
September 21.	S.	The Omnipresent God. (Ps. 139: 7-12.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Jonah's Commission. (Jonah 3: 1, 2.)

II. Nineveh. (Verse 3.)

III. The People Believed and Repented. (Verses 4, 5, 10.)

IV. Jonah's Complaint Against God. (Jonah 4: 1-5.)

V. Jehovah Rebuked Jonah. (Verses 6-11.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

"Jonah" means "dove." Jonah was a prophet, the son of Amittai, of the town of Gath-hepher, in the land of Zebulun. (2 Kings 14: 25; Josh. 19: 12, 13; Jonah 1: 1.) He was contemporary with Hosea (Hos. 1: 1) and Amos (Amos 1: 1). Jonah prophesied during the reign of Jeroboam II. He prophesied that Jeroboam would restore "the border of Israel from the entrance of Hamath," on the north, to the Dead Sea, on the south. (2 Kings 14: 25.) It is supposed that his book is the earliest of the prophetic books that have come down to us. It has been conjectured that Jonah was the son of the widow of Zarephath (1 Kings 17: 9, 10), and also a pupil of Elisha. There is no Scripture that verifies this conjecture.

Jesus refers to Jonah as a prophet and to his being three days and three nights in the whale's belly as a type of the burial and resurrection of the Son of man. (Matt. 12: 38-41; Luke 11: 29, 30.) No one can believe Jesus and the New Testament and regard the book of Jonah otherwise than a record of facts. It has been well said that Jesus does not mean that an imaginary something was a type of his burial and resurrection. We cannot believe that imaginary people with imaginary repentance of imaginary sins under the imaginary preaching of an imaginary prophet would stand in the judgment with real people and condemn them for not really repenting of real sin. We must take the prophecy of Jonah, as did Christ, as being true.

EXPOSITORY NOTES

I. Jonah's Commission (Jonah 3: 1, 2)

Jehovah called Jonah to "go to Nineveh, that great city, and cry against it" because of its wickedness. (Jonah 1: 1, 2.) Jonah was a Jew, and the people of Nineveh were Gentiles. Jonah was not interested in any other people except his own. He may not have been as interested in his own people as he should have been. He had a misconception of the mission of his own race. He should have understood that God had selected the seed of Abraham to train them in his service to teach all nations the idea of Jehovah as God; that Jehovah is the only God that can bless any one. So Jehovah is to teach Jonah and his people that they are to carry the message of Jehovah—that he is God—to others.

But instead of Jonah's obeying God he took ship at Joppa, intending to flee to Tarshish. Tarshish, it is thought, is in Southern Spain, the farthest place west then known. Nineveh was about six hundred

miles east of Jonah's home. It was foolish of Jonah to attempt to flee from God. God is everywhere (see Ps. 139: 7-10), and is Lord of heaven and earth. When Jonah got on board the ship, a storm arose, and the seamen learned that Jonah was the cause of it. They threw him overboard in order to escape death themselves. A "great fish" swallowed Jonah, and he remained in the belly of the fish for three days and nights, and prayed to Jehovah while in there. He was delivered on dry land by the fish, and Jehovah spoke to him the second time and commissioned him to go and preach to the people of Nineveh. This time Jonah did not hesitate, but went immediately to Nineveh. No one today need attempt to flee from God.

II. Nineveh (Verse 3)

"So Jonah arose, and went unto Nineveh." "Now Nineveh was an exceeding great city, of three days' journey." Nineveh was founded by Nimrod. (Gen. 10: 11.) It was in Assyria, on the eastern banks of the Tigris. Assyria is called the "land of Nimrod." (Mic. 5: 6.) Nineveh was the capital of Assyria. (2 Kings 19: 36, 37; Isa. 37: 37.) It was "an exceeding great city, of three days' journey" in circumference, and contained "much cattle" and one hundred and twenty thousand children not old enough to tell their right hand from their left hand. (Jonah 4: 11.) It is said to have had from six hundred thousand to one million inhabitants. It has been called the "London of the East." It was not a compact city. It is said it was a quadrangle, a little more than eleven miles one way and a little less than eleven miles the other, surrounded by a wall one hundred feet high and sufficiently broad for three chariots to drive abreast upon it, guarded by fifteen hundred towers, each two hundred feet high, and filled with vast temples, grand palaces, gardens of beauty, and miles of dwellings. The wickedness of this city is especially described by the prophet Nahum, who prophesied its destruction. Isaiah (chapters 10, 11) prophesied the destruction of Assyria, but Nahum and Zephaniah foretold the destruction of Nineveh.

Nineveh was a heathen city. Jonah was a Jewish prophet, who was commanded to go and preach to these Gentiles. Jewish prophets preached to Jews, and to Jews only. Oftentimes they would pronounce a condemnation to their own people of other nations, but Jonah was the first to go and preach to another people. He was to forsake his own people and his own land and go more than six hundred miles—a long way at that time—to this heathen city and deliver God's message to it. His message was to be a message of mercy instead of that of condemnation. This was a strange errand for a Jew. If a Jew is to bear any message to a heathen nation, surely it will be one of condemnation and not of mercy. How strange was the command of Jehovah to Jonah to go to Nineveh!

III. The People Believed and Repented (Verses 4, 5, 10)

When Jonah arrived, he "began to enter into the city a day's journey." He must have presented a strange figure as he went along their streets delivering his message. From street to street this first unwilling missionary to the Gentiles goes, his shrill utterances and wild cries ringing through the city. He is a stranger in a strange land,

crying a strange message to a strange people. His message was impressive. He cried: "Yet forty days, and Nineveh shall be overthrown." There was no outward sign of doom of Nineveh. No comet blazes, no ghost walks the streets, and no foe is at the gates. But this lonely stranger cries Jehovah's message to the people that if they did not repent, certain doom would come upon them.

There was something in the earnest, pathetic message that touched the hearts of the people, and they believed. They could see no outward indications of destruction. No impending danger from earthquake, storm, or army threatened the city. Their faith came by the word of God. (Rom. 10: 17.) "And the people of Nineveh believed God." They believed God upon the message of Jonah. We do not know how much they knew of God. We know that the city was exceedingly wicked and given over to idolatry. Jonah's message was given without fear unto the people. They were to be destroyed if they did not repent. "They proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." This was a sign of their penitence. Faith preceded their repentance, or their repentance grew out of their faith.

"And God saw their works, that they turned from their evil ways." They put away their idolatry and turned from their wickedness. They repented of their sins. "And God repented of the evil which he said he would do unto them; and he did it not." No preaching before or since ever produced such results as that of Jonah. God had said that if they did not turn from their wickedness they should be destroyed; but when they turned away from their evil ways, or when they turned from their wickedness and sins, Jehovah turned from the destruction which had been threatened against the city.

IV. Jonah's Complaint Against God (Jonah 4: 1-5)

"But it displeased Jonah exceedingly, and he was angry." Jonah is, indeed, a "narrow nationalist." He is displeased and angry because Jehovah did not destroy the penitent Ninevites. "He prayed unto Jehovah," and in this prayer he said: "I pray thee, O Jehovah, was not this my saying, when I was yet in my country?" It will be remembered that when God first commanded him to go to Nineveh he attempted to run away, but was brought back and commanded the second time to go to Nineveh. So Jonah says: "Therefore I hasted to flee unto Tarshish." He gives this as his reason for attempting to flee at first. He says: "For I knew that thou art a gracious God, and merciful, slow to anger, and abundant in loving-kindness, and repentest thee of the evil." Jonah knew the attributes of Jehovah and could recite them well. He knew that these attributes would be used in blessing Israel, but he did not know that they would be exercised toward other nations. In fact, he did not want other nations to get the benefit of the blessings and mercy of God.

Jonah prayed for Jehovah to take his life, and said: "It is better for me to die than to live." Jonah "went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city." Jonah was displeased because he did not get his way. He was angry because things did not turn out to suit him. Jonah was thinking of himself; God was thinking of Nineveh. So often we ought to be thinking about

the welfare of others instead of our own selfish ways. Jonah was thinking of his reputation as a prophet instead of thinking of the salvation of these people. Jehovah was thinking how he might be gracious and merciful to the people, while Jonah was thinking that he would like to see them destroyed. Jonah had delivered his message to them, but he was concerned about their penitence toward God. It would have been joy to Jonah to see Nineveh destroyed.

V. Jehovah Rebuked Jonah (Verses 6-11)

God "prepared a gourd" to grow up and shelter Jonah from the hot sun. "Jonah was exceeding glad because of the gourd." Jehovah then prepared a worm, which "smote the gourd, that it withered." So when the sun arose, the gourd withered, and "the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live."

God then asked Jonah if he did well to be angry about the destruction of the gourd, and Jonah replied: "I do well to be angry, even unto death." God teaches Jonah and all others a very important lesson by this object. If Jonah so pities a plant which cost him nothing to raise and which was so short-lived and valueless, how much more must Jehovah pity those hundreds of thousands of penitent men and women in great Nineveh! Christ used a similar argument when speaking of God's care for man. God cares for the grass, for the plant, "which today is, and tomorrow is cast into the oven." How much more will God care for the souls of men and women! (Matt. 6: 28-30.) One soul is of more value than the whole world. Surely, then, one soul is of more value than many gourds. Israel failed to learn the lesson and was cast out; Nineveh repented and was spared.

PRACTICAL SUGGESTIONS

1. God's mercy is to be extended to all. He has his well-defined channel through which that mercy comes to us.
2. A believing, penitent heart always receives the blessings of God. No other may expect to receive his full blessing.
3. It is foolish for any one to try to flee from God. It is the part of wisdom to approach God with faith and penitence.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What does "Jonah" mean?
Who was he?
Name his contemporaries?
When did he prophesy?
What do some think about this book?
How does Christ refer to Jonah?
Why do we think that this is not an imaginary case?

Jonah's Commission

What did Jehovah cause Jonah to do?
Of what nationality was he?
In whom had he not been interested?
What was Jehovah seeking to teach Jonah?
What did Jonah attempt to do?
Where was Nineveh?
Where was Tarshish?
Relate the incident of Jonah.
What did the seamen do with him?
What had Jehovah prepared for him?
How long did he remain in the fish?
How does Christ refer to this?
What did the fish do with him?
Why is it folly to attempt to flee from Jehovah?

Nineveh

What kind of a city was Nineveh?
Where was it located?
How great in circumference was it?
What was its population of children?
Describe the city.
What may we say about its wickedness?
What other prophets had spoken of Nineveh?
What was there strange about Jonah's going to Nineveh?
What may we call him?

The People Believed and Repented

How far into the city did Jonah go?
What did he do as he went?
Describe him as he goes from street to street.
What did the people not see?
Why did they believe Jonah's message?
How did their faith come?
On what condition was the city to be destroyed?
What followed their faith?
What did God see?
What did he then do?
On what condition had he threatened their destruction?

Jonah's Complaint Against God

Why was Jonah displeased?
What did he do?
What did he say about dying?
Why did he say he did not go at first?
What did he know of Jehovah?
To whom only did he think Jehovah would be merciful?
For what did he pray?
Of whom was Jonah thinking?
Of whom was God thinking?

Jehovah Rebuked Jonah

Relate the incident of the gourd.
How did it shelter Jonah?
What became of the gourd?
What did Jonah then do?
What lesson did God teach him by this?

Practical Suggestions

To whom is God's mercy shown?
On what condition is it shown?
Who may always expect a blessing?
What should one do when one sins?

Courage, my soul! Thy bitter cross,
In every trial here,
Shall bear thee to thy heaven above,
But shall not enter there.

Courage, my soul! On God rely;
Deliverance soon will come.
A thousand ways has Providence
To bring believers home.

—*F. M. Cowper.*

Lesson XIII—September 28, 1930

THE TRAINING OF CHILDREN

Deut. 6: 4-9; Eph. 6: 1-4.

4 Hear, O Israel: Jehovah our God is one Jehovah:
5 And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.
6 And these words, which I command thee this day, shall be upon thy heart;
7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.
9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

1 Children, obey your parents in the Lord: for this is right.
2 Honor thy father and mother (which is the first commandment with promise),
3 That it may be well with thee, and thou mayest live long on the earth.
4 And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

GOLDEN TEXT.—*"Train up a child in the way he should go, and even when he is old he will not depart from it."* (Prov. 22: 6.)

TIME.—About 1451 B.C. for Deuteronomy, 63 A.D. for Ephesians.

PLACE.—Events of Deuteronomy, east side of the Jordan, opposite Jericho; Ephesians probably written from Rome.

PERSONS.—All Jewish parents and children, all Christian parents and children.

DEVOTIONAL READING.—Proverbs 6: 20-28.

DAILY BIBLE READINGS.—

September 22.	M.	Abraham Would Teach His Children.	(Gen. 18: 16-21.)
September 23.	T.	Job's Interest in His Children.	(Job 1: 1-5.)
September 24.	W.	Advice to Children.	(Prov. 4: 1-9.)
September 25.	T.	Manoah's Prayer.	(Judg. 13: 1-14.)
September 26.	F.	Hannah's Prayer for a Son.	(1 Sam. 1: 9, 10, 21-28.)
September 27.	S.	The Childhood of Jesus.	(Luke 2: 40-42.)
September 28.	S.	Obligations of Parents and Children.	(Col. 3: 18-25.)

LESSON ANALYSIS.—

Introductory Thoughts.
I. Love Jehovah With All the Heart. (Deut. 6: 4, 5.)
II. Teach His Word Diligently. (Verses 6-9.)
III. Duties of Children to Parents. (Eph. 6: 1-3.)
IV. Duties of Parents to Children. (Verse 4.)
Practical Suggestions.

INTRODUCTORY THOUGHTS

One of the most important lessons of life is to be presented in this lesson. No greater obligation rests upon parents than that of training children, and no greater lesson can be learned by children than that of obedience and respect to parents. These obligations are so vital that they cannot be neglected without great injury to society.

It seems that at the present parents are little concerned about the welfare of their children, and, as a consequence, many young people are disrespectful and disobedient to parental authority and all other authority. The family life has changed, so that the training of children has been ignored or neglected. It seems that parents have not adjusted themselves to the changed conditions of society in such a way as to give the proper training to the children. As a consequence of this, the number of criminals among the youth of our country has rapidly increased. There is a greater number of criminals among the young people of today than has ever been known before in the history of the world. It is alarming, and parents and teachers should seek to give such training as will prepare young people for good citizenship. Christian parents should endeavor to use all God-given means and wisdom at their command for the welfare of young people.

Much of the evil results in the training of young people today is due to the kind of education that is given to the children. The education of today puts emphasis on the material side of things and ignores the moral and spiritual training. Even in many colleges and universities the training given young people undermines their faith in God and blasphemes the Bible as the word of God. Young people should be given an education which will develop the lives of the children, youths, and adults so that they will respond joyously, whole-heartedly, and with growing understanding to the love and the purposes of God as Jesus has revealed them to us. Christian education seeks to point out evil in personal living and in community and national custom, and to make it repellent. All parents should be interested in Christian education.

EXPOSITORY NOTES

I. Love Jehovah With All the Heart (Deut. 6: 4, 5)

The children of Israel had been led by the hand of Moses out of Egyptian bondage, across the Red Sea, and into the wilderness. They had been given the law at Mount Sinai. They were on their journey to the land of Canaan, the promised land. Because of their sins they were detained in the wilderness for about forty years. Moses had led them around on the east side of the river Jordan. Moses was not permitted to enter the promised land. While they were on the east side of the Jordan, on the plains of Moab, opposite Jericho, the law was repeated to them. "Deuteronomy" means the giving of the law the second time, or a repetition of the law. They were soon to pass over the river Jordan into the land of Canaan, and Jehovah had the law which was given at Mount Sinai forty years previous to this time repeated to them. The new generation was to enter the promised land with new and fresh impressions of the law.

No phase of the law was impressed more firmly than that of teaching the people to love Jehovah. "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." They were not only to recognize Jehovah as their God, but they were to love him with all of their heart, soul, and might. When Jesus was asked, "Which is the great commandment in the law?" he promptly answered by saying: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22: 36, 37.) He put this com-

mandment first in importance and stressed the necessity of loving God with all the power of one's being.

To love Jehovah is to keep his commandment. "For this is the love of God, that we keep his commandments." (1 John 5: 3.) Jesus rebuked the people while he was here on earth by saying: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) Hence to love God with all our heart, soul, and might is to do what he commands with all of the energy of our being. No one can learn a greater lesson than to obey God. The Jews were to turn from idolatry and serve God. They were to teach their children to obey all of his commandments.

II. Teach His Word Diligently (Verses 6-9)

There was a solemn obligation resting upon each one to love God with all his heart, soul, and might. This implied that they were to learn how to love God. There was an equal obligation resting upon them to teach others to love God. They were to teach "diligently" all the commandments of Jehovah. They were to keep his word in their heart, or upon their heart, and teach it "diligently" unto their children. If they had followed this injunction, all would have been trained to love Jehovah. They should not lose an opportunity to teach their children. If every child were taught of Jehovah and this were kept up for generations, the race of man would be faithful servants of Jehovah.

No opportunity was to be omitted in teaching "diligently" their children. They should "talk of them" to their children "when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It mattered not in what position or posture they should be, they were to teach "diligently" the commandments of Jehovah to their children. They were to teach them as they "walkest by the way," or "liest down," or "risest up," or "sittest" in their houses. This would take piety and religion into the homes as well as into the tabernacle and temple. They should begin and end the day with God and teaching their children "diligently" Jehovah's commandments. The chief business of the parents under the law was that of teaching the commandments of Jehovah to their children.

The commandment to teach "diligently" the word of Jehovah to the children implied that parents must make such arrangements as would enable them to teach their children. It implied that the parents must know the commandments of Jehovah and have them upon their hearts so that they could impress them upon the hearts of their children. Hence the law said to the parents: "Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." Jehovah enjoins upon parents to make use of every means available to remember his commandments and to teach them to others.

Christians have a better law than that given to the Jews. Christians have a fuller knowledge of God than did the Jews. There are more and richer blessings promised to Christians in obeying the law of Jehovah than were given to the Jews. Hence it is more important that Christian parents teach their children to love Jehovah than it

was for Jewish parents. The condemnation against Christian parents will be greater for neglecting the teaching of God's word "diligently" unto their children. Jewish parents were to carry about with them wherever they went the commandments of God and to teach them to their children and others. Christian parents are under obligations to learn the will of God and teach it to their children. They are under obligations to give their children, in the truest sense, a Christian education.

III. Duties of Children to Parents (Eph. 6: 1-3)

The first duty that comes to a child is that of duty to parents. The child never gets away from its duties to parents. It matters not how old the child may be, so long as parents live, children have duties to them. As we grow older, our duties enlarge from the family to the community, to the school, to the county, to the state, and to the nation. As we associate with and have dealings with our fellows, our duties and obligations multiply, but we never get away from our obligations to our parents. God has enjoined it upon children to obey their parents. One of the Ten Commandments was that we should "honor thy father and mother." No one can honor them without respecting them and obeying them as they are in the right. Paul says: "Children, obey your parents in the Lord: for this is right." The first commandment that had a promise attached to it in the Decalogue was that of honoring father and mother. They had the promise of long life and full blessings if they would do this. Children under the Christian dispensation likewise have fuller blessings promised unto them in obeying their parents in the Lord. The rewards to children in obeying parents are sufficient encouragement to keep them respectful and obedient.

The lesson of obedience to parents on the part of children prepares them well for all other lessons of obedience. It prepares them for obedience to school regulations, the laws of the state, and even the laws of health and life. Hence to obey parents prepares the way for long life and happiness upon this earth. Therefore, Paul says that they should obey their parents in the Lord, "that it may be well with thee, and thou mayest live long on the earth." There is but one limitation for the child in obeying the parents; that is, if the parent commands the child to do wrong or do that which is contrary to God's law, then the child is not to obey the parent. Even in a case where the parent commands the child to do wrong the child can still respect and honor the parent. There is no excuse or reason for children being disrespectful to parents. No child can love God and at the same time be disrespectful to parents. All children should seek to know and learn their duties to their parents, and in the fear of God discharge them.

IV. Duties of Parents to Children (Verse 4)

Paul not only instructs children to obey their parents, but he also instructs parents in regard to their duties to their children. He says: "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." All parents have the weighty obligation of training their children to become Christians. God gives instruction how this may be done. His wisdom is to

guide the parents in nurturing their children "in the chastening and admonition of the Lord."

Fathers are to avoid all severity, and are not to tease and "provoke" their children "to wrath." It hurts the parents to have such a cruel disposition as to provoke the children to wrath, and it does injury to the children. Cruel parents usually have bad children. The parent who corrects his children according to the will of God will have better children. It is the duty of parents to *correct*, not to *punish*, their children. Those who *punish* their children do it from a principle of *revenge*. This is wrong. Those who *correct* their children do it from a principle of love and a yearning desire to bless the children.

There is something wrong with the training given by fathers and mothers when the children do not respect the authority of their parents; there is something fearfully wrong with the training of Christian fathers and mothers when their children do not become Christians. It is the divine purpose of God with parents that children be trained to become Christians and live the Christian life. Parents commit a crime against their children when they put them under training or in a school which does not help to train the children to be servants of God.

PRACTICAL SUGGESTIONS

1. One way that Christianity is to be propagated is from parents to children. The parents are to teach the children of God.
2. No one is better suited by nature and relationship to teach children the finer and better things of life than the parent. If this is neglected by parents, the child's life is robbed of a great blessing.
3. A Christian home is the training school for the children. Fathers and mothers should seek to make their homes such as will be a blessing to their children.
4. Children must learn obedience to parents, or else they have missed one of the great lessons in life. Children cannot hope to fill their mission on earth when they have failed to learn and practice the lesson of obedience to parents.
5. Children should seek the advice and counsel of parents. Parents have been over the road and know the dangers and can warn the children against them.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What is one of the greatest blessings of life?
How important is it?
What is the tendency of our day?
Which is to be blamed more—the parents or children?
What is the cause of the increase of crime among young people?
How will Christian education help young people?

Love Jehovah With All Thy Heart

Where were the children of Israel when this was given?
What does "Deuteronomy" mean?
What commandment was repeated here?
What did Jesus say of this commandment?
What is it to love God?

Teach His Word Diligently

What was the obligation resting upon all?
What is another obligation?
What should parents teach their children?
When should they teach them?
What four words are used showing when they should teach their children?
What is the chief business of parents?

What greater obligations have Christians than the Jews had?
What should Christian parents seek to do?
Why will the condemnation on Christian parents be greater?

Duties of Children to Parents

What is the first duty of a child?
Why can it never get away from this duty?
In what should the children honor father and mother?
How are obedient children blessed?

Duties of Parents to Children

Can parents ever get away from their duties to children?
What should parents not do?
What should they do for their children?
What is the difference in "correcting" and "punishing" children?
What is wrong with the training of parents when children do not become Christians?
Who is to blame for wicked children?

Practical Suggestions

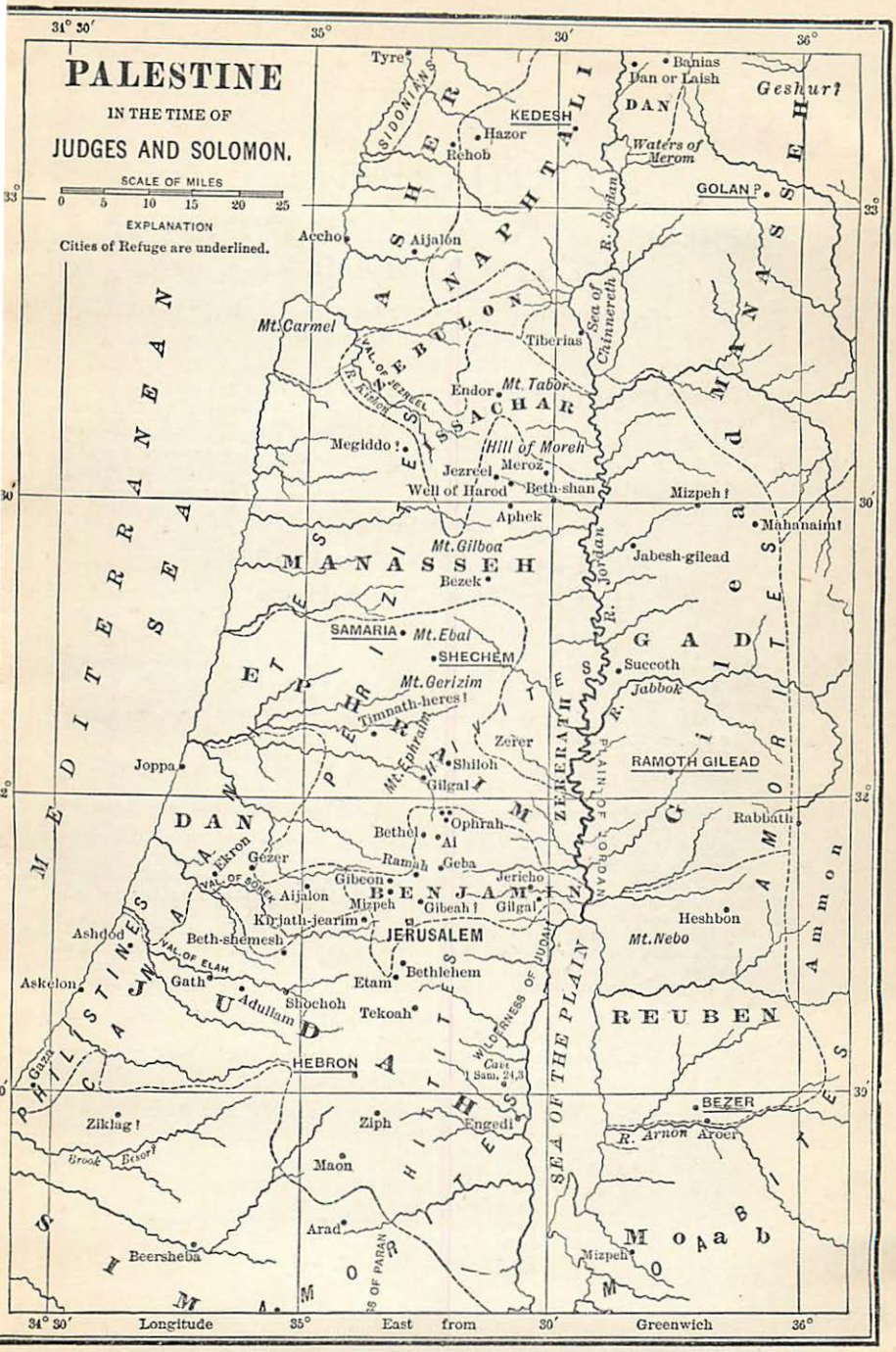
How may Christianity be propagated?
Who are the best teachers of children?
What should fathers and mothers seek to make their homes?
What should children seek?

O happy home, where thou art loved the dearest,
Thou loving Friend and Savior of our race,
And where among the guests there never cometh
One who can hold such high and honored place!

O happy home, where two in heart united
In holy faith and blessed hope are one;
Whom death a little while alone divideth,
And cannot end the union here begun!

O happy home, whose little ones are given
Early to thee, in humble faith and prayer—
To thee, their Friend, who from the heights of heaven
Guides them and guards with more than mother's care!

—*C. J. P. Spitta.*


PALESTINE
IN THE TIME OF
JUDGES AND SOLOMON.
SCALE OF MILES
0 5 10 15 20 25
EXPLANATION
Cities of Refuge are underlined.
34° 30′
35°
30′
36°
33°
32°
31°
Longitude East from Greenwich
Tyre
SIDONIANS
Hazor
Rehob
KEDESH
Banias
Dan or Laish
DAN
Geshur?
Waters of Merom
GOLAN?
Accho
Aijalon
ASHER
NAPHTALI
R. Jordan
Sea of Chinnereth
MANASSEH
Mt. Carmel
ZEBULON
Tiberias
VAL. OF JEZREEL
R. Kishon
Endor
Mt. Tabor
ISSACHAR
Megiddo!
Hill of Moreh
Jezreel
Meroz
Well of Harod
Beth-shan
Mizpeh!
Aphek
Mahanaim!
Mt. Gilboa
MANASSEH
Jabesh-gilead
Bezek
SAMARIA
Mt. Ebal
SHECHEM
GADITES
Succoth
Jabbok
Mt. Gerizim
Timnath-heres!
EPHRAIM
Zeredah
Zerer
Joppa
Mt. Ephraim
Shiloh
Gilgal
RAMOTH GILEAD
DAN
Ophrah
Bethel
Ai
Rabbath
Ekron
Gezer
Ramah
Geba
VAL. OF SOREK
Gibeon
Jericho
Aijalon
BENJAMIN
Mizpeh
Gibeah!
Gilgal
Kiriath-jearim
JERUSALEM
Heshbon
Mt. Nebo
Ashdod
Beth-shemesh
VAL. OF ELAH
Bethlehem
Askelon
Gath
Etam
Shochoh
Adullam
Tekoah
JUDAH
REUBEN
Gaza
HEBRON
Cave (1 Sam. 24,3)
BEZER
Ziklag!
Ziph
Engedi
R. Arnon
Aroer
Brook Besor
Maon
Arad
Beersheba
Mizpeh
Moab
Ammon
MEDITERRANEAN SEA
PHILISTINES
WILDERNESS OF JUDAH
SEA OF THE PLAIN
NORTHERN PLAIN OF JORDAN
ZEREDATHAH
WILDERNESS OF PARAN

FOURTH QUARTER

REPRESENTATIVE MEN AND WOMEN OF THE NEW TESTAMENT

(SECOND HALF OF A SIX-MONTHS' COURSE ON REPRESENTATIVE MEN AND WOMEN OF THE BIBLE)

AIM:

To discover through a study of the experiences, attitudes, and actions of representative men and women of the New Testament the factors which determined their characters, and to create in the pupil an earnest desire and purpose to avoid their mistakes, and to express the Christian spirit and Christian ideals in his personal life and in all his relationships.

Lesson I—October 5, 1930

ZACHARIAS AND ELISABETH

(Life in a Pious Jewish Home)

Luke 1: 5, 6, 57-66, 76-80.

5 There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

. . . . . .

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son.

58 And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.

59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, what he would have him called.

63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

. . . . . .

76 Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;

77 To give knowledge of salvation unto his people
In the remission of their sins,

78 Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,

79 To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

GOLDEN TEXT.—*"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."* (Luke 1: 6.)

TIME.—B.C. 4, or about six months before the birth of Christ.

PLACE.—Hebron.

PERSONS.—Zacharias, Elisabeth, the child, and John the Baptist.

DEVOTIONAL READING.—Ps. 122.

DAILY BIBLE READINGS.—

September 29.	M.	Naming the Child.	(Luke 1: 57-66.)
September 30.	T.	The Child's Task.	(Luke 1: 76-80.)
October 1.	W.	Health in the Home.	(John 4: 46-54.)
October 2.	T.	Christian Nurture.	(2 Tim 1: 1-6.)
October 3.	F.	Providing for the Home.	(1 Tim. 5: 1-8.)
October 4.	S.	Home Relationships.	(Eph. 6: 1-9.)
October 5.	S.	A Prayer for Peace.	(Ps. 122: 1-9.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Zacharias and Elisabeth. (Verses 5, 6.)

II. They Are Given a Son. (Verses 57-59.)

III. "His Name Is John." (Verses 60-66.)

IV. He Was the Prophet of the Most High. (Verses 76-80.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The lessons of this quarter bring us to the study of the New Testament. We have studied "great men and women" from the Old Testament, and now our lessons are to be about "great men and women of the New Testament." This is a good way to study the Bible. Many of the great lessons, truths, and principles of the Bible are grouped around men and women. Again, in studying the lives of these men and women we see the truths and principles applied to everyday life.

This lesson begins with the first of New Testament characters. The Old Testament closes with a prophecy of the coming of John the Baptist, and the New Testament opens with the fulfillment of that prophecy. The emphasis of this lesson is put upon the home life of Zacharias and Elisabeth. Possibly not many homes among the Jews at that time were as pious as was this home. It presents a beautiful example for a Christian home today.

EXPOSITORY NOTES

I. Zacharias and Elisabeth (Verses 5, 6)

The peaceful, pious home of Zacharias and Elisabeth presents to us a very lovely picture. "There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the course of Abijah." The priests had multiplied and become so numerous that in the days of

David they were divided into classes, or courses. Abijah belonged to the eighth course. (1 Chron. 24: 7-18.) Josephus tells us that there were probably twenty thousand priests who lived in Judah at this time. There were so many priests that one served only twice a year. At this time the priesthood was very corrupt, and only a few were faithful to God. We are not sure just where Zacharias lived. He lived in "the hill country of Judea." (Luke 1: 65.) Many think that his home was at Hebron. The names "Zacharias" and "Zechariah" were very similar and probably meant the same. However, there are eight people named "Zacharias" in the Bible and twenty-nine named "Zechariah."

Zacharias, according to his course, had to go twice a year with other members of his course for their turn of duty. He drew the lot which gave him the coveted honor of entering the holy place with his censer. So rarely did this fall to a priest that probably no one priest would get to enter and burn incense but once in a lifetime. This was the culminating moment of the priest's official life, and naturally a man so devout would be deeply moved as he passed into the sanctuary and stood there before the altar, with the table of showbread on one side and the golden candlestick on the other. As the priest stood there and burnt the incense, the people without were praying. According to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. "And the whole multitude of the people were praying without at the hour of incense." (Luke 1: 8, 10.) At the time that Zacharias burned incense the angel Gabriel announced to him that he should have a son.

Elisabeth was the wife of Zacharias, and also one "of the daughters of Aaron." "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." They presented a lovely example of piety at this time. Inwardly they were "righteous before God;" outwardly their lives were "blameless" and conformed to "all the commandments and ordinances of the Lord." We can find no more beautiful sight than a home where husband and wife dwell as heirs together of the grace of life and fellow helpers in living for God. Such a home was the fit environment for the youth of that mighty spirit through which God spoke to make ready a people prepared for the Lord. In the secluded purity and atmosphere of piety and holy obedience the harbinger of Christ was born. The salt of the nation today is in its pious home life.

II. They Are Given a Son (Verses 57-59)

The angel Gabriel had announced to Zacharias that a son would be given him. Zacharias was old, and so was his wife, Elisabeth. There seemed to be two things that prevented the fulfillment of the promise—namely, (1) Elisabeth was barren and had been all her life; (2) she was old, past the age of bearing children. It was hard for Zacharias to believe the angel, and he inquired: "Whereby shall I know this? for I am an old man, and my wife well stricken in years." (Luke 1: 18.) The angel Gabriel replied: "Thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season." (Verse 20.)

When the time came for Elisabeth to be delivered, "she brought forth a son;" and when "her neighbors and her kinsfolk" heard that a son was born to Zacharias and Elisabeth, "they rejoiced with her." The son should be welcomed with joy. He should be a Nazirite, and should be filled with the Holy Spirit from his birth. On "the eighth day" these neighbors and kinsfolk "came to circumcise the child." The covenant of circumcision was first given to Abraham. (Gen. 17: 9-27.) This states that the rite must be performed on the eighth day of the son's age. This covenant became a part of the law of Moses. (See John 7: 21-23; Lev. 12: 3.) Jesus was circumcised on the eighth day (Luke 2: 21); so was Paul (Phil. 3: 5). Whoever refused to submit to circumcision was "cut off from his people," because he had broken God's covenant. "And they would have called him Zacharias, after the name of his father." It was the Jews' custom, and not a command of God, to name the son on the day of his circumcision. Then Jesus was named. (Luke 2: 21.) It was also customary to give the name of the father to the first-born son; hence this suggestion of the neighbors and relatives.

III. "His Name Is John" (Verses 60-66)

The name of the child was given by the angel when his birth was announced. This was an indication that this child was created for a special purpose. Elisabeth knew God's direction, and said: "Not so; but he shall be called John." The neighbors and relatives gave as their reason for wanting to call the child for his father that "there is none of thy kindred that is called by this name." Not satisfied with Elisabeth's statement, the neighbors and relatives "made signs" to Zacharias to know what he would have his son called. By their making signs it appears that Zacharias was deaf as well as dumb, or they could have asked him in so many words. Doubtless from the time that he left the presence of Gabriel dumb, Zacharias' faith had never wavered and his hope had been bright; so he called "for a writing tablet, and wrote, saying, His name is John." All marveled at this, because, since Zacharias was deaf, he had not heard what had passed between Elisabeth and the rest; and yet he, too, said that the child's name was "John."

The name "John" signifies "the Lord is favorable," or, put more briefly, "the gift of God." He was a gift to his parents, but also to far wider circles—to his country and to mankind. Not only was this child to be a gift, but he was also to be gifted. So the father was informed that "he shall be great in the sight of the Lord." Immediately Zacharias' mouth was opened "and his tongue loosed, and he spake, blessing God." He had been dumb for at least nine months. Zacharias became dumb when he disbelieved and his tongue was loosed when he believed. The extraordinary circumstances with the child's birth, together with the dumbness of the father and the age of both parents, caused much consternation in the community as all these things "were noised abroad throughout all the hill country of Judea." They were all wondering and saying: "What then shall this child be?"

IV. He Was the Prophet of the Most High (Verses 76-80)

After Zacharias' tongue was loosed, he was filled with the Holy Spirit and prophesied. He is the last of the Old Testament prophets. For

near four hundred dreary years, four hundred years of silence, no prophet had spoken to Israel. In the strictest sense, John the Baptist was a prophet of the old dispensation, even though he came to usher in the new dispensation. (Matt. 11: 9-11.) In the same sense, Zacharias was the last prophet of the old dispensation before the coming of his son to link the old with the new. Among the things which Zacharias prophesied, he said: "Yea and thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to make ready his ways." God is preparing for the advent of his Son. Even before John was born the angel announced to Mary that she should have a son and that his name should be called "Jesus," for he would save his people. John had an important mission. He had a great work to do in getting the people ready for the Christ. He was equal to that task. One thing that helped him was the training which he received in the home of Zacharias and Elisabeth. John was of the priestly race on both sides, as his mother was "of the daughters of Aaron." In his training he was a Nazirite. This meant that his father and mother were faithful to Jehovah in giving him this training. "The child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel." He lived in seclusion. His meditations were holy and his life consecrated to Jehovah.

God commanded the children of Israel to teach their children day and night the words of Jehovah. They were to teach them upon all occasions "diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6: 6, 7.) The home training is a great blessing to children if done by Christian parents. Family worship is a very strong and sacred power and has a great influence on young lives. Out of Christian homes have come the men and women who have been the greatest forces in the world. Nearly all men who have been conspicuously great and good have attributed their greatness to their mothers. Our American civilization will be blessed when we have more Christian homes.

PRACTICAL SUGGESTIONS

1. We know nothing more of Zacharias and Elisabeth; yet their work in their old age in training John the Baptist will never be forgotten.

2. No nation can be great and strong without Christian homes. The Christian home is the foundation of good society.

3. Blessed is that one whose young life has been enriched by the training of pious parents. A foundation for noble living has been laid in such a life.

4. John, so far as we know, had no other teacher but his parents. His education was the memory of his childhood and the principles of God's law gained from his parents.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Where are the lessons for this quarter found?
About whom are they?
Why is this a good way to study the Bible?

How did the Old Testament close?
How does the New Testament open?
What does this lesson give us?

Zacharias and Elisabeth

What does this home present?
Who was Zacharias?
Who was Elisabeth?
To what course did Zacharias belong?
How often would he go to Jerusalem?
Where did he live?
How many are there in the Bible by this name?
How was it determined as to who would burn the incense?
How often would a priest get to do this?
Where was it burned?
Who appeared to Zacharias at this time?
What was he doing?
What were the people doing?
Describe Zacharias and Elisabeth.
How were they blameless?

They Are Given a Son

Who announced that they should have a son?
What two things seemed to be in the way?
Why did Zacharias not believe?
What sign was given to him?
What did the neighbors do when they heard of the birth of the child?
What was he to be?
What did they do on the eighth day?
What else was done on this day?
What did the people want to name the child?

"His Name Is John"

What name had the angel given the child?
What did Elisabeth say about it?
What objection did the people have to this name?
What did Zacharias do?
Why do we think that he was deaf?
For what did he call?
What did he write?
What does "John" signify?
To whom was he a gift?
What occurred to Zacharias?
What did he then do?

He Was the Prophet of the Most High

How does Zacharias stand related to the prophets?
How does John stand?
Name one thing that Zacharias prophesied.
What was John's mission?
What may we say about his training?
What command did God give about teaching children?
Where is the best place to do this?
Give some of the blessings of family worship.
What is the foundation of our civilization?

Practical Suggestions

What do we know further about Zacharias and Elisabeth?
What do we know about their work?
How can a nation be great?
What are the richest blessings of the young?
Where did John learn his lessons?

How didst thou start, thou holy Baptist, bid
  To pour repentance on the sinless brow!
Then all thy meekness, from thy hearers hid
Beneath the ascetic's port and preacher's fire,
Flowed forth, and with a pang thou didst desire
  He might be chief, not thou.

And so on us at whiles it falls, to claim
  Powers that we dread, or dare some forward part;
Nor must we shrink as cravens from the blame
Of pride, in common eyes, or purpose deep;
But with pure thoughts look up to God, and keep
  Our secret in our heart.

—*J. H. Newman.*

Lesson II—October 12, 1930

MARY, THE MOTHER OF JESUS

(An Example of Motherhood)

Luke 2: 15-19; John 2: 1-5; 19: 25-27.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.
16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.
17 And when they saw it, they made known concerning the saying which was spoken to them about this child.
18 And all that heard it wondered at the things which were spoken unto them by the shepherds.
19 But Mary kept all these sayings, pondering them in her heart.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
2 And Jesus also was bidden, and his disciples, to the marriage.
3 And when the wine failed, the mother of Jesus saith unto him, They have no wine.
4 And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.
26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!
27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

GOLDEN TEXT.—*"Mary kept all these sayings, pondering them in her heart."* (Luke 2: 19.)

TIME.—B.C. 4 to A.D. 29.

PLACES.—Bethlehem, Cana of Galilee, and Jerusalem.

PERSONS.—Mary, the shepherds, people of Cana, and Jesus.

DEVOTIONAL READING.—Ps. 67.

DAILY BIBLE READINGS.—

October 6.	M.	A Thoughtful Mother. (Luke 2: 15-20.)
October 7.	T.	A Discerning Mother. (John 2: 1-5.)
October 8.	W.	A Faithful Mother. (John 19: 23-27.)
October 9.	T.	The Mother of Moses. (Ex. 2: 1-10.)
October 10.	F.	A Godly Mother. (Prov. 31: 26-31.)
October 11.	S.	A Persistent Mother. (Matt. 15: 21-28.)
October 12.	S.	A Call to Praise. (Ps. 67: 1-7.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. What Was in Mary's Heart. (Luke 2: 15-19.)

II. A Mother's Desire. (John 2: 1-5.)

III. Mary at the Cross. (John 19: 25.)

IV. Jesus' Care for Mary. (Verses 26, 27.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Six months after the angel Gabriel announced to Zacharias the coming birth of John the Baptist he "was sent from God unto a city of Galilee, named Nazareth," to a virgin, whose name was "Mary" and who was "betrothed to a man whose name was Joseph." (Luke 1: 26, 27.) The angel addressed Mary by saying: "Hail, thou that art highly favored, the Lord is with thee." Mary was indeed blessed "among women." Gabriel not only announced that she had "found favor with God," but that she should become the mother of a son and should "call his name JESUS."

Wonderful declarations were made by the angel to Mary, and she asked how such things could be. Gabriel said that "the Holy Spirit" should "come upon" her, and "the power of the Most High" should "overshadow" her, and the holy child thus begotten should "be called the Son of God." Unlike Zacharias, Mary asked for no sign, no miracle, to convince her that God spoke the truth through Gabriel. Elisabeth praised and blessed Mary for her faith, saying: "Blessed is she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord." (Luke 1: 45.) Elisabeth called Mary the mother of her Lord before the Lord was born. This is faith. (See Luke 1: 43, 44.)

EXPOSITORY NOTES

I. What Was in Mary's Heart (Luke 2: 15-19)

The angel announced to the shepherds who were abiding in the field and keeping watch over their flocks that "there is born to you this day in the city of David a Savior, who is Christ the Lord." The "angels went away from them into heaven," and the shepherds "came with haste, and found both Mary and Joseph, and the babe lying in the manger." Joseph and Mary lived at Nazareth, but had been brought to Bethlehem by the decree of the Roman government to be taxed. The inn was crowded, and the babe was born and placed in a manger. When the shepherds "saw it, they made known concerning the saying which was spoken to them about this child." The shepherds told what the angels had said to them. They reported it to all. "But Mary kept all these sayings, pondering them in her heart." There is a contrast in the report of the shepherds and Mary, who "kept all these sayings" and pondered, or meditated upon, "them in her heart."

Mary was a woman with strong character and was righteous before God. Without deifying her or worshiping her, as some do, we may look upon her as a woman who presents the highest type of womanhood and motherhood. Paul speaks of the glory of woman as of a thing distinct from the glory of man. (1 Cor. 11: 2-16.) Man and woman are at two opposite poles of the sphere of humanity. Their provinces are different. That which is the glory of the woman is not the glory of the other. The glory of Mary, who was highly favored among women, was glory of a different order from that in which her son exhibited the glory of perfect manhood. I do not know of a gift or grace or virtue any woman ever had that could be safely denied to Mary.

Mary had many things which she kept in her heart that others did

not know. Her mind and heart fed upon things which others did not have. She knew of the visit of the angel and her conversation with the angel; she knew of the conception by the Holy Spirit, which others did not know; she knew of the Holy Spirit's enabling her to prophesy, which others did not know. How rich were her thoughts and meditations! One of the great points of Mary's character was her faith in God. It was faith manifesting itself in meekness, obedience, and love. If the incarnation of Jesus is difficult for people to believe today, how much more difficult was it for Mary to believe! Yet she believed it with all the energy of her pious and simple heart. Faith is the ground of all greatness in human character, but never was there faith so pure, so firm as hers. Her obedience grew out of her faith. Her obedience is the vital fruit of her faith. She accepts the voice of God as real and meekly submits to the divine will. Obedience is one of the distinctive glories of womanhood. Mary's vocation as the Christ bearer ordains motherhood, whether actual or spiritual, to be the true calling of woman and shows its great and sacred nature. To be obedient to this mission adorns her mission.

Another feature of Mary's character, closely associated with her submissiveness, is her humility. Her soul was full of the thought of God, and instead of deploring the fact that she was to be a mother she said: "My soul doth magnify the Lord." This is the very flower of humility. The ground of humility is the true recognition of the greatness and majesty of God. Mary's purity is another distinctive trait of her character. Only a pure heart rejoices when God is near and rejoices in doing his will. The term "virgin" as applied to Mary denotes her purity. Mary was an exceedingly thoughtful person. She heard the report of the shepherds about the visit of the angels to them, but she stored away in her heart as a precious treasure all the sayings. She is a splendid example and type of womanhood and motherhood.

II. A Mother's Desire (John 2: 1-5)

After Jesus had grown up and had become a man and as he was beginning his public ministry, "there was a marriage in Cana of Galilee; and the mother of Jesus was there." Cana was a village not far from Capernaum. The traditional site of it is now three or four miles northwest of Nazareth. So Mary was not far from home when she was in Cana. Mary was thoughtful and serviceable even at this marriage feast. Some think that the ones married were relatives of the family, but this we do not know. We do know that when the "wine failed, the mother of Jesus saith unto him, They have no wine." This indicates that she was very familiar with the conditions and was ready to help them out of an embarrassing situation. Mary informed Jesus of the situation, and he replied: "Mine hour is not yet come." "His mother saith unto the servants, Whatsoever he saith unto you, do it." She probably did not know what he would do, but she knew that he was able to do something, and she expected him to do something. She had not forgotten what the angel had said to her, and with true motherly interest she is anxious for Jesus, her son, to begin his work. She desires that he help others and manifest his own wisdom. We must understand that Mary recognized in Jesus not only her son, but her Lord, however incomplete her faith. She tells him the need

and leaves Jesus to deal with it. To speak the need of our soul to God, be it great or small, and to be silent about the way of filling it, becomes those who trust God's wise and mighty love. Mary trusts Jesus, and so implicitly that she leaves everything to his disposal and bids obedience to others for whatever he may direct.

Mary becomes the first to bid others obey the Savior. John the Baptist had pointed him out by saying: "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1: 29.) But it was Mary who said: "Whatsoever he saith unto you, do it." Of course, she meant in regard to supplying wine; but her words have a broad meaning and should be applied to every one today. We ought to do "whatsoever he saith" unto us today. Mary had subjugated herself already to Jesus as only mothers can. She had a faith in him that was only possible to mothers. Mary had a severe test of her faith. Jesus, in growing to manhood, had passed in and out of their simple house silently, seeking no publicity, giving no sign that he was aware of his own great destiny. Mary had pondered all these things in her heart, and still believed that he would save his people. Every mother has a desire that her son will fill his mission and accomplish God's will.

III. Mary at the Cross (John 19: 25)

Mary had followed Jesus all the way from his cradle in the manger to the cross. With the yearning of a mother's heart she had watched his work. His ministry carried him into the crowded cities of Judea and along the highways of Samaria. His public work had taken him to the Sea of Galilee and along the shores both on the east and west sides. They had taken him into Decapolis and the parts of Cesarea Philippi and along the coast of Tyre and Sidon. But Mary had followed him in heart in all of these places. She had rejoiced at the number of disciples which followed him. Her heart was grieved when the rulers sought to kill him. She did not understand, as no mother does, all the trials and burdens of her son, but she believed in him as the Redeemer of man. We find her at the close of his earthly life in Jerusalem. She may have gone there to keep the feast of the Passover; yet she knew that her son and the Savior of her race was there.

Mary may not have known all the cruel treatment and persecution which were heaped upon Jesus. In mercy she may have been spared the memory and sight of the crown of thorns and the robe of purple which were placed upon Jesus, but she was at the cross. After Jesus had been nailed to the cross and while he was suffering on the cross, there was "standing by the cross of Jesus his mother." It is always mother who is present at the suffering of her children. Though she knew that he was the Son of God and that his Father would take care of him, yet her mother love prompted her to be as near him in his suffering as she could be. Other women were present also, but they could not view the cross as did Mary. It matters not what trouble a child may be in, if mother can be there, she will be found near. It was a mother who brought the Lord into the world, and it was a mother who wept at the foot of the cross.

IV. Jesus' Care for Mary (Verses 26, 27)

There are seven recorded sayings of Jesus on the cross, and one of these is in regard to his mother. "When Jesus therefore saw his

mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!" The earthly relationship between Mary and Jesus is now ended, and Mary henceforth is to adore and love him as Lord. The maternal love is now to give place to the adoring love of her Lord. Her experience of the conflict between earthly and heavenly love was peculiar, because the same person was the object of both. He said to her: "Behold, thy son!" She is to think no longer of him in that relation. She is to think of him now as the Son of God, who is being crucified for the sins of the world. This would help her to put aside the grief that would attend maternal love.

"Then saith he to the disciple, Behold, thy mother!" "The disciple" is generally supposed to be John. "And from that hour the disciple took her unto his own home." It was an honor for any one to care for the mother of Jesus. If there were no other commendable things to be said of that disciple, this is enough to honor him.

PRACTICAL SUGGESTIONS

1. The fact that God shows Mary to be the mother of Jesus commends her character to us.

2. If Mary had no other traits of character revealed to us, the fact that she was so affectionately related to Jesus helps us to understand that she was a great character.

3. We are known by the company we keep and by the relations which we willingly sustain in life. This would reveal to us the greatness of Mary.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the places.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

How much older was John than Jesus?
Who announced Jesus' birth?
Who was the mother of Jesus?
What did the angel say to Mary?
What shows that she did not doubt?
What did Elisabeth call Mary?

What Was in Mary's Heart

To whom did the angel announce the birth of Jesus?
What did the shepherds do?
Where did they find Mary and the babe?
What did the angels tell Mary?
To whom else did they tell this?
What did Mary do with these sayings?
What does Mary present to us?
What is the glory of woman?
What is the glory of man?
How was Mary honored above others?
Name some of the things that Mary could keep in her heart.
What shows that she had strong faith?
What shows her obedience?
What shows her humility?
What shows her purity?
What shows her thoughtfulness?

A Mother's Desire

What was in Cana?
Where was Cana?
Who attended this marriage feast?
What about the wine?
Who reported this to Jesus?
What did Jesus say?
What did Mary tell them to do?
Who was the first to bid others to obey Jesus?
How had she submitted to Jesus?
What does every mother desire?

Mary at the Cross

Where had Mary followed Jesus?
What could she have known about his ministry?
What could she have rejoiced in?
What would make her heart sad?
Why was she at Jerusalem at this time?
Of what may she have been spared?
Where was she when he was on the cross?
Who else was there with her?
What did Mary do for Jesus?

Jesus' Care for Mary

How many recorded sayings are there of Jesus on the cross?

Of whom is one of them?
What did Jesus say at this time to Mary?
What shows that their earthly relations were to cease?
How would this help Mary?
What provision did Jesus make for her future welfare?
What commends John to us?

Practical Suggestions

Name one thing that commends Mary's character to us.
What does her relation to Jesus reveal to us?
What else reveals the greatness of Mary?
How is Mary honored above all other women?

O little town of Bethlehem!
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in the dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth,
And praises sing to God, the King,
And peace to men on earth!

—*Phillips Brooks.*

Lesson III—October 19, 1930

SIMEON AND ANNA

(The Insight of the Pure in Heart)

Luke 2: 25-39.

25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him.

26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,

28 Then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy servant depart, Lord,
According to thy word, in peace;

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all peoples;

32 A light for revelation to the Gentiles,
And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were spoken concerning him;

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and the rising of many in Israel; and for a sign which is spoken against;

35 Yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity,

37 And she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day.

38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

GOLDEN TEXT.—*"Blessed are the pure in heart: for they shall see God."* (Matt. 5: 8.)

TIME.—B.C. 4.

PLACE.—Jerusalem.

PERSONS.—Simeon, Anna, Joseph, Mary, and Jesus.

DEVOTIONAL READING.—Ps. 84: 1-7.

DAILY BIBLE READINGS.—

October 13. M. Simeon the Righteous. (Luke 2: 25-32.)
October 14. T. Anna the Prophetess. (Luke 2: 33-39.)
October 15. W. Pure Hearts in Holy Places. (Ps. 24: 1-6.)
October 16. T. Seeing the Invisible. (2 Kings 6: 14-19.)
October 17. F. Seeing the Eternal. (2 Cor. 4: 16 to 5: 5.)
October 18. S. Seeing His Face. (Rev. 22: 1-5.)
October 19. S. Longing for God's House. (Ps. 84: 1-12.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Simeon, Righteous and Devout. (Verses 25, 26.)

II. Simeon's Prophecy. (Verses 27-32.)

III. Simeon Blessed Joseph and Mary. (Verses 33-35.)

IV. Anna, a Prophetess. (Verses 36-39.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Joseph and Mary had left their home in Nazareth and had gone to Bethlehem in Judea to be enrolled, or taxed, according to a decree of the Roman government. Cæsar Augustus had decreed "that all the world should be enrolled." (Luke 2: 1.) Every Jew went to his own city; and as Joseph and Mary were of the tribe of Judah and "of the house and family of David" (verse 4), they went to Bethlehem. While there, Mary "brought forth her first-born son." (Verse 7.) The child was visited by the shepherds, and they remained there for some time. On the eighth day the child was circumcised according to the law and named "Jesus." (Verse 21.) "And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord." (Verse 22.) It is written that the first-born male shall be dedicated to Jehovah. (Ex. 13: 2, 12.) The law also said that if a woman "bear a man child, then she shall be unclean seven days," and that "she shall continue in the blood of her purifying three and thirty days." (Lev. 12: 2, 4.) The law also specified that the offering for the purification of the mother shall be "a lamb a year old for a burnt offering, and a young pigeon, or a turtledove, for a sin offering." These should be brought to the priest and let him make "atonement for her," and then she should be cleansed; but if the family be too poor to offer a lamb, "then she shall take two turtledoves, or two young pigeons." (Lev. 12: 6, 8.) We are told that Joseph and Mary offered "a pair of turtledoves, or two young pigeons." (Luke 2: 24.) By this we infer that Joseph and Mary were poor people.

EXPOSITORY NOTES

I. Simeon, Righteous and Devout (Verses 25, 26)

Joseph and Mary took the child Jesus to the temple after the days of purification to present him to Jehovah. "And behold, there was a man in Jerusalem, whose name was Simeon." "Simeon" means "hearing." This was the name given to the second son of Jacob by Leah. The name was later contracted to "Simon." There are nine New Testament characters named "Simon," which shows that it was a very common name among the Jews at that time. We are told that "this man was righteous and devout." He was "righteous" in that he loved right and was faithful in keeping the law of God; he was "devout" in that he was pious and kept God in his thoughts. Simeon was "looking for the consolation of Israel"—that is, Simeon meditated on the words

of Jehovah as spoken through the prophets, and was looking for the Messiah with all the comfort, peace, and help which the Messiah was expected to bring to Israel. "The Holy Spirit was upon him." He had the Holy Spirit in a measure which enabled him to prophesy. Simeon, because of his righteous life and pious soul and imbued with the Holy Spirit, was enabled to have a clearer insight into spiritual things than were others. So when Joseph and Mary presented the child Jesus, Simeon saw in him the long-looked-for Messiah. He had understood from the revelation of the Holy Spirit "that he should not see death, before he had seen the Lord's Christ." In some way, by vision, dream, or otherwise, the fact had been clearly made known to him that the Messiah would come during his lifetime. Under the full assurance of this truth and by the guidance of the Holy Spirit, he came to the temple at this time and beheld the child Jesus.

We are not told that Simeon was an old man. However, he probably was. It is a striking picture to see this aged man, with care-worn face and bending form, clasp Mary's babe in his withered arms. Simeon is only one of the thousands of Jews who ought to have been eagerly looking for "the Lord's Christ." Others ought to have been prepared in heart and life to see the Christ in the babe of Bethlehem. Simeon's character is the ideal one of every true Israelite on whom law and prophecy had wrought their intended effects. He is "righteous" in conduct and character, and his righteousness has its roots deep in his devotion and piety. He lives in the forward-looking attitude proper to Old Testament saints.

II. Simeon's Prophecy (Verses 27-32)

Simeon comes to the temple, obedient to the Spirit's impulse, but probably not knowing what awaited him, and is there before the entrance of Mary and her child. The divine voice tells him that this infant is the Messiah, and his soul fills with a flood of wonder and praise. We do not know what his thoughts were. He may have been astounded to think that the helpless babe in its mother's arms was the "Lord's Christ." Anyway, he receives the child and holds it in his arms. It will be noted that Simeon was one who was "looking" for the Messiah; that the Holy Spirit had told him that he should "see the Christ" before he should "see death." The vision of the Christ would rob the other of all its terror. When Simeon "received him into his arms," he "blessed God" and burst forth in praise and prophecy.

There are two parts to Simeon's prophecy. The first is a song of joyful welcome of the Messiah. He said: "Now lettest thou thy servant depart, Lord, according to thy word, in peace." Simeon received the child, as performing the priest's office; and then when he actually touched the long-promised hope of Israel, an infant of six weeks old, lying perhaps asleep in his arms, no wonder that he broke into praise. Simeon did not pray for death, but as it had been revealed that he should not die before he had seen "the Lord's Christ," he understood the vision as an intimation that he may now depart. He is ready to go in peace. His words are significant. He says, "Now lettest," which implies that he is ready to depart and that he feels that his end will now be peaceful. His eyes had seen all that he desired, and he can close them with a calm satisfaction. He asked to depart in peace

"according to thy word," which means that God had spoken to him or impressed him with the fact that when he saw the hope of Israel he might depart.

The second part of Simeon's prophecy has to do with the spiritual part. He had seen with his physical eye "the Lord's Christ" and was now satisfied to go, but with the eye of faith he sees far into the future. This feeble child held in his withered arms is God's appointed means of salvation for all the world. He says: "For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel." The work of the Messiah would bring salvation to the Jews, but it would also reach the Gentiles. So Simeon rejoices over a salvation prepared for "all peoples," and evidently places Israel's glory in the Christ mainly in this: that the light which was to flood the world was to shine from the midst of Israel.

III. Simeon Blessed Joseph and Mary (Verses 33-35)

After Simeon had prophesied, he then gave attention to Joseph and Mary. "His father and his mother were marveling at the things which were spoken concerning" the babe. The prophecy of Simeon was enough to bring a new wave of grateful astonishment to them. Of course, Joseph and Mary knew of the wonders that had already attended the child thus far, but now they are caused to wonder again. So Simeon "blessed them, and said unto Mary his mother, Behold, this child is set for the falling and the rising of many in Israel." It will be noted that while Joseph is named first and is called "his father" in accordance with the popular belief, Simeon, who speaks by inspiration, passes Joseph by altogether. His attention is given to Mary. Simeon may or may not have known the mystery of the birth, but he was guided to speak to Mary only. He says "behold," which summons her to give careful attention to what follows and implies at once that it is very important. He says that "this child is set for the falling and the rising of many in Israel"—that is, Christ will be the occasion, not the cause, of the fall of many. All who do not accept him as the Messiah will fall. He is "a stone of stumbling, and a rock of offense; for they stumble at the word, being disobedient." (1 Pet. 2: 8.) All the Jews who rejected Christ are included in the falling, and all Gentiles who accept Christ are included in "the rising of many." Both Jew and Gentile who accept Christ are included in the "rising." Christ was to be "for a sign which is spoken against." The personal history of Christ is to be the sign indicative of his divinity. The crown and culmination of this proof was his resurrection. (Rom. 1: 4.)

Simeon said further to Mary: "Yea and a sword shall pierce through thine own soul." We understand that when Mary stood by the cross and saw the suffering and death of Jesus, this was fulfilled. The unutterable grief that Mary experienced while gazing upon the agonies of the crucifixion became an interpretation of this prediction.

IV. Anna, a Prophetess (Verses 36-39)

When Joseph and Mary brought the babe to the temple to present him to the Lord, another met them in the temple. Anna was a prophetess. She was an aged widow, daughter of Phanuel, "of the tribe of

Asher." She had married early, but after seven years her husband died, and during her long widowhood she daily attended the morning and evening services of the temple. Anna was eighty-four years old when the infant Jesus was brought to the temple by his mother. It seems that she entered just as Simeon finished pronouncing his thanksgiving and blessings upon Mary. Anna also broke forth in praise to God for the fulfillment of his ancient promises.

Anna not only spoke to Joseph and Mary, but she "gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem." All who were "looking" for the redemption of Jerusalem were "looking" for the Messiah. The law and the prophets all pointed to the coming of Christ. All who saw the spiritual significance of the priests and sacrifices were "looking" for the Messiah. The prophetess Anna encouraged them by announcing that the long-looked-for Messiah had come. We are not told how many belonged to that class of patiently waiting and spiritually looking for the fulfillment of the promises to Israel. Anna was one who by "worshiping with fastings and supplications night and day" had an insight into spiritual things that others did not have. She must have been a good woman, as she "departed not from the temple," but continued worshiping God and waiting for his promise.

PRACTICAL SUGGESTIONS

1. Simeon and Anna are two obscure characters of the New Testament. We know very little about them, yet they rendered a great service.

2. By lives of righteousness and devotion they were prepared to become the chosen vessels to deliver messages to the people in their day.

3. They had a clearer insight into spiritual things than did others, because their hearts and lives were more in harmony with Jehovah.

4. God's people today who are spiritual-minded can discern spiritual things with a clearer vision than those who are grossly worldly.

5. Those who live in the inner circle with Christ today are permitted to climb upon the mountain top of faith and see things spiritually that others know not of.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Where was the home of Joseph and Mary?
What brought them to Bethlehem?
What occurred while there?
What was done with the child on the eighth day?
What was the law of purification?
What was then done with the child?
What offering was made?
What shows that Joseph and Mary were poor?

Simeon, Righteous and Devout

Where did Joseph and Mary take the child?
Who was there?
What does "Simeon" mean?
Name others who wore this name.
What kind of a man was Simeon?
For what was he looking?
Why did he have a clearer insight than others?
What promise had been made to him?
What did he do?
Who ought to have been looking for him?
What does Simeon represent?

Simeon's Prophecy

Why does Simeon come to the temple?
Did he know what he would find there?

What does he take?
What did he see in the child?
What did this vision do for him?
How many parts are there to his prophecy?
What is the first part?
What did he ask to do?
What did he do when he touched the child?
How do we know that he did not pray for death?
How are we to understand these words?
What was the second part of his prophecy?
What did he see with his physical eye?
What did he see with the eye of faith?
What is meant by "salvation?"
For whom was this salvation?

Simeon Blessed Joseph and Mary

What did Simeon do after prophesying?
How did his prophecy affect Joseph and Mary?
Why were they caused to wonder?
In what sense was Joseph the "father" of Christ?
Upon whom did Simeon pronounce the chief blessing?
Why should attention be given to Mary?
What would the child be?
What does this mean?
What should pierce her soul?
What did this mean?

Anna, a Prophetess

Who was Anna?
How old was she?
How long had she been a widow?
What did she do daily?
When did she come to the temple?
What did she do?
To whom did she speak?
What was it to "look" for the Messiah?
Why did Anna have such an insight into spiritual things?

Practical Suggestions

How may God use obscure persons?
Why did Simeon and Anna have a keener spiritual insight than others?
Who have clearer spiritual insight today?

By cool Siloam's shady rill
  How fair the lily grows!
How sweet the breath, beneath the hill,
  Of Sharon's dewy rose!

Lo! such the child whose early feet
  The paths of peace have trod;
Whose secret heart, with influence sweet,
  Is upward drawn to God.

By cool Siloam's shady rill
  The lily must decay;
The rose that blooms beneath the hill
  Must shortly fade away.

O thou whose infant feet were found
  Within thy Father's shrine,
Whose years with changeless virtue crowned,
  Were all alike divine!

—*R. Heber.*

Lesson IV—October 26, 1930

WORLD'S TEMPERANCE SUNDAY

(Spiritual Weapons in a World War)

Gal. 5: 13-26.

13 For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.
14 For the whole law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.
15 But if ye bite and devour one another, take heed that ye be not consumed one of another.
16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.
17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.
18 But if ye are led by the Spirit, ye are not under the law.
19 Now the works of the flesh are manifest, which are *these:* fornication, uncleanness, lasciviousness,
20 Idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,
21 Envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.
22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
23 Meekness, self-control; against such there is no law.
24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
25 If we live by the Spirit, by the Spirit let us also walk.
26 Let us not become vainglorious, provoking one another, envying one another.

GOLDEN TEXT.—*"Every man that striveth in the games exerciseth self-control in all things."* (1 Cor. 9: 25.)

TIME.—Temperance should be practiced at all times.

PLACE.—Temperance should be exercised in all places.

PERSONS.—Temperance should be exercised by all persons.

DEVOTIONAL READING.—Rom. 14: 13-21.

DAILY BIBLE READINGS.—

October 20. M. True Freedom. (Gal. 5: 13-15.)
October 21. T. Spiritual Freedom. (Gal. 5: 16-26.)
October 22. W. Responsibility. (Gen. 4: 9-15.)
October 23. T. My Neighbor. (Luke 10: 29-37.)
October 24. F. The Purpose of Law. (1 Tim. 1: 3-11.)
October 25. S. Respect for Rulers. (Rom. 13: 1-7.)
October 26. S. Mutual Helpfulness. (Rom. 14: 13-21.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. "Thou Shalt Love Thy Neighbor as Thyself." (Verses 13-15.)

II. "Walk by the Spirit." (Verses 16-18.)

III. "The Works of the Flesh." (Verses 19-21.)

IV. "The Fruit of the Spirit." (Verses 22-24.)

V. Not Envying One Another. (Verses 25, 26.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson is called "World's Temperance Sunday." This is not a Bible subject, for the Bible says nothing about a "temperance Sunday." However, we may study a lesson on "temperance," which means "self-control." The subtitle of this lesson is, "Spiritual Weapons in a World War." By this is meant that everybody in the wide world is engaged in a warfare of self-control. Many may not be making the fight as it should be made; many may be ignorant of the weapons that are to be used in this great warfare. Hence it is an opportune time to study "temperance," or "self-control." There is a great warfare being waged between the "flesh" and the "Spirit." All Christians who are faithful to God are engaged in this warfare; and when all the people of earth engage in it, it becomes a "world war."

There is much instruction in the New Testament on self-control. Paul, before the corrupt Felix and profligate Drusilla, "reasoned of righteousness, and self-control, and the judgment to come." (Acts 24: 25.) Self-control is one of the essential elements to success in this life and one of the duties and virtues essential to entrance into heaven. (See 2 Pet. 1: 1-11.) The greatest lesson of life and the most difficult to practice is the one of self-control. To conquer one's own passions and lusts is the greatest victory of life. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.) This is the one great fight all have to make and the one in which many fail.

EXPOSITORY NOTES

I. "Thou Shalt Love Thy Neighbor as Thyself" (Verses 13-15)

Paul, in writing to the "churches of Galatia" (Gal. 1: 2), says that they "were called for freedom"—that is, they were set free from the bondage of the law of Moses as well as the yoke of sin. He warns them that they should not use their "freedom for an occasion to the flesh," but that they should "through love be servants one to another." He then says that "the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." This one commandment embraces all duties to one's fellow man. All the moral code of the Mosaic law has been incorporated in the gospel, "the law of the Spirit of life in Christ Jesus" (Rom. 8: 2), and is binding on Christians; but Christians are free from the rites, ceremonies, and requirements of the law. This freedom, therefore, must not be used as an occasion for gratifying the appetites and passions of the flesh; but, instead of that, Christians should "through love be servants one of another." To love our neighbor as ourselves fulfills the moral requirements of the law.

One has a threefold duty in this life—duty to self, duty to fellow man, and duty to God. Paul embraces this when he said that "we should live soberly and righteously and godly in this present world." (Tit. 2: 12.) One loves one's self when one faithfully keeps all the obligations and duties to one's self. One loves his neighbor when that one fulfills all the requirements and obligations that one owes to his neighbor. When one does this toward his neighbor as faithfully as he does to himself, then he is loving his neighbor as he does himself. Paul gives the warning that if Christians "bite and devour one an-

other," then they should take heed lest they be not consumed one of another. Evil teachers had created strife and contention in the churches of Galatia, as some teachers do now. This strife led them not only to "bite" one another, but to "devour" one another. Much strife and contention, biting and devouring have resulted from evil teachers in the present generation, and congregations have been rent asunder because of such strife.

II. "Walk by the Spirit" (Verses 16-18)

To "walk by the Spirit" is to take every step in life according to the direction of the Holy Spirit, to live continually as the Holy Spirit directs. The Holy Spirit directs and guides all in becoming Christians and throughout the Christian life by speaking to all the word of God through the inspired apostles. The word of God has been revealed by the Holy Spirit. Peter says that the gospel was preached "by the Holy Spirit sent forth from heaven." (1 Pet. 1: 12.) The Holy Spirit says deny "ungodliness and worldly lusts" (Tit. 2: 12); "put to death therefore your members which are upon the earth" (Col. 3: 5); "put to death the deeds of the body" (Rom. 8: 13); put away "anger, wrath, malice, railing, shameful speaking out of your mouth," and "lie not one to another" (Col. 3: 8, 9); to "love not the world, neither the things that are in the world"—"the lust of the flesh and the lust of the eyes and the vainglory of life" (1 John 2: 15, 16); and to set the heart "on the things that are above" (Col. 3: 2). All who do these things "walk by the Spirit" and do not "fulfill the lust of the flesh." "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." (Rom. 13: 14.)

There is a warfare between the flesh and the Spirit. "The flesh [its appetites, desires, passions] lusteth [longs and strives] against the Spirit [the teaching and guidance of the Holy Spirit], and the Spirit against the flesh." The appetites, desires, passions, and vain ambitions of the flesh lead in one direction and the Spirit of God in an opposite direction. This is a continual warfare. No one can live the Christian life or even become a Christian who does not desire and purpose to turn away from all sin, to obey God in all things, and to become a partaker "of the divine nature, having escaped from the corruption that is in the world by lust." (2 Pet. 1: 4.)

"But if ye are led by the Spirit, ye are not under the law." To be "led by the Spirit" is to be guided by the teachings of the Holy Spirit. "Ye are not under the law," for we are not to be guided as Christians by what the law says; we are to be guided by what the Holy Spirit teaches by the apostles. To be under the law was to be subject to the guidance of the law; but to be under the Spirit, or led by the Spirit, is to be guided by the teachings of the Spirit.

III. "The Works of the Flesh" (Verses 19-21)

Paul says, "Now the works of the flesh are manifest"—that is, they are plainly seen and may be easily recognized. Walking after the flesh and walking after the Spirit are contrasted here. The apostle clearly shows how all may know which they are following. No one can walk after the flesh and walk after the Spirit at the same time. Next, Paul enumerates the works of the flesh. There are fifteen mentioned by

Paul. They are: "Fornication," "uncleanness," "lasciviousness," "idolatry," "sorcery," "enmities," "strife," "jealousies," "wraths," "factions," "divisions," "parties," "envyings," "drunkenness," and "revelings." These are not all of the "works of the flesh," for he adds after giving fifteen the phrase "such like." This means that any sin which resembles any of these fifteen sins belongs to the "works of the flesh." The fifteen mentioned would be close akin to any other sin—that is, any other sin would resemble one of the sins given in this catalogue. These sins carry with them the ordinary meaning of the word used to designate the sin. Any one with dictionary in hand can get the meaning of these terms.

Paul warns them again, as he did forewarn them, "that they who practice such things shall not inherit the kingdom of God." To practice these sins is to walk after the flesh. As Paul had warned the Galatians before, he now repeats the warnings in this letter; and as he warned the Galatians, he now solemnly warns all against such practices. All teachers, preachers, and parents should teach and warn against such now.

IV. "The Fruit of the Spirit" (Verses 22-24)

Paul uses the expression, "works of the flesh;" but he uses the phrase, "fruit of the Spirit." "Works," as applied to the flesh, is in the plural and shows the division that exists with all sins; but he uses the word "fruit," which is in the singular and denotes the unity of the Spirit. As he catalogued the "works of the flesh," so he enumerates the "fruit of the Spirit." He introduces this by "but," which shows the contrast. "Fruit of the Spirit" is the result of walking by the Spirit." A tree is known by its fruit. We know and the world knows that we are "led by the Spirit" when "the fruit of the Spirit" is manifest in our lives. In listing the "fruit of the Spirit" nine are mentioned. They are: "Love," "joy," "peace," "long-suffering," "kindness," "goodness," "faithfulness," "meekness," and "self-control." Paul adds that "there is no law" against the "fruit of the Spirit." There is no divine injunction against such, but a positive requirement that Christians bear the fruit. There is no human law against these noble traits of character, but everything bearing upon the subject even in human law encourages the development of such traits of character and the exercise of the same.

V. Not "Envying One Another" (Verses 25, 26)

Paul admonishes all that "if we live by the Spirit, by the Spirit let us also walk." We have seen what it is to live by the Spirit. It is to live as the Spirit directs, and to walk by the Spirit means to walk as the Spirit directs. This may mean that since we live in a spiritual kingdom (the church), or under a spiritual dispensation and under "the law of the Spirit of life in Christ Jesus" (Rom. 8: 2), "by the Spirit let us also walk"—that is, live as the Spirit through the word of God directs. Christians are warned not to "become vainglorious, provoking one another, envying one another." "Vainglorious" is self-opinionated, elated over one's own achievements, covetous of empty glory and vain honors. Christians should not be puffed up one against

another, but, "having the same love, being of one accord, of one mind," should do "nothing through faction or vainglory, but in lowliness of mind" each should count "other better than himself." (Phil. 2: 2-4.) Striving for vainglory provokes, or challenges, one another to rivalry and leads to envy and other bad feelings. Those who follow Christ and are guided by his truth cannot be envious of each other. They are brethren and sisters in the Lord and must regard each other as such. The spirit of envy is the spirit of Satan. It comes not from Christ. Neither does envy promote the happiness of any one on earth.

PRACTICAL SUGGESTIONS

1. Evil has its origin in the heart. He who thinks no evil will not speak evil or do wrong intentionally.

2. Out of the heart come the issues of life. If the heart is kept pure, the life will be pure.

3. The Spirit guides all the same way. The Spirit will not lead one to do one thing and another to do a contrary thing.

4. All who are led by the Spirit are led the same way. The Spirit does not lead one into one church and another into a different church.

5. The Holy Spirit leads sinners to believe on the Lord Jesus, repent of sins, and be baptized into Christ. The Spirit leads Christians in all the activities of the Chrstian life that are pleasing to God.

6. The one who bears the "fruit of the Spirit" is most nearly like Christ.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What is meant by "Temperance Sunday?"
What is the Bible name for "temperance?"
What is the warfare in which all must engage?
On which side should all Christians be?
Give some examples of self-control.
Who are the most successful in life?

"Thou Shalt Love Thy Neighbor as Thyself"

What was Galatia?
Who wrote this letter?
To whom was it written?
What is it to be "called for freedom?"
How should we serve one another?
How is the law fulfilled?
What does the gospel include?
What are the threefold duties of man?
What is it to love our neighbor?
What warning is given?
What has caused much trouble?

"Walk by the Spirit"

What is it to "walk by the Spirit?"
How does the Holy Spirit guide?
What does the Holy Spirit teach us to do?
What does the Holy Spirit teach us not to do?
How may we know that we are walking by the Spirit?
What are the two sides of this warfare?
What is required of us to live the Christian life?
From what have we escaped?

"The Works of the Flesh"

What does Paul say about "the works of the flesh?"
What is it to walk after the flesh?
Why cannot one walk after the flesh and also after the Spirit at the same time?
How many works of the flesh are mentioned?
Name them.
How do we know that all are mentioned?
Against what does Paul warn us?
What should teachers do?

"The Fruit of the Spirit"

How are the works of the flesh expressed?
How is the "fruit of the Spirit" expressed?

Why is one plural and the other singular?
What is "the fruit of the Spirit?"
How is a tree known?
Name the nine things called "the fruit of the Spirit?"
Why is there no law against them?
What do all laws do with respect to them?

Not Envying One Another

What is it to live by the Spirit?
What are Christians in?
What is the law of the Spirit?
Against what are Christians warned?
What is meant by "vainglorious?"
What is it to be envious of another?
What will envy do?

Practical Suggestions

Where does sin originate?
What is it to think evil?
What comes from the heart?
How may we keep the heart pure?
Why will the Spirit not lead in contrary directions?
What does the Holy Spirit lead sinners to do?
What does he lead Christians to do?

Our blessed Redeemer, ere he breathed
His tender last farewell,
A Guide, a Comforter bequeathed,
With us to dwell.

He came in tongues of living flame
To teach, convince, subdue;
All-powerful as the wind he came,
As viewless, too.

He comes sweet influence to impart,
A gracious, willing guest,
While he can find one humble heart
Wherein to rest.

—*Harriet Auber.*

Lesson V—November 2, 1930

SIMON PETER

(From Weakness to Strength)

Mark 8: 27-29; Luke 22: 31-34; John 18: 25-27; 21: 15-17.

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.

31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat:
32 But I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.
33 And he said unto him, Lord, with thee I am ready to go both to prison and to death.
34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not.
26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?
27 Peter therefore denied again: and straightway the cock crew.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
16 He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.
17 He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

GOLDEN TEXT.—"*Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.*" (Acts 4: 13.)

TIME.—A.D. 27 to 30.

PLACES.—Cesarea Philippi, Jerusalem, and shores of Galilee.

PERSONS.—Jesus, Peter, and other apostles.

DEVOTIONAL READING.—Phil. 2: 1-11.

DAILY BIBLE READINGS.—

October 27.	M.	Peter's Confession.	(Mark 8: 27-30.)
October 28.	T.	Peter's Presumption.	(Luke 22: 31-34.)
October 29.	W.	Peter's Denial.	(John 18: 19-27.)
October 30.	T.	Peter's Mission.	(John 21: 15-23.)
October 31.	F.	Peter's Message.	(Acts 2: 14-21.)
November 1.	S.	Peter's Courage.	(Acts 4: 13-22.)
November 2.	S.	Having the Mind of Christ.	(Phil. 2: 1-11.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Peter's Confession. (Mark 8: 27-29.)

II. Peter Overconfident. (Luke 22: 31-34.)

III. Peter's Denial. (John 18: 25-27.)

IV. Peter as a Leader. (John 21: 15-17.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Peter was one of the most prominent of the apostles. He was brought to the Savior by his brother, Andrew. (John 1: 40-42.) His name was changed from "Simon" to "Cephas," "which is by interpretation, Peter." He became a disciple of Jesus (Matt. 4: 20; Mark 1: 18; John 1: 43, 44); resided at Bethsaida; was a fisherman by trade; his partners were Andrew, James, and John; he became an apostle later (Matt. 10: 2; Luke 6: 14), and was sent out with the other eleven; Jesus healed his wife's mother (Matt. 8: 14, 15); attempted to walk on the sea (Matt. 14: 29-31); confessed Christ; rebuked Christ (Matt. 16: 22, 23); was present on the mount of transfiguration (Matt. 17: 1) and in Gethsemane (Matt. 26; 37); cut off Malchus' ear (Luke 22: 50); followed afar off; denied Christ (Mark 14: 68; Luke 22: 54); repented and wept bitterly (Luke 22: 61, 62); ran with John to the tomb and entered first into it (John 20: 6); after the resurrection Christ appeared to him (John 21: 2); was instructed to feed Christ's sheep and lambs; received with the other apostles the great commission (Matt. 28: 16-20; Mark 16: 14-16); witnessed Christ's ascension (Acts 1: 10, 11); led in the selection of an apostle to take Judas' place (verses 15-26); opened the doors of the kingdom to the Jews, or led in the preaching on Pentecost (Acts 2); with John healed the lame man at the beautiful gate of the temple (Acts 3: 7); he, with John, was threatened by the Sanhedrin, but declared they must obey God rather than men (Acts 4: 1-22); reported these threats to the disciples, and all prayed (verses 23-31); through him the Lord rebuked Ananias and Sapphira and smote them dead (Acts 5: 1-11); was delivered with the other apostles from prison by an angel (verses 17-21); his defense before the Sanhedrin (verses 26-32); healed Æneas and raised Dorcas to life (Acts 9: 32-43); opened the doors of the kingdom to the Gentiles in preaching to Cornelius (Acts 10); defended his course at Jerusalem (Acts 11: 1-18); was imprisoned by Herod and delivered by an angel (Acts 12: 1-19); made a speech in the council in Jerusalem (Acts 15: 6-11); joined Paul at Antioch and was rebuked by him (Gal. 2: 11-21); wrote the letters ascribed to him, First and Second Peter; his martyrdom foretold by Jesus (John 21: 18, 19).

EXPOSITORY NOTES

I. Peter's Confession (Mark 8: 27-29)

Peter's confession is recorded by Matt. 16: 16, 20-21; Mark 8: 29-32; Luke 9: 20. Jesus was in the extreme northern part of Canaan

and came to Cesarea Philippi. He was in the parts of that city, and Luke (9: 18) says 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 called himself "the Son of man." He frequently spoke of himself after this manner. They told him that some said that he was "John the Baptist," and that others said that he was "Elijah," and that still others said he was "Jeremiah, or one of the prophets." Jesus then puts the question directly to his apostles and says, "But who say ye that I am?" It seems that Peter did not wait for the others to answer, neither did he wait for a repetition of the question, but frankly, clearly, and positively answered, "Thou art the Christ." Matthew adds, "the Son of the living God." Peter spoke from the deep conviction of his own heart in making this confession. He was not pert, but impulsive, decisive, bold, and courageous. While he spoke his sincere and deep conviction, he also answered for all of the rest. He is not only Jesus of Nazareth, a carpenter, and the son of Mary, but he is the Son of God. Peter in this confession states clearly two propositions concerning Jesus of Nazareth which are true and must be believed. They are (1) that he is the Christ, and (2) that he is "the Son of the living God." This shows the relationship of Jesus to God, and, therefore, declares his divinity. Whatever else people may believe about Jesus, they must believe in him as "the Christ, the Son of the living God," in order to be saved by him. They must receive his teaching as a prophet (Matt. 7: 24-29); they must 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).

Peter's confession had a strange effect on the disciples of Jesus. They accepted the fact that he was the Messiah, but refused to take his warning words about suffering and death seriously. Peter was blessed because of his confession of this truth and his faith in the same. He was blessed in time and in eternity. Jesus told him that flesh and blood had not revealed it unto him, but his Father who was in heaven; that it was a revelation from God and not a discovery made by Peter with his human reasoning. So his faith in this fundamental proposition came by hearing the word of God. God had revealed it unto Peter and others through the word and works of Jesus.

II. Peter Overconfident (Luke 22: 31-34)

This incident in Peter's life reveals to us an insight into his life which is very instructive. It points out a fearful danger of which Peter and others were ignorant. Satan had desired to have them—not Peter alone, but all of them. This means that Satan wanted to get them to become his servants that he might use them in his work which he was about to do in the arrest, trial, and crucifixion of Jesus. Satan desired to get all of Jesus' disciples. He did get Judas in his nefarious work. So Jesus warned the disciples. He said: "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat." Jesus here addresses Peter as "Simon." He did not address him as "Peter," which means "rock" or "stone." Possibly Peter's character at this time would not justify Jesus' addressing him as "Peter."

To strengthen him, Jesus said: "I made supplication for thee, that

thy faith fail not." Jesus prayed for Peter, and this special prayer was uttered for him because the Savior foresaw that owing to his impulsive spirit and his proneness to self-reliance he stood in special need of the divine help. There was peculiar danger that his faith would fail; hence Jesus prayed that his faith fail not. Jesus instructs him that when he is strengthened he should establish his brethren. Peter did not know of his danger and had too much self-confidence; for he said: "Lord, with thee I am ready to go both to prison and to death." Peter meant this, but he did not know how weak he was. Later he did go to prison, and even died for Jesus, but he was not strong enough at this time to do so. He needed much training and strengthening before he was able to do what he here declares that he would do. Jesus knew him and said to him: "Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me." Peter's overconfidence was the source of his danger, and Jesus knew his weakness and warned him against it. Peter's name is rather prophetic. It means "rock," or "stone," which means firmness and strength of character. Perhaps his name was like our name "Christian," which means "Christlike." We are not so much like Christ while we are in the flesh, but we shall become like him. So Peter would become what his name given by the Savior indicated—firm and steadfast.

III. Peter's Denial (John 18: 25-27)

After Jesus had been arrested in the garden of Gethsemane and had been brought into Jerusalem, Peter, with others, was standing around the fire warming himself, as the early morning was cool. Those who were standing by observed Peter and said to him: "Art thou also one of his disciples?" This may have been asked very suddenly of Peter, but "he denied, and said, I am not." It seems that he would have remembered what the Savior said in warning him against this moment. Soon one of the kinsmen of the servant, Malchus, "whose ear Peter cut off, said, Did not I see thee in the garden with him?" Peter "denied again," and immediately the cock crew, and Peter was in full view of the Savior. Jesus looked upon him, and Peter went out and wept bitterly.

Peter denied Jesus three times. He denied that he knew him. This incident showed the divine foresight of the Lord, who only a few hours before had predicted this denial. It also revealed the weakness of the flesh and the peril of self-confidence. Peter, who had sworn that he was willing to die for Jesus and who had rashly drawn a sword in his defense while in the garden, now blushes and stammers before a few servants, in the dim light of a fire, and declares that he does not belong to the disciples of Jesus. We can account for this only on the ground of Peter's weakness. Let us note that it was not his faith that failed, but his courage. His faith is strong enough and his conviction is firm enough, but through his weakness he fulfills the prediction of Jesus made only a few hours before. Peter loved his Lord and went out and wept bitterly. He is not a Judas. He will yet be restored and be commissioned to service in the Master's name.

IV. Peter as a Leader (John 21: 15-17)

This incident in the life of Peter brings us to the period of time after the resurrection of Christ. It seems that Peter, with others of

the apostles, had gone back to their former occupation of fishing. Jesus appeared on the scene and, after manifesting himself to his disciples, addressed Peter. Peter had denied him three times, and now he confesses him three times. He had denied his Lord and had forfeited his place as an apostle; but Jesus knew the source of his denial, and also knew that Peter was penitent. So he puts the question three times to Peter, making him declare his love for him. This time Jesus addressed Peter as "Simon" and asked him if he loved him "more than these." Peter declared: "Thou knowest that I love thee." Jesus replied: "Feed my lambs." Again Jesus asked him the second time: "Lovest thou me?" Peter answered again: "Yea, Lord; thou knowest that I love thee." Jesus replied this time: "Tend my sheep." Jesus put the question the third time to Peter: "Lovest thou me?" This time "Peter was grieved," because the question had been asked him three times, and so he replied: "Lord, thou knowest all things; thou knowest that I love thee." Jesus replied this time: "Feed my sheep." This time Peter puts it on the ground of Jesus' divine knowledge and says: "Thou knowest all things." Jesus knew that Peter would deny him, and now Peter knows that Jesus knows that he loves him. Peter is now strengthened and better prepared for leadership of the Lord's people.

Jesus has commissioned Peter to "feed my lambs," "tend my sheep," and "feed my sheep." This is a threefold commission to Peter to take the lead. This shows that Jesus had forgiven Peter and that he knew that Peter would be faithful in this work. The future history of Peter shows that the Lord knew that he would be a faithful leader. Peter has passed from weakness to strength, from a lack of courage to a hero in the service of God. Possibly no better example can be found to show Christian growth and strength than that of Peter.

PRACTICAL SUGGESTIONS

1. Peter was to prove his devotion to Christ by a martyr's death. Suffering is usually the accompaniment of service and the test of love.

2. Peter was impetuous and venturesome. However, his heart was right, and his faith never wavered.

3. The mistakes that Peter made were mistakes due to the weakness of the flesh and not to his lack of faith. His love abounded more and more for the Lord Jesus.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the places.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Who was Peter?
How was he brought to the Savior?
What was his occupation?
Who were his partners?
What was intrusted to him?
Name some part that he did in the early church work.
What books of the New Testament did he write?
How did he finally die?

Peter's Confession

Where was Jesus at this time?
What was he doing there?
What question did he ask his disciples?
What answer was given him?
What question did he then ask?
Who answered it?
What does this show about Peter?
What two parts does this confession include?

What effect did Peter's confession have on the disciples?
What blessing was pronounced upon him?

Peter Overconfident

What is it to be overconfident?
What danger does it reveal?
What did Satan want?
Why did he want them?
Which one did he get?
What did Jesus say to Peter about it?
What did Jesus do to Peter?
Did his faith fail?
What did Peter declare that he was willing to do?
Why was he not able to do this?
What did Jesus tell him that he would do?
How is Peter's name prophetic?

Peter's Denial

Where was Jesus arrested?
Where did they take him?
Who followed?
What was Peter doing?
What did one say to him?
What did Peter reply?
What then occurred?
How many times did Peter deny Jesus?
What did Peter do?
How long was this after Peter had declared that he was willing to die for Jesus?
How do we account for Peter's denial?
How do we know that his faith did not fail?

Peter as a Leader

When did this incident occur?
What was Peter with others doing?
What question did Jesus ask Peter?
What answer did Peter give?
How many times is this question asked?
How many times did Peter answer it?
What additional thought does Peter express in the last answer?
What did Jesus know about Peter?
What did he command him to do?
What does the future history of Peter show?

Practical Suggestions

How did Peter prove his devotion to Christ?
What usually accompanies service?
What was the condition of his heart?
What kind of mistakes did Peter make?
What did his love for Jesus do?

Jesus, let thy pitying eye
  Call back a wandering sheep;
False to thee, like Peter, I
  Would fain, like Peter, weep.

Let me be by grace restored;
  On me be all long-suffering shown;
Turn and look upon me, Lord,
  And melt my heart of stone.

—*Selected.*

Lesson VI—November 9, 1930

THOMAS

(The Honest Doubter)

John 11: 14-16; 14: 5-8; 20: 24-29; 21: 1, 2.

14 Then Jesus therefore said unto them plainly, Lazarus is dead.
15 And I am glad for your sakes that I was not there, to the intent ye may believe; neverthless let us go unto him.
16 Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?
6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.
7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.
8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.
26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.
27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.
28 Thomas answered and said unto him, My Lord and my God.
29 Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise.
2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

GOLDEN TEXT.—"*Thomas answered and said unto him, My Lord and my God.*" (John 20: 28.)

TIME.—A.D. 29, 30.

PLACE.—Bethany, Jerusalem, and the Sea of Tiberias.

PERSONS.—Jesus, Thomas, Peter, and other apostles.

DEVOTIONAL READING.—Prov. 3: 13-20.

DAILY BIBLE READINGS.—

November 3.	M.	Thomas Despairing. (John 11: 11-16.)
November 4.	T.	Thomas Inquiring. (John 14: 1-7.)
November 5.	W.	Thomas Convinced. (John 20: 24-29.)
November 6.	T.	Thomas Enlightened. (John 21: 1-8.)
November 7.	F.	Prayer for Belief. (Mark 9: 21-29.)
November 8.	S.	The Cure for Doubt. (John 7: 10-18.)
November 9.	S.	Wisdom's Worth. (Prov. 3: 13-20.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Thomas Willing to Die With Christ. (John 11: 14-16.)

II. Thomas Searching for Truth. (John 14: 5-8.)

III. Thomas Convinced. (John 20: 24-29.)

IV. Thomas and Peter Together. (John 21: 1, 2.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Thomas was one of the apostles. His name has become a synonym for "doubt." "The doubting Thomas" has become a proverb. His character is greatly misunderstood. He was gloomy and pessimistic. He was generally disposed to look on the dark side; yet he was honest in his doubts. When he had evidence, he believed and mounted to the very summit of faith. The trial of his faith made it harder to endure; yet it seems that he was promoted above Bartholomew and Matthew in the list of apostles after the resurrection of Christ. (See Acts 1: 13.) The three incidents brought out in this lesson throw strong light upon his character. They are: (1) Ready to follow Jesus to death (John 11: 15), (2) searching after the true way (John 14: 5), and (3) reliance on sense rather than on faith (John 20: 24-29). Thomas was one of the seven who journeyed north to Galilee to meet the risen Lord. (John 21: 2.) Then, again, he was among the apostles awaiting the power from on high. (Acts 1: 13.) As it is with some of the other apostles, nothing is said in detail of his separate labors in the gospel.

We have very little in the New Testament about Thomas. He is listed with the apostles in Matthew (10: 3), Mark (3: 18), and Luke (6: 15). Here he is classed with Matthew and only mentioned in these books in the list of apostles, but in John we have all of the inspired history that may be had of him. In Acts, again, he is listed with the apostles and brought nearer the head of the list. So our knowledge of Thomas is derived from the Gospel of John. In this book he appears on four occasions and utters memorable words on each occasion, and it is by these words only that we know about him.

EXPOSITORY NOTES

I. Thomas Willing to Die With Christ (John 11: 14-16)

Because of the enmity of the Jews in Judea, Jesus "went away again beyond the Jordan" (John 10: 40)—that is, he went on the east side of the Jordan; and while there, Lazarus, of Bethany, the brother of Mary and Martha, fell sick, and the sisters sent to Jesus asking him to come. Jesus did not respond at once to their request and abode two days longer where he was. He then said to his disciples: "Let us go into Judea again." (John 11: 7.) His disciples reminded him that they had come into that country in order to escape the persecution of the Jews and that they should not return to Judea so soon. Jesus then said: "Our friend Lazarus is fallen asleep." He added: "I go, that I may awake him out of sleep." His disciples replied that

if he were asleep he would recover. They did not understand Jesus, and he told them "plainly" that Lazarus was dead and that he was determined to "go unto him." "Thomas therefore, who is called Didymus, said unto his fellow disciples, Let us also go, that we may die with him." Thomas saw that Jesus was determined to face the dangers that awaited him in Judea on his way to Bethany and said: "Let us also go, that we may die with him."

We should note here the fearlessness of Jesus. He asserted that he had been given a task to perform and time for its performance, and that no enemy, no accident, could shorten by a single hour the allotted day of his earthly life. The only peril to him would be in deserting the path of duty. His disciples are still fearful, and Thomas is despondent, though faithful and determined to die with Jesus if the worst should befall them. Thomas is not like Peter—impetuous; but with a melancholy despondency he is willing to meet the fate of death with the others. Thomas thought that he knew the jaws of death would devour him; yet he is determined to go with Jesus. He took no rosy, optimistic view of the situation. He simply saw the cruel death which the Jews were seeking to impose on Jesus. He saw death in all its hardness and cruelty and pain; and yet, notwithstanding all that, he says: "Let us also go, that we may die with him."

II. Thomas Searching for Truth (John 14: 5-8)

The next time that Thomas is recorded as speaking is when Jesus and his disciples were in the upper room just after the Lord's Supper had been instituted. Jesus had said by way of comforting his disciples that he would go away and that there were many mansions prepared for them. He then said: "Whither I go, ye know the way." "Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?" Jesus had told them that he was going to the Father, and that by the way of death and the resurrection. They could not understand why he should die. They did not believe that he would die. So their confusion was expressed by Thomas when he said: "Lord, we know not whither thou goest; how know we the way?" This question afforded Jesus an opportunity of giving a spiritual meaning to his words. So he says: "I am the way, and the truth, and the life." Thomas had reasoned well. If he did not know where Jesus was going, he could not know the way. So Jesus answered where he was going and how to go. He said: "No one cometh unto the Father, but by me." He then added that those who know him know the Father. Those who had seen Jesus had seen the Father, as he was the representative of the Father.

Thomas was an honest doubter and was searching for the truth. It is all right to be a doubter if one has not the truth or evidence to convince one; but if one is a doubter and will not search for the truth, he is to be condemned. Thomas gives us an example of a doubter searching for the truth until it is found. Many times we have our doubts and difficulties. Oftentimes we are confused and troubled with problems we know not how to solve. This was Thomas' condition. Thomas' incredulous doubt was that of moving a step in the unseen future, and yet an eager inquiry to know how this step was to be taken. This is very commendable in him.

III. Thomas Convinced (John 20: 24-29)

After Jesus was raised from the dead he remained here on earth about forty days before he ascended to his Father. During this time he appeared at intervals to his disciples. On the first occasion when Jesus appeared to the apostles after his resurrection Thomas was not present. When he heard what the others had seen during his absence, he could not believe it. When they said to him, "We have seen the Lord," Thomas said: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." Thomas demanded proof that Jesus had been raised from the dead. He demanded the same proof that even disbelievers demanded. We may think that he should have accepted their testimony, but he did not. That he was an "honest doubter" is certain for two reasons. (1) Because of his attitude toward the evidence. He went to the meeting of the disciples, to the very place where he would hear repeated the testimony he regarded as inadequate. (2) Because he was not afraid of the consequences of belief. He loved the Master and had been willing to die with him. When one is willing to face the evidence and really loves Christ, he is certain to receive light.

A week passed, and they were together again on the first day of the week. They may have met expecting the Lord to appear again, and Thomas was present at this time. "Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you." Jesus appeared suddenly in the midst of them. We can imagine the reverent awe and with what eyes Thomas gazed upon him. Jesus spoke to Thomas and said: "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side." This command to Thomas was accompanied with the reprimand: "Be not faithless, but believing." Thomas had said that he would not believe unless he could do this, and now Jesus gives him the opportunity to gather all the evidence that he had requested, or all the evidence that he said would be necessary to convince him. Jesus stood within reach of Thomas, but Thomas did not need that evidence. In the full tide of a satisfied faith, Thomas saw Jesus and exclaimed: "My Lord and my God." It seems that Thomas cried out in adoring wonder. His confession was an expression of his faith. It was the climax of his faith. If one so skeptical and doubtful as Thomas was convinced that Jesus rose from the dead, it seems that no excuse can be had for any one to doubt. Jesus then said to Thomas: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Jesus here sums up a fundamental lesson when he says: "Blessed are they that have not seen, and yet have believed."

IV. Thomas and Peter Together (John 21: 1, 2)

We do not find that Thomas ever hesitated or doubted after this. "After these things Jesus manifested himself again to the disciples at the Sea of Tiberias." This was the Sea of Galilee. "There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples." There were seven of the apostles together. In naming them, Peter is mentioned first and then "Thomas called Didymus." "Didy-

mus" means "twin." It is noted that Thomas is ranked here next after Peter. Again, in the last list of the apostles Thomas is connected with Philip and named before Bartholomew and Matthew. (See Acts 1: 13.) It is significant for Thomas to be classed with Peter. He must have had very strong faith and zeal to be classed with Peter. It seems that the "honest doubter" is now ranked with the leading apostle.

In understanding the doubt of Thomas we must remember that there are some men whose affections are stronger than their understandings. They are simple, trustful, able to repose implicitly on what is told them. "Blessed are they that have believed." There is another class of men whose reflective powers are stronger than their susceptibility. They think out truth; they do not feel it out. They do not feel safe as long as there is one possibility of possessing stronger proof. They prove all things. Such was Thomas. Such men may become strong in faith, but they never can be the happiest of men, because very few things can be reasoned out and all evidence collected. This is especially true with the Christian. "We walk by faith, not by sight." (2 Cor. 5: 7.)

PRACTICAL SUGGESTIONS

1. There are very few who have not been disturbed by doubts. Happy is he who can take even meager evidence concerning our Lord and believe on him.

2. The doubter is in danger of becoming a pessimist, and a pessimist becomes despondent and so hinders spiritual growth.

3. It is unfortunate to look always for the dark side of anything. Oftentimes there is "a silver lining" to every dark cloud. There are very few things that could not be worse.

4. Thomas "doubted well." His doubt was of deep earnestness, and this helped him to search for all possible evidence so that he could believe.

5. There is a difference in the doubting of Thomas and the "shallow skepticism" of the conceited infidel. Thomas sought earnestly for evidence that he might believe, while the infidel rejects all evidence.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Who was Thomas?
What has his name become?
What was his disposition?
What three points are brought out in his character?
The fact that nothing is recorded of his labors is no proof of what?
From what book do we learn of Thomas?
Only what do the other writers do?

Thomas Willing to Die With Christ

Where had Jesus gone with his disciples?
Where was Bethany?
Who lived there?
What misfortune befell Lazarus?
What did his sisters do?
Why did Jesus not go at once?
What did he finally decide to do?
What did his disciples think of this?
What did Thomas say?
What does this reveal in regard to Thomas?
What did Thomas think would befall them?
What was he willing to do?

Thomas Searching for Truth

What had Jesus done in the upper room?
How was he comforting his disciples?
What did he say he would do?
What did Thomas reply?
What did Jesus reply to Thomas?
What does this show concerning Thomas?
What did he want before taking this step?
In what is Thomas an example to others?

Thomas Convinced

How long did Jesus remain on earth after his resurrection?
To whom did he appear?
Who was absent?
What did Thomas say when they told him that they had seen Jesus?
What two reasons show that Thomas was an honest doubter?
When did Jesus next appear to them?
To whom did Jesus first speak then?
What did he say to Thomas?
How do we know that Thomas reached forth his fingers and touched Jesus?
What did Thomas say?
What did this show?
What did Jesus then say to Thomas?
What is the lesson to be learned here?

Thomas and Peter Together

With whom do we find Thomas next?
Where were they?
In what order is Thomas mentioned?
In what order is his name mentioned in Acts?
What does this show?
What two classes may we find today?
To which class did Thomas belong?

Practical Suggestions

Who has not been disturbed by doubts?
What danger besets the doubter?
For what should we always look?
What two kinds of doubters may there be?

O faithless found when all believed,
  Where wast thou, Thomas, then?
Not with the rout that raged without,
  Not with the faithful ten.

Why not with friends sure counsel take,
  Who sought the house of prayer?
O, why the first Lord's day forsake
  The first assembling there?

—*Herbert Kynaston.*

Lesson VII—November 16, 1930

THE BELIEVING CENTURION

(A Gentile Whose Faith Was Commended)

Matt. 8: 5-13.

5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him,
6 And saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.
7 And he saith unto him, I will come and heal him.
8 And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.
9 For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:
12 But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.
13 And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

GOLDEN TEXT.—*"And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God."* (Luke 13: 29.)

TIME.—A.D. 28.

PLACE.—Capernaum.

PERSONS.—John, the centurion, and the servant.

DEVOTIONAL READING.—Isa. 60: 1-9.

DAILY BIBLE READINGS.—

November 10. M. The Believing Centurion. (Matt. 8: 5-13.)
November 11. T. The Ninevites. (Jonah 4: 6-11.)
November 12. W. All of One Blood. (Acts 17: 22-28.)
November 13. T. Peter's Vision. (Acts 10: 9-16.)
November 14. F. Peter's Obedience. (Acts 10: 24-29.)
November 15. S. Peter's Words. (Acts 10: 34-43.)
November 16. S. The Assembly of the Nations. (Isa. 60: 1-9.)

LESSON ANALYSIS.—

Introductory Thoughts.
I. The Centurion's Request. (Verses 5-7.)
II. His Feeling of Unworthiness. (Verses 8, 9.)
III. "His Great Faith." (Verses 10-12.)
IV. Blessed According to His Faith. (Verse 13.)
Practical Suggestions.

INTRODUCTORY THOUGHTS

The Jews at this time were under the Roman government. They did not like this, but they could not help it. There was much opposi-

tion on the part of the Jews against Roman authority. Oftentimes rebellions disturbed the people. The Roman government was largely a military government. It had so many foreign provinces and nations that it had to use force in controlling affairs. This required an army which was well organized.

The Roman army was divided into legions, the number of which varied considerably from three thousand to six thousand. There were six "chief captains" to each legion (Acts 21: 31), who commanded by turns. The legion was subdivided into ten cohorts, or "bands." (Acts 10: 1.) A cohort was divided into three maniples, and the maniple was divided into two centuries, which originally contained one hundred men. The century implies one hundred, but the number of soldiers in it varied from fifty to a hundred. There were sixty centuries in a legion, and each was under the command of a centurion. (Acts 10: 1, 22; Matt. 8: 5; 27: 54.) The centurion of our lesson probably belonged to the small military force of Herod Antipas. The centurion came into close contact with the people, as he commanded a small company of men. He served the government somewhat as a police. Very seldom, if ever, were Jews honored to such a place.

EXPOSITORY NOTES

I. The Centurion's Request (Verses 5-7)

The centurion of this lesson had command of the company of soldiers in Capernaum. When he heard that Jesus was again in Capernaum (Luke 7: 3), he besought Jesus to heal his servant, saying: "Lord, my servant lieth in the house sick of the palsy, grievously tormented." Jesus understood the centurion to be making a request, and so he said: "I will come and heal him." Leprosy had been considered a type of sin in all its loathsomeness, and palsy, or paralysis, may be regarded as a symbol of helplessness. The cure of leprosy revealed Christ's power, and the healing of paralysis emphasized not only his power, but a necessity of faith in him. This centurion, or Roman military officer of Capernaum, was a man of high character, as are the other centurions mentioned in the New Testament. It is interesting to note the mention of other centurions in the New Testament. The one at the cross joined in saying, "Truly this was the Son of God" (Matt. 27: 54); Cornelius became a Christian (Acts 10); and Julius was very kind to Paul (Acts 27: 1). The Roman soldiers were usually violent and brutal (Luke 3: 14; Acts 27: 42-47); hence favors shown to Jews and Christians by their officers are worthy of note.

This centurion had a servant which he evidently thought much of. Servants then were not necessarily low and ignorant. Frequently they were spiritually and mentally superior to their masters, as Joseph in Potiphar's house, the Hebrew captive girl in Naaman's house, and Daniel and his companions in Babylon. Some prominent characters in Roman history were once slaves. The noblest people were sometimes overpowered by their enemies and sold as slaves; sometimes they were sold for debt. This centurion's servant, like Abraham's (Gen. 24: 1, 2), "was dear unto him." He was trustworthy and valuable, but he was "sick of the palsy, grievously tormented," "and at the point of death." The centurion, moved by sympathy for his suffering servant, appealed to Jesus for relief; and on receiving the promise of Jesus to

"come and heal," he gave his surprising reply, revealing his remarkable faith.

II. His Feeling of Unworthiness (Verses 8, 9)

When Jesus promptly told him that he would come and heal his servant, the centurion as promptly replied: "Lord, I am not worthy that thou shouldest come under my roof." It seems that he said this through his "friends." Knowing that Jesus was on the way and "now not far from the house," the centurion naturally felt more sensibly his unworthiness, and sent friends to express the fact to Jesus and also to express his faith in Jesus' power to heal. (Luke 7: 6.) He felt himself unworthy to go into the presence of Jesus or to have Jesus to come under his roof. He believed that Jesus could heal the servant without seeing or touching him, and said to Jesus: "Only say the word, and my servant shall be healed." He had probably heard how Jesus in Cana had healed at a distance the nobleman's son in Capernaum (John 4: 46-54), although his faith far surpassed that of the nobleman.

The centurion explained that as he himself knew what it was to obey and be obeyed, so he was certain that Jesus had need only to speak the word, not to come to his house, and his command would be fulfilled and his servant be healed. He said: "I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Military rule then, as now, required prompt and strict obedience. If the centurion, then in a subordinate position, could command and he obeyed, how much would Jesus, who is over all, be obeyed! As he said to a soldier, "Go," and he went, so Jesus could say to diseases and to demons, "Go," and they would depart.

One of the conditions of heart for obedience to God is humility. Humility not only adorns the life, but it becomes a favorable condition for faith. A feeling of unworthiness brings one into the proper attitude of service to God. Strong faith is never found in a heart that is lifted up with pride or a life that is cursed with conceit.

III. "His Great Faith" (Verses 10-12)

"When Jesus heard" what the centurion said, "he marveled." Twice it is said that Jesus marveled—(1) at the unbelief of his own countrymen at Nazareth (Mark 6: 6), and (2) at the great faith of this Gentile. In another Gentile, the Syrophenician woman, Jesus found great faith and commended it. (Matt. 15: 21-28.) We would expect to find faith among the Israelites. They were God's chosen people. Theirs "is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen." (Rom. 9: 4, 5.) But with the Gentiles such faith was not expected. In a Gentile, Jesus found greater faith than in any of the Jews. The Jews who followed Jesus needed to learn this lesson on faith and needed this proof. Frequently Jesus said to his disciples: "O ye of little faith!" The greatness of the centurion's faith consisted in his high conception of the power of Jesus—"but only say the word." He believed that Jesus had both the author-

ity to command and the power to bring it to pass. This is faith. "Great faith" is taking God at his word. The greatest faith says: "Only say the word, and it will be that way." On this was based Paul's hope of the resurrection, and this was his strongest proof in favor of it. "For this we say unto you by the word of the Lord." (1 Thess. 4: 15.) God says it. That is enough. It is so. He who does not believe what God says does not believe in God; he who does not believe what Christ says cannot be saved by faith in Christ.

After Jesus said, "I have not found so great faith, no, not in Israel," he added a word which must have startled the Jews. Using as a figure of speech the picture of a banquet to describe the joys of the kingdom of heaven, he declared that many Gentiles would be admitted to the kingdom, while from it many Jews would be excluded. He said that many should "come from the east and the west" and should "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," "but the sons of the kingdom" should "be cast forth into the outer darkness." The faith of this Roman centurion was a prophecy of such Gentile converts, and in response to his faith Jesus spoke the word of blessed assurance.

IV. Blessed According to His Faith (Verse 13)

This centurion was in some sense the first fruit of the Gentiles. In him we see (1) the man of great faith, (2) Christ's commendation of his faith, (3) an answer to his faith. Jesus said to the centurion: "Go thy way; as thou hast believed, so be it done unto thee." He believed that Jesus could and would heal his servant. This Jesus did. "And the servant was healed in that hour." The healing was done just as the centurion believed it could be done. This is the meaning of Jesus' declaration. When the centurion's friends returned to his house, they "found the servant whole." They found the servant healed just as the centurion believed Jesus would heal him.

Jesus expressed a general truth when he said: "As thou hast believed, so be it done unto thee." Christ delights to have his path marked out for him by our faith. When distrust prescribes his course, it is presumption; when faith does it, it is but putting him in mind of his own character or promise. These words of Christ give the key to his storehouse into our hands and lay down the law to which he rigidly adheres. Our faith is a measure of the blessing which he gives us. The more we trust, the more we can contain his gifts. Truly he "puts the oil of his mercy into the vase of our trust;" and the larger the vase, the fuller the stream which he pours into it. If our hearts are enlarged with great faith, the blessings of God enrich our lives. If our faith is weak, our service will be feeble and our blessings in proportion. Little faith means small blessings; great faith means great blessings. No strong character can be built on an unworthy or feeble faith. Strong characters require strong faith.

We should not overlook the fact that the humility of the centurion is connected with his "great faith." This is always true. The greater the faith of a servant of God, the humbler that one is. There is a divine union of faith and humility which cannot be severed. There can be no deep feeling of unworthiness or humility without at the same time there being faith, and there can be no strong faith without humility. The centurion's faith was acted. He sent to Jesus, he be-

sought him, and he sent again and expressed his unworthiness. It is a dead faith which does not act. (James 2: 14-26.) Faith is active, not passive. Those of great faith always act; and not only do they act, but they act just as God directs. They obey God and trust him for his promises.

PRACTICAL SUGGESTIONS

1. The people did not expect to find so great faith in a Gentile. Oftentimes we find material for the best servants of God where least expected.

2. Again, where we expect to find the best we often find the least. In some families where we expect to find faithful members of the church we find them indifferent.

3. Humility was the crowning trait of his character. There can be found no more adorning trait of character than humility in the people of God today.

4. The centurion's appeal to Jesus was sincere. He loved his servant, and he had faith in Jesus and made an earnest appeal for help. Such always brings a blessing.

5. Those who had the best opportunity to come into the kingdom of God failed to do so; those who had the most unfavorable opportunity entered in.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Who controlled the Jews at this time?
What kind of government was Rome?
How was the Roman army divided?
What was the officer over a century called?
Where did the centurion of this lesson live?

The Centurion's Request

What did the centurion hear?
What did he do?
What was the matter with his servant?
Give three instances of other centurions.
What may be said of servants of that time?

His Feeling of Unworthiness

What did Jesus tell the centurion that he would do?
What did the centurion reply?
What did this express?
What had he heard of?
What had the centurion learned?
How did he express it?
What may be said of military rule?
How important is humility?
Where may strong faith be found?

"His Great Faith"

What did Jesus do when he heard what the centurion said?
Name another instance when Jesus "marveled."
Where may we expect to find faith?
What advantage had the Jews?
Why was faith not expected among the Gentiles?
What did Jesus often say to his disciples?
What did this centurion believe?
What is faith?
What figure did Jesus use?
From what places would people come?
What would they do?
What would be done with some of the people?
Of what is the centurion's faith a prophecy?

Blessed According to His Faith

What three things may we see in the centurion?
What did Jesus say to him?
How was the healing done?
When was the servant healed?
What may our faith do?
How is our faith a measure of our blessings?
What is the result of a weak faith?
How are humility and faith united?
What shows that he had an active faith?
What is "faith without works?"

Practical Suggestions

Why were they surprised to find faith among the Gentiles?
Where do we often find the best servants of God?
Why are we disappointed in some families?
What is a crowning trait of character?
What always brings a blessing?
Why do some who have best opportunities fail in life?

Faith is a living power from heaven
That grasps the promise God has given—
A trust that cannot be o'erthrown,
Fixed heartily on Christ alone.

Faith finds in Christ whate'er we need
To save or strengthen us indeed;
Receives the grace he sends us down,
And makes us share his cross and crown.

Faith in the conscience worketh peace,
And bids the mourner's weeping cease;
By faith the children's place we claim,
And give all honor to one name.

—*Petrus Herbert.*

Lesson VIII—November 23, 1930

THE RICH YOUNG RULER

(Refusing a Life of Sacrificial Service)

Mark 10: 17-27.

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.

GOLDEN TEXT.—"*And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.*" (Luke 9: 23.)

TIME.—A.D. 29.

PLACE.—Perea, on the way to Jerusalem.

PERSONS.—Jesus, his disciples, and the young ruler.

DEVOTIONAL READING.—Ps. 19: 7-14.

DAILY BIBLE READINGS.—

November 17. M. The Rich Young Ruler. (Mark 10: 17-22.)
November 18. T. The Handicap of Riches. (Mark 10: 23-31.)
November 19. W. The Danger of Riches. (1 Tim. 6: 3-10.)
November 20. T. The Rich Man and Lazarus. (Luke 16: 19-25.)
November 21. F. Living Unto Christ. (2 Cor. 5: 11-19.)
November 22. S. All to God's Glory. (1 Cor. 10: 23-33.)
November 23. S. Better Than Gold. (Ps. 19: 7-14.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Young Ruler's Question. (Verse 17.)

II. Jesus' Answer. (Verses 18, 19.)

III. "One Thing Thou Lackest." (Verses 20, 21.)

IV. He Went Away Sorrowful. (Verse 22.)

V. The Peril of Riches. (Verses 23-27.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Jesus was now approaching the close of his earthly ministry. He had frequently retired from Jerusalem and Judea to escape the intense hatred and persecution of the enemy. He had gone into northern Galilee and then crossed to the east side of the Jordan and Sea of Galilee into Perea. In this lesson we have him on the way from Perea to Jerusalem. A rich young ruler came to him for an interview. We have no way of knowing who this ruler was. Some have supposed him to be Lazarus, the brother of Mary and Martha. There is no positive evidence that this was Lazarus. If the young man had similar characteristics of Lazarus, this is not strange, as many may have similar characteristics and yet not be identical. Even the coincidences may be such as to render the identification plausible. That would not prove that he was Lazarus. There is nothing to be gained by speculating in regard to the identity of this young man.

EXPOSITORY NOTES

I. The Young Ruler's Question (Verse 17)

As Jesus "was going forth into the way"—that is, from the house into the public highway—"there ran one to him," seemingly having urgent business. He "kneeled" to Jesus and asked him: "Good Teacher, what shall I do that I may inherit eternal life?" This young man was anxious to have his question answered. Jesus had just taught that one, to enter his kingdom, must have the characteristics of a little child. One must have the childlike spirit, but one must also be conscious of one's need and willingness to trust Christ. The kingdom of heaven belongs to such as are humble and childlike, but who are fully conscious of their needs. Whether this young man was conscious of his need we do not know. It seems that he was very well satisfied with his condition and thought that he should have abundant entrance into the kingdom of God. All must pay the price of discipleship if the blessings are received.

It is well to note the advantages that this young man had. (1) He was young. He is supposed to have been full of ambition and useful hopes and aspirations. It is a great blessing to be young and to start out in life with the purity and energy of youth. (2) He was rich. Probably he inherited his wealth. He had the prominence and prestige which wealth gives. Riches carry worldly honor and influence in society. This young man had all earthly blessings that riches could bestow upon him. (3) He was a ruler—that is, he had a position of power and authority among his people. Much honor goes with position and power. It would be hard to find one who has better advantages in this world than this rich young ruler had. (4) He had a degree at least of respect and reverence. He came to Jesus and "kneeled," which showed that he was trained in the common courtesies of a religious life. Again, he addressed Jesus as "Good Teacher," which shows that he was civil in his address.

We must understand that this young man was in earnest, for he "ran" to Jesus, showing his eagerness to know and reverence the Teacher. He must have had some faith in Jesus, or else he would not have gone to him. He surely thought that Jesus could answer his

question, or else he would not have come to him. Jesus could answer his and all other questions that pertain to the need of the soul. This young man seems to have had some knowledge of "eternal life," for he wanted to know what he must do to "inherit it." He must have recognized that there was something for him to "do," as he asks: "What shall I do that I may inherit eternal life?"

II. Jesus' Answer (Verses 18, 19)

Jesus loved this young man. (Verse 21.) First, Jesus rebuked him and asked, "Why callest thou me good?" and then said by way of instruction, "None is good save one, even God." Jesus does not deny his own sinlessness or disclaim his divinity. Jesus wishes to convict the young man of his moral and spiritual needs. In the sight of a holy God and judged by a divine standard of righteousness, can this young man claim to be good? Surely if Jesus at this time would not claim to measure up to such a high standard, though he did measure up to it, how could any one else claim to be without certain needs?

Jesus, in answering him, proposed the test of the law of Moses. He enumerates the commandments which regulate man's relation to his fellows. He says: "Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother." The Ten Commandments were written on two tables of stone and were divided into two classes—namely, those which describe our relation and duties to God and those which describe our duties to our fellow man. Jesus at once applies the test of the duties that he owed to his fellow man. This young man was under the law, and should be obedient to it. We need not speculate as to why Jesus did not quote him the commandments on the first table of stone. It was enough for Jesus to quote him those inscribed on the second table. These were sufficient to test him.

As Matthew records this interview, Jesus answered that if he would "enter into life, keep the commandments" (Matt. 19: 17), and the young man quickly asked, "Which?" And then Jesus, in reply to this question of the young man, quoted the commandments recorded on the second table of stone. In the broadest sense of the word "commandments," including the statutes concerning the sacrifices for sin, this answer covered the entire ground of salvation under the law. These commandments that Jesus gave would adjust his life with his fellow man, and his worship to God would adjust his life to God, which would include all the salvation that he could hope for under the law.

III. "One Thing Thou Lackest" (Verses 20, 21)

There was a touch of impatience in the reply that the young man made when he said: "Teacher, all these things have I observed from my youth." It will be noticed that this time he did not use the word "Good" before "Teacher." This shows that he had received the rebuke that Jesus gave. It may be that he replied with much satisfaction. We are not to understand that he was boasting. He thought that he was a good fellow and that he had been faithful in keeping the law. Now comes the sharp-pointed test which Jesus put to him. "And Jesus looking upon him loved him." Jesus looks with love upon one who has attained even such goodness as he sincerely claimed. There is

much significance in a look of Jesus. At one time Jesus went into the synagogue and healed a man on the Sabbath day. The enemy was ready to criticize him. "And when he had looked round about on them with anger." (Mark 3: 5.) Again, he looked "round on them that sat round about him." (Verse 34.) Again, he went into the temple and gave a look which rebuked those who were present. (Luke 11: 11.) Again, after Peter had denied the Lord three times, he looked upon him, and Peter went out and wept bitterly. (Luke 22: 61.) There was enough in the look of the Master to encourage to great activity or to condemn severely. This look was one of pity. Jesus saw the real selfishness of his heart as well as the self-satisfaction which he had.

When Jesus looked upon him with love, he answered the young man's question with the significant statement: "One thing thou lackest." He had the vigor of youth, the prestige and influence of wealth, and the power of authority. He had all earthly things necessary to make him happy. He was obedient to the law and had been trained from his youth up to keep the formalities of the law. Yet Jesus said to him: "One thing thou lackest." He may have all that this earth can afford and may be obedient to all the commands of the law, yet there is one thing needful for him if he would enter life. No man can enter into life who does not count all things but loss for Christ. Paul said of his former life: "Howbeit what things were gain to me, these have I counted loss for Christ." (Phil. 3: 7.) The young man must have thought that there was something lacking when he came to Jesus. He thought that he had done all that the law required, and yet he inquires what he must do further to inherit eternal life. So he is not surprised when Jesus tells him that there is one thing lacking.

Jesus now proposed the supreme test. He said: "Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." In this single sentence Jesus convicts the young man of having broken the second table of the law, which required one to love his neighbor as himself. This was "one thing" lacking. It was the test of his life. This benevolent sacrifice would have made the young man perfect. It would have removed the barrier between him and eternal life. Merely selling what he had was not sufficient. He must give it to the poor, and then he must "come" and follow Jesus.

IV. He Went Away Sorrowful (Verse 22)

The collapse of his enthusiasm came with this supreme test. His earnestness is not doubted, yet it is not strong enough to lead him to do what Jesus commanded. This not only laid bare the secret selfishness of the young man, but it probed the depth of his life. In dealing with a specific case Jesus makes his own application. He does not demand that each one shall give up all that he has in order to follow him. Jesus makes it plain to this young man that his goodness is not sufficient to give him a passport into the kingdom of God. Jesus showed him that he must choose between his wealth and the eternal life which Jesus alone could give. No wonder the young man "went away sorrowful," for he made the fatal choice. He kept his riches and rejected his Savior. The young man saw his need of a truer goodness.

He longed for eternal life, but he was not willing to pay the price. It is a sad moment when any one chooses anything else rather than Jesus. This makes this one of the saddest stories in the New Testament. It is a true soul's tragedy.

V. The Peril of Riches (Verses 23-27)

As the young man went away, Jesus turned to his disciples and said: "How hardly shall they that have riches enter into the kingdom of God!" Jesus did not mean that it was impossible for one with wealth to enter the kingdom; he meant that it was exceedingly difficult. The possession of riches may be no sin; poverty is not necessarily virtuous; but it is hard "for them that trust in riches to enter into the kingdom of God." Jesus then gave to his disciples the figure that it was easier for a camel to go through a needle's eye than for a rich man who trusted in his riches to enter the kingdom of heaven. Paul says that those who are minded to be rich fall into temptation, snares, and foolish and hurtful lusts which drown men in destruction and perdition; that the love of money is a root of all kinds of evil; and that many have been led astray from the faith because of riches. (See 1 Tim. 6: 9, 10.)

PRACTICAL SUGGESTIONS

1. Christ had no words of condemnation for the young man as he turned away. He pitied him, and he pities us when we make such a choice as did this young man.

2. Wealth and power in this world may give us a high rating with man, but they cannot commend us to God.

3. The better one's advantages are, the greater are his responsibilities.

4. The young man earnestly sought Jesus to ask a question, but he refused to take Jesus' answer. We should be as willing to take Jesus' answer as we are to seek him in time of trouble.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Where was Jesus at this time?
Why had he gone there?
Where does he start?
Who came to him?
Who do some think that he was?
Why cannot we now know who he was?

The Young Ruler's Question

Who came to him here?
How did he come?
Why did he come?
What did he ask?
What had Jesus taught?
How did this young man seem to be?
What is the price of discipleship?
Name four points belonging to this young man.
What shows that he was in earnest?
What shows that he had faith in Jesus?
How had he learned anything about eternal life?

Jesus' Answer

What did he seem to have?
What did Jesus not do?
Why did the young man call him "Good Teacher?"
What did Jesus tell him that he should do?
Name the commandments that Jesus repeated.
What other question does Matthew record that he asked?
What did the commandments include?

"One Thing Thou Lackest"

What did the young man leave off in addressing Jesus this time?

What does there seem to be in the young man's reply?
How do we know that he is not boasting?
How did Jesus regard him?
How did Jesus look upon him?
Give other instances when a look of Jesus was significant.
What two uses did Jesus make of a look?
What did he say to the young man?
Why was he not surprised when Jesus told him that he lacked something?
What must we give up for Jesus?
What did Jesus tell him to do?
What three things are included in this statement of Jesus?

He Went Away Sorrowful

Why do we not doubt his earnestness?
What application did Jesus make in this case?
Does he require all to give up everything to follow him?
Why did he require that of this young man?
What choice did this young man have to make?
Why did he go away sorrowful?

The Peril of Riches

What lesson did Jesus teach his disciples?
Is it impossible for a rich man to go to heaven?
Is it more difficult for a rich man than a poor man to go to heaven?
What warning does Paul give about riches?

Practical Suggestions

Why did Christ not condemn the young man?
Why cannot wealth and power commend us to God?
What will commend us to him?
Whose responsibilities are the greatest?

Lord, I care not for riches,
  Neither silver nor gold;
I would make sure of heaven,
  I would enter the fold.
In the book of thy kingdom,
  With its pages so fair,
Tell me, Jesus, my Savior,
  Is my name written there?

Lord, my sins, they are many,
  Like the sands of the sea;
But thy blood, O, my Savior,
  Is sufficient for me;
For thy promise is written,
  In bright letters that glow:
"Though your sins be as scarlet,
  I will make them like snow."

—*M. A. K.*

Lesson IX—November 30, 1930

ZACCHEUS THE PUBLICAN

(A Business Man Converted)

Luke 19: 1-10.

1 And he entered and was passing through Jericho.
2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.
3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.
4 And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.
5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.
6 And he made haste, and came down, and received him joyfully.
7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.
9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.
10 For the Son of man came to seek and to save that which was lost.

GOLDEN TEXT.—*"The Son of man came to seek and to save that which was lost."* (Luke 19: 10.)

TIME.—A.D. 30, shortly before the crucifixion.

PLACE.—Jericho.

PERSONS.—Jesus and Zaccheus.

DEVOTIONAL READING.—Ps. 15.

DAILY BIBLE READINGS.—

November 24. M. Zaccheus the Publican. (Luke 19: 1-10.)
November 25. T. A Tax Collector. (Luke 5: 27-32.)
November 26. W. A Tentmaker. (Acts 18: 1-6.)
November 27. T. A Lawyer. (Matt. 22: 34-40.)
November 28. F. A Judge. (Ex. 18: 13-20.)
November 29. S. Many Workers. (Rom. 16: 21-27.)
November 30. S. Heavenly Citizenship. (Ps. 15.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Zaccheus, "a Chief Publican." (Verses 1, 2.)

II. His Desire to See Jesus. (Verses 3, 4.)

III. Jesus Abides at His House. (Verses 5-7.)

IV. Zaccheus' Confession. (Verse 8.)

V. Jesus Blessed His House. (Verses 9, 10.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Luke is the only writer that records the incidents of this lesson. At this time Jesus and his disciples were journeying toward Jerusalem. This was Jesus' death march. He was in the lead, and his disciples "were amazed" and "afraid" as they followed behind. They knew the Jews had determined to kill Jesus (John 11: 8, 16); that twice he had retired from Jerusalem to escape death at their hands (John 10: 40; 11: 46-54); but now he seemed determined to return. "He took again the twelve" and showed them once more what he must suffer at Jerusalem, and with clear, prophetic vision he described the very details of his trial and the manner of his death. (Matt. 20: 17-19; Mark 10: 32-34.) "And they understood none of these things." (Luke 18: 31-34.)

As they went along the way, they came to Jericho. Here Jesus not only dined with Zaccheus, but also healed blind Bartimeus and another blind man. (Matt. 20: 29-34; Mark 10: 32-52.) Jericho was five miles west from the Jordan, six or seven miles north from the Dead Sea, and eighteen or twenty miles northeast and "down" from Jerusalem. The most important thing in the Old Testament connected with this place is the fact that "by faith the walls of Jericho fell down, after they had been compassed about for seven days." (Heb. 11: 30.)

EXPOSITORY NOTES

I. Zaccheus, "a Chief Publican" (Verses 1, 2)

Jesus "entered and was passing through Jericho" on his way to Jerusalem; and there was "a man called by name Zaccheus; and he was a chief publican, and he was rich." Zaccheus was a son of Abraham. His name means "pure." He had good opportunity for accumulating wealth; but, as he states, he did not do so by false accusations or dishonest means.

The original publicans were rich Roman knights, who bought up the taxes of a certain province by paying so much money cash into the Roman treasury. Sometimes a joint stock company was formed, when these taxes surpassed the ability of one man, and the profits were divided among the stockholders. These men themselves did not collect the taxes, but divided up the provinces into districts and sublet these districts to others, usually to inhabitants of the country who knew the resources of the people and how much tax they could pay. These subagents were the "publicans" of the New Testament.

The Jews considered their subjugation to the Romans as degradation, and paying tribute to them as dishonor to God; hence the question: "Is it lawful to give tribute unto Cæsar, or not?" (Matt. 22: 17.) Therefore, publicans among the Jews were not only odious as tax-gatherers, but were considered also as traitors to their nation and as apostates from the religion of their God. They were classed with sinners, harlots, and heathens. (Matt. 9: 11; 11: 19; 18: 17; 21: 31, 32.) Almost everything was taxed; and, being allowed to fix more or less arbitrarily the value of exports and imports and demand payment, publicans had every opportunity to extort from the people more than was due and to practice fraud. Publicans were not necessarily dishonest. Many were dishonest, but Zaccheus was not. He was "a chief

publican." This shows that he stood very high with the Roman officials. It may also account for his being rich.

II. His Desire to See Jesus (Verses 3, 4)

Zaccheus had probably heard of Jesus' former treatment of publicans. So "he sought to see Jesus who he was." He had no idle curiosity. He was anxious to see which one in the great crowd was he—to see his bearing, to look into his face, and to hear him, that he might judge for himself whether or not he was a prophet from God. He made efforts to see him; but being "little of stature," he "could not for the crowd." He could not get through the crowd, and he could not see over their heads. He saw the direction the crowd and Jesus were traveling; so he ran ahead and climbed up into a sycamore tree which grew by the way. We may not know the exact motive that he had for seeing Jesus, but we do know that he made the best effort that he could to see him. He was willing to overcome every obstacle in order to see him. He must be commended for this.

The sycamore tree was not like our sycamore tree. It was a kind of fig tree, with large trunk and low and wide-spreading limbs, an easy tree to climb, and a fine shade tree. The prophet Amos was "a dresser of sycamore trees." (Amos 7: 14.) The action of Zaccheus emphasizes the proverb: "Where there is a will, there is a way." Zaccheus was anxious to see Jesus; hence he went where Jesus was, and he took advantage of every situation in order to accomplish his purpose. People can come to Jesus today if they are so determined. Christians deceive themselves when they persuade themselves that they desire to see Jesus and to be with him and to be like him, and yet neglect and refuse to meet with him in his own appointments. (See Acts 20: 7; Heb. 10: 25.) He who will not overcome all difficulties to see Jesus today cannot be saved. Zaccheus was humble and modest. He felt his unworthiness and would not intrude himself upon Jesus.

III. Jesus Abides at His House (Verses 5-7)

As Jesus went along the way, he "came to the place" where Zaccheus was, and "he looked up" and saw him and "said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house." How did Jesus know that Zaccheus was in the tree, and how did he know what was in his heart? How did he know Nathanael? (John 1: 45-51.) It is said of Jesus that "he himself knew what was in man." (John 2: 25.) Thus he knew Zaccheus. He knew that Zaccheus was in that tree—not in order to be conspicuous, for he doubtless thought that he was concealed in the thick foliage; but Jesus knew him. Jesus looked up and called him by name and told him to come down, that he would abide at his house that day. Calling him by name, asking him down in haste, and, above all, stating an intention to lodge with him, surprised him greatly and convinced him that Jesus was a teacher of divine wisdom.

Jesus had accepted the invitation to eat with publicans and with Pharisees, but this is the first time that he did not wait for an invitation to eat with a publican. Perhaps an invitation would not have been given him, because Zaccheus felt unworthy and knew that he belonged to an ostracized class. We do not know how long Jesus

remained in his house, whether for a midday meal or for the night. Zaccheus "made haste, and came down, and received him joyfully." Although he was greatly surprised, Zaccheus felt himself highly honored and hastened down and received Jesus "joyfully." He sought to see Jesus—that is, at least get a good look at him; but he did not think that he would be blessed with a visit from him which would lead to his salvation. Any family is blessed with Jesus in the home, and he abides in any home that will receive him. To eat with publicans and sinners was to place himself on social equality with them. So "when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner." The scribes and Pharisees in the sight of God were the greatest sinners, but among them the term "sinner" meant an outcast, with no religious affiliation. "Sinners" were the outcasts and the despised class, whether publicans, harlots, or heathens. It was contrary to their sense of propriety, and they thought it contaminating for a teacher to associate with this class. Even his disciples sometimes thought that he ought not to eat with them.

IV. Zaccheus' Confession (Verse 8)

While Jesus was in his house it seems that Zaccheus made this confession unto Jesus: "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." Zaccheus did not say this in self-justification or in a boastful spirit, but rather in humility, as an excuse for Jesus' going with him. Jesus had respected and honored him, and he would now endeavor to serve and honor Jesus. He expresses a willingness to give half of his goods to the poor. Many think that he meant by this that it was not his custom to give half of his income to the poor, but that he was now willing to promise that he would give half that he possessed to the poor. He was a generous man and tried to be good. He further says that if he had taken anything by fraud from any man he would restore it fourfold. He does not mean by this that he had taken anything or accumulated his wealth by fraudulent practices. If all his riches had been accumulated by fraud, he could not restore fourfold. All that he could do would be to restore what he had. He meant that if under numerous and strong temptation he had exacted more than was due, upon reflection and examination of his conduct he would restore fourfold. He was frank and honest to confess his sins, and showed his repentance by being willing to restore according to the law. (See Ex. 22: 1; 2 Sam. 12: 6; Lev. 6: 1-6.)

V. Jesus Blessed His House (Verses 9, 10)

After he had made his honest confession and showed that he was penitent, Jesus said to him: "Today is salvation come to this house, forasmuch as he also is a son of Abraham." Salvation came to his house because Jesus saw that he was ready to receive it. He was "a son of Abraham," and was entitled at this time to the blessings of Jesus if he was penitent. Jesus may have added this because the Pharisees thought publicans were unworthy of salvation. Jesus then expressed to him and others his mission, which justified his abiding in Zaccheus' house. He said: "For the Son of man came to seek and to save that which was lost." According to the scribes and Pharisees, the publi-

cans were lost; and Jesus justifies his own course by stating that his mission was to seek and save the lost. They could not object to such a mission as that. The crowd murmured against Jesus for going into Zaccheus' house, and now Jesus states that his mission was to do good. Zaccheus had proved himself in every way to be worthy of salvation. He now believes that Jesus is a prophet, and he is penitent of his sins and wants to live aright. Jesus blesses him and encourages him in this desire of his soul. It was wicked in others to object to Jesus' bringing salvation to Zaccheus.

PRACTICAL SUGGESTIONS

1. Zaccheus was a business man and had much wealth, yet he had time to seek Jesus. Any one makes a mistake who gets so much business on hand that he cannot worship Jesus.

2. Jesus' kindness and honor showed to Zaccheus called for a response from Zaccheus. If we show kindness to others, they will show kindness to us.

3. Zaccheus was willing to restore "fourfold" if he had wronged any one. True repentance is followed by a restoration and a making good all that we can for the wrongs we may have done.

4. Zaccheus obeyed promptly when Jesus spoke to him. He sets an example for all today. When Jesus speaks, our hearts ought to respond with haste to obey his command.

5. A blessing always attends prompt obedience, and Jesus abides with those who love him.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What writer records the incidents of this lesson?
Where was Jesus going at this time?
What were the conditions of his disciples?
What had Jesus done twice?
What did they think he was now doing?
To what city did they come?
Whom did Jesus meet here?
Where was Jericho?
Give an important fact recorded of this city.

Zaccheus, "a Chief Publican"

Where did Zaccheus live?
What does his name mean?
Who is a publican?
What was the Jews' attitude to the Roman government?
What was his attitude toward paying taxes?
How did they regard a publican?
How did Zaccheus stand among the publicans?

His Desire to See Jesus

What had he probably heard?
Why did he want to see Jesus?
What did he do?
What is a sycamore tree?
What obstacle did he overcome?
What may people do today if they want to?
How do we know that Zaccheus was humble?

Jesus Abides at His House

What did Jesus do when he came to the tree?
What did he say to Zaccheus?
What would this show Zaccheus?
Would Jesus have received an invitation to go to his house?
What did Zaccheus do?
What did the people do when they saw Jesus going?
Where did they class Zaccheus?

Zaccheus' Confession

Where did he make this confession?
What did he say that he would do?
What does this show?
How do we know that he was not boasting?
From what does restoration come?

How do we know that he had not obtained his wealth dishonestly?

Jesus Blessed His House

What did Jesus say to Zaccheus?
What is meant by his being "a son of Abraham?"
Why did Jesus say this?
What was the mission of Jesus?
What did the Jews think was the condition of publicans?
Why should Jesus attempt to save them?
How do we know that Zaccheus was worthy of salvation?

Practical Suggestions

Why is it not right to let business interfere with our worship?
How did Jesus win Zaccheus?
What is the result of showing kindness to others?
What does "restoration" mean?
How did Zaccheus obey?
In what does he set us an example?
What always attends obedience?

I count this thing to be grandly true,
  That a righteous deed is a step toward God,
  Lifting the soul from its common clod
To a purer air and a clearer view.

Heaven is not reached by a single bound,
  But we build the ladder by which we rise
  From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—*J. G. Holland.*

Lesson X—December 7, 1930

STEPHEN

(An Early Interpreter of Christianity)

Acts 6: 7-10; 7: 54-60.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.
8 And Stephen, full of grace and power, wrought great wonders and signs among the people.
9 But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.
10 And they were not able to withstand the wisdom and the Spirit by which he spake.

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 steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;
58 And they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.
59 And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit.
60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

GOLDEN TEXT.—*"They chose Stephen, a man full of faith and of the Holy Spirit."* (Acts 6: 5.)

TIME.—Between A.D. 30 and A.D. 37.

PLACE.—Jerusalem.

PERSONS.—Stephen and his accusers.

DEVOTIONAL READING.—Isa. 53: 7-12.

DAILY BIBLE READINGS.—

December 1. M. Stephen's Power. (Acts 6: 7-15.)
December 2. T. Stephen Stoned. (Acts 7: 54-60.)
December 3. W. Micaiah Persecuted. (1 Kings 22: 24-28.)
December 4. T. Jeremiah Persecuted. (Jer. 32: 1-5.)
December 5. F. Daniel Persecuted. (Dan. 6: 10-18.)
December 6. S. Help in Persecution. (2 Cor. 1: 3-11.)
December 7. S. The Sacrifice of Christ. (Isa. 53: 7-12.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Stephen, "Full of Grace and Power." (Acts 6: 7, 8.)
II. He Contended for the Faith. (Verses 9, 10.)
III. He "Saw the Glory of God, and Jesus." (Acts 7: 54-56.)
IV. Stephen the First Christian Martyr. (Verses 57, 58.)
V. Stephen's Prayer. (Verses 59, 60.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Stephen has a very brief biography in the New Testament. He is introduced to us as one of the seven selected to wait upon tables in the early days of the church, and was martyred soon thereafter. In his life we see a very fine interpretation of the Christian life.

His name signifies "a crown," and he was the first Christian to receive a crown of martyrdom. He was a "Hellenist"—that is, one of the Greek-speaking Jews who were dispersed throughout the country. His work was in the synagogues of the foreign Jews, who were quite numerous in Jerusalem. Some think that Stephen was a Roman citizen, but there is no evidence to that effect. He was a man of power—the power of faith—and was aflame with the Holy Spirit in his work. His logic was irresistible and his tongue eloquent. The fruits of his power were deeds of healing and love, wonderful miracles which he worked, showing that he was a Spirit-guided teacher. He was quite familiar with the history of his race, though he may not have been trained in the tongue of his people.

EXPOSITORY NOTES

I. Stephen, "Full of Grace and Power" (Acts 6: 7, 8)

"There arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration." (Acts 6: 1.) This caused the apostles to request the multitude of disciples to look out seven men who were "of good report, full of the Spirit and of wisdom," who should be appointed to look after the matter of distributing the material things to those who had need. The seven were selected, and Stephen was one of this number. The first mention of him is that "they chose Stephen, a man full of faith and of the Holy Spirit." (Verse 5.) He was well suited for this work. We are told that, as a result of the work which Stephen and others did, "the word of God increased"—that is, it was preached to great numbers—"and the number of the disciples multiplied in Jerusalem exceedingly." All had a mind to work in preaching the gospel, and the result was that many were converted, so that the church at Jerusalem grew to be very strong in number within a very short time. We are told that "a great company of the priests were obedient to the faith"—that is, many priests accepted Christ. As the priests were religious leaders among the Jews, this gave the church an advantage. So many converted priests would weaken Judaism and would strengthen greatly the early church.

"And Stephen, full of grace and power, wrought great wonders and signs among the people." The "great wonders and signs" were done through the power of the Holy Spirit. Stephen is the first preacher since the ascension of Jesus, except the apostles, whose work is mentioned; and he is the first one since then, except the apostles, who is reported to have worked miracles, although the seventy sent out by Jesus worked miracles. (Luke 10: 9, 17.) Among the seven selected in the early church at Jerusalem, only Stephen and Philip are mentioned later. No mention is made of the other five, but that fact does not show that they were not busy serving God as time and opportunity afforded.

II. He Contended for the Faith (Verses 9, 10)

It is not enough to believe the facts of the gospel, but one must obey the commands and trust God for the promises. One of the commands of the Holy Spirit is to "contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3.) Stephen was true to this injunction of the Holy Spirit. While teaching or preaching in the synagogues where many foreign Jews assembled, he was drawn into dispute with those of "the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia." In this discussion "they were not able to withstand the wisdom and the Spirit by which he spake."

It is said that there were between four hundred and sixty and four hundred and eighty synagogues in Jerusalem. These were places where the Jews met for worship on the Sabbath, or our Saturday. The "Libertines" were freedmen. Thousands of Jews had been sold into slavery by their conquerors and had been set at liberty again; hence they were called "Libertines." They had a synagogue in Jerusalem. The Jews at Jerusalem from the different countries probably had their separate synagogues. All these who were disputing with Stephen were Grecian Jews—that is, Jews who spoke only the Greek language and had Grecian trade. Very probably Stephen was a Grecian Jew.

The discussion which they had with Stephen in the synagogue was over the question which had been raised concerning Jesus of Nazareth as the Christ, the Son of God. Up to this time the Sadducees had headed the persecutions against the church, but now the Pharisees come prominently to the front again in this matter. Those who engaged in this debate with Stephen were unable to meet him for two reasons—namely, the truth which he presented, and "the wisdom and the Spirit by which he spake" it. He presented the gospel in the wisdom and power of the Holy Spirit. Discussions today conducted in the wisdom and love of the truth and the power of the Holy Spirit will accomplish good. No Christian ought to be afraid or ashamed to contend in the spirit of Christ for the faith of the gospel. Stephen had the courage of his convictions.

III. He "Saw the Glory of God, and Jesus" (Acts 7: 54-56)

The first part of the seventh chapter of Acts gives an account of the speech that Stephen made to the high priests and others who were present. When they were not able to meet the arguments which Stephen gave concerning Jesus, they became angry and began to persecute him. They stirred up the people against him and had him arrested and brought in before the council. They hired false witnesses to testify falsely against Stephen. After they had made their accusations against him and had heard the false witnesses testify, the high priest asked Stephen if "these things" of which he had been accused were true. Stephen began with Abraham and gave a brief history of the Jewish race up to the coming of Christ. He quoted the prophets of God and the promises which were contained in their Scriptures. They listened attentively to him until he began to show that Christ was the fulfillment of all the prophets—that he was the Messiah to come.

"Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth." They were "cut to the heart" as they were on the day of Pentecost, when "they were pricked in their heart," but they were very differently affected. On the day of Pentecost they accepted the truth, but Stephen's hearers rejected the truth. "They gnashed on him with their teeth." Instead of accepting the truth, they became infuriated and acted like savage beasts. Two things here show the wonderful effect of his speech—(1) "they were cut to the heart;" (2) "gnashed on him with their teeth." "Cut to the heart" means literally "sawn asunder in their heart." They felt as if their heart had been cut through with the rough teeth of a saw, so sharp and rasping were the words of Stephen. As dogs or other mad animals, they literally "gnashed on him with their teeth," as though they would tear him to pieces. It was strange conduct for the supreme court of a nation, whose purpose should be to see that truth and justice prevail.

We cannot help but see the wide contrast between their conduct and Stephen's. We see what they did; but Stephen, "being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Others did not see these things. Stephen told what he saw. "I see the heavens opened, and the Son of man standing on the right hand of God." While none of these saw Jesus on this occasion, some of them must have remembered what Jesus had said when he was on trial before this court: "Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven." (Matt. 26: 64.) Stephen saw Jesus "standing on the right hand of God." This is the only instance where Jesus is represented as "standing" at the right hand of God.

IV. Stephen the First Christian Martyr (Verses 57, 58)

When they heard Stephen declare what he saw, "they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord." This seemed to them to be blasphemy, and they were still more encouraged to persecute him; so "they cried out with a loud voice, and stopped their ears" that they might not hear anything further Stephen would say. They did not wait for a decision from the council as to his innocence or guilt. It seems that the council was turned into an enraged mob. Instead of meting out justice as wise men should have done, they "rushed upon him with one accord" and "cast him out of the city, and stoned him." It was the law concerning one to be stoned to bring him forth "without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him." (Lev. 24: 14.) The city in which the temple was built had taken the place of "the camp." So Jesus "suffered without the gate." (Heb. 13: 12.) These witnesses laid aside their outer garments so they could have free use of their arms in casting large stones upon their victim. So they "laid down their garments at the feet of a young man named Saul." This is the first mention that we have of Saul.

V. Stephen's Prayer (Verses 59, 60)

While they stoned Stephen he called upon God, "saying, Lord Jesus, receive my spirit." His humility and nearness to God are indicated

by the fact that amid these stones he, "in accordance with the approved order, knelt down to pray. If he under these circumstances could kneel, why should any fail to kneel in prayer? His prayer, like that of his Master, was for his enemies: 'Lord, lay not this sin to their charge.' . . . This is the spirit that pleases God." (Lipscomb.) We cannot fail to see another contrast here between Stephen and his hearers. His accusers are stoning him, while he is praying for them; they are giving expression to their hatred of him, and he is interceding to God for them. Think of a bruised and dying man, under such torture, scrambling up from the ground in order to kneel before God in prayer for his murderers, or calmly kneeling before he was quite struck to the ground! All who think that they cannot pray for their enemies and for those who would injure them should look on this touching picture and study the life of Stephen. Stephen was a man of like passion with ourselves, and he did this amid the bitterest foes and in the most excruciating physical pain. "And when he had said this, he fell asleep." This is a beautiful description of death. It is a fitting close to the calm, restful spirit of Stephen, the first Christian martyr.

PRACTICAL SUGGESTIONS

1. No sin is so mean as the sin of prejudice. Religious prejudice is the worst sort of prejudice.

2. Stephen was full of grace and power. Grace and power do not always go together, but when combined make one a great blessing.

3. The sin of neglect is the second sin recorded against the church at Jerusalem. Stephen's ministry began in supplying needs which had been neglected.

4. The debate in which Stephen engaged other leaders of the synagogue became sharp and bitter. However, Stephen was not responsible for this; neither are the anger and bitterness of his opponents reasons for not contending for the faith today.

5. Stephen becomes an example for us today in the way that we should treat our enemies. Stephen learned this from Jesus. We ought to learn the same lesson.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

What may be said about the biography of Stephen?
Of what is his life an interpretation?
What does his name signify?
Where was his work?
What deeds did he perform?
What shows his familiarity with Jewish history?

Stephen, "Full of Grace and Power"

What trouble arose in the church at Jerusalem?
Among whom did it arise?
What request was made by the apostles?
Name two who were selected.
How is Stephen described?
How did the church increase?
Who became obedient to the faith?
Who is the first man mentioned as a preacher except the apostles?

He Contended for the Faith

What must one do with the gospel?
What is it to contend for the faith?
Is there any time when one should not contend for the faith?
With whom did Stephen contend?
How many synagogues were in Jerusalem at that time?
Who were the Grecian Jews?
Why were they not able to meet Stephen's argument?

What may be said about Stephen's courage?

"He Saw the Glory of God, and Jesus"

What do we find in the seventh chapter of Acts?
What did they do when they were unable to meet his arguments?
Where did Stephen begin with his history?
To what point did they listen attentively?
What did they then do?
Name two things which they did.
Why contrast between Stephen and his hearers?
What did Stephen see?
How do we know that others did not see this?
Is there any other instance where Jesus is represented as "standing" after his ascension?

Stephen the First Christian Martyr

When they heard Stephen this time, what did they do?
Why did they stop their ears?
What did this seem to them?
Why did they not wait for a decision from the council?
What was the law about stoning?
What did the witnesses do with their garments?

Stephen's Prayer

While they were stoning Stephen, what was he doing?
What posture did he take for prayer?
Does this teach that one should always kneel in prayer?
Name another contrast between Stephen and his accusers.
What did Stephen pray?
What does this teach that we can do?
What does Stephen then do?
Describe his death.

Practical Suggestions

What is a mean sin?
When are grace and power not combined?
What may be said of the sin of neglect?
Who was responsible for the bitterness in this discussion?
Does it prove that we should not have debates?
In what does he become an example to us?

How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes,
How greatly heaves the expiring breast!

So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eyes of day;
So dies a wave along the shore.

Life's labor done, as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say:
"How blest the righteous when he dies!"

—*Anna L. Barbauld.*

Lesson XI—December 14, 1930

SAUL OF TARSUS

(How a Pharisee Became a Christian)

Acts 22: 3-15.

3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

4 And I persecuted this Way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished.

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.

GOLDEN TEXT.—*"I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ."* (Phil. 3: 8.)

TIME.—A.D. 58.

PLACE.—Jerusalem.

PERSONS.—Paul, the mob, and the chief captain.

DEVOTIONAL READING.—Isa. 6: 1-8.

DAILY BIBLE READINGS.—

December 8. M. Saul's Early Life. (Acts 22: 1-5.)
December 9. T. Saul's Conversion. (Acts 22: 6-15.)
December 10. W. Saul Praying. (Acts 9: 10-16.)
December 11. T. Paul Preaching. (Acts 9: 17-22.)
December 12. F. Paul's Vision. (Acts 16: 6-10.)
December 13. S. Paul Persecuted. (Acts 21: 27-36.)
December 14. S. Isaiah's Call. (Isa. 6: 1-8.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Paul's Early Life. (Verse 3.)

II. Paul a Persecutor of Christians. (Verses 4, 5.)

III. Paul's Conversion. (Verses 6-14.)

IV. Paul a Witness for Christ. (Verse 15.)

V. Paul's Character.

Practical Suggestions.

INTRODUCTORY THOUGHTS

Paul is one of the greatest characters of the world. The New Testament records more of him and his labors than any other early Christian who took a leading part in preaching the gospel. We do not know the time of his birth. He was born in Tarsus of Cilicia. His family name is not given, and no special reference is made to his personal appearance. His enemies sneeringly said, "His bodily presence is weak, and his speech of no account" (2 Cor. 10: 10); but he was logical and eloquent. We first meet with him as Saul of Tarsus in the persecution and death of Stephen. Some of those of Cilicia disputed with Stephen; and on account of his learning, zeal, and earnestness, we readily infer that Saul took a leading part in this discussion. (Acts 6: 9.)

Before his conversion and for some time afterwards Paul was called "Saul." He is first called "Paul" in Acts 13: 9. "Saul" means "desired;" "Paul" means "small, little." Why his name was changed to "Paul" we do not know. Probably "Saul" was his Hebrew name and "Paul" was his Roman name. "Saul" was a very familiar name in the tribe of Benjamin. The first king of Israel, the son of Kish, and of the tribe of Benjamin, was named "Saul." Some think that Paul received the name "Paul" from Sergius Paulus, the proconsul of the island of Cyprus; but it seems inconsistent with his humility and the spirit of Christianity that he should take the name of a ruler or of one of earth's greatest ones simply because he was instrumental in converting such.

EXPOSITORY NOTES

I. Paul's Early Life (Verse 3)

We know very little about Paul's early life. He says: "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day." Tarsus was about halfway between Jerusalem and Constantinople. It was sixty miles west of the field where Alexander defeated Darius in 333 B.C.; it was a hundred and twenty-nine miles west of Antioch, and about five hundred and fifteen miles northwest of Jerusalem. It had been a free city for about a hundred years before Paul's birth.

Paul was born in Tarsus, but "brought up" in Jerusalem. He was of the sect known as the Pharisees. He says in talking to the Sanhedrin: "Brethren, I am a Pharisee, a son of Pharisees." (Acts 23: 6.)

So his parents were of that sect. He was of the tribe of Benjamin. He says he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee." (Phil. 3: 5.) He was taken to Jerusalem to be educated when quite young, for he says he was "brought up" in Jerusalem. Again, we infer that he was young when he says before Agrippa: "My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee.' (Acts 26: 4, 5.) It seems clear from these Scriptures that Paul was sent to Jerusalem when but a lad to receive training under the great teacher, Gamaliel. We do not know how long he remained under Gamaliel. We find that he was in Jerusalem at the time Stephen was put to death, for "the witnesses laid down their garments at the feet of a young man named Saul." (Acts 7: 58.) Here he is called a "young man."

II. Paul a Persecutor of Christians (Verses 4, 5)

The early church had no stronger foe and no more zealous persecutor than was Saul. After the great persecution arose against the church at Jerusalem, Paul became one of the leaders in this persecution. Stephen, the first Christian martyr, suffered death at Jerusalem early in the history of the church, and the first mention that we have of Saul is that he "was consenting unto his death." (Acts 8: 1.) As he went to Damascus, he was "breathing threatening and slaughter against the disciples of the Lord" (Acts 9: 1), and he was "exceedingly mad" against them. He states that he was "punishing them oftentimes in all the synagogues," and that he "strove to make them blaspheme; and being exceedingly mad against them," he "persecuted them even unto foreign cities." (Acts 26: 11.) Others at Jerusalem besides Stephen had been martyred, and Saul gave his voice against them. (Verse 10.) He says: "I persecuted this Way unto the death, binding and delivering into prisons both men and women." "The Way" is a phrase which applies to Christianity. It was evil spoken of by the enemies. (Acts 19: 9.) Saul's persecution was against women as well as men. None escaped his fury. He desired to bring them bound unto Jerusalem for punishment.

Later, after his conversion, he said of himself that "ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it." (Gal. 1: 13.) Again, in speaking of his former life, he says: "Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1: 13.) Because of his zeal in persecuting the church he speaks of himself as the chief of sinners. (Verse 15.)

Paul was a bitter persecutor of the church. Luke speaks of his persecution as a "great persecution," a "ravaging of the church," which left no disciple in Jerusalem except the apostles. Paul says that he persecuted the church "beyond measure," and that he made "havoc of the faith." (Gal. 1: 23.) If the early church could have been destroyed, it would have been done by the consuming zeal and vigor and perseverance of Saul of Tarsus. After persecuting the church in Je-

rusalem, he wanted to go to foreign cities and there stop the spread of Christianity.

III. Paul's Conversion (Verses 6-14)

Paul received authority from the elders and chief priests to go into foreign cities, and if he found any Christians he would bring them bound to Jerusalem. He had letters of authority which authorized him to bring them to Jerusalem "in bonds to be punished." He was on his way from Jerusalem to Damascus on a mission of persecution when he was converted. There are three accounts of his conversion given in the Acts—one by the author (Acts 9: 1-19), and two which were given by Paul himself (Acts 22: 6-16; 26: 12-18). There is one account in Paul's letter to the Galatians (Gal. 1: 11-17), and there are two distinct references to the event in his first Epistle to the Corinthians (1 Cor. 9: 1; 15: 8). We need to read all these accounts in order to get the full record in detail of his conversion.

As Paul drew nigh to the city of Damascus, "about noon, suddenly there shone from heaven a great light round about" him. He fell to the earth and heard a voice which spoke to him in the Hebrew tongue and said: "Saul, Saul, why persecutest thou me?" Saul at once inquired as to who spoke to him, and received the answer: "I am Jesus of Nazareth, whom thou persecutest." Those who were traveling with Saul saw the light, but did not hear the voice or did not understand the message which was spoken to him. Probably they did not understand the Hebrew tongue. Saul at once inquired: "What shall I do, Lord?" Jesus told him to go into the city and it would be told him all things which were appointed for him to do. He was led into the city, and "Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto" him and said to him: "Brother Saul, receive thy sight." Saul immediately received his sight and heard the message which Ananias gave to him. Saul believed the evidence that Jesus, whom he was persecuting, was the Messiah, the Son of God. He was truly penitent of his sins, and Ananias, finding him in this condition, said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Verse 16.)

There are miraculous events attending the conversion of Saul. The great light, the voice from heaven, and his being smitten with blindness are all miraculous events. They attended his conversion in order to make him an apostle. These things did not belong to every conversion. The things which were common or ordinary in his conversion are the preaching of the gospel, faith in it, and his baptism. These belong to every case of conversion.

IV. Paul a Witness for Christ (Verse 15)

After Paul became a Christian, he preached many sermons and taught many people in many places, both publicly and privately, during the day and in the night, on land and on sea, in kings' courts and in his own hired house, in synagogues and the market places, in jail as a prisoner in chains and at liberty, orally and by pen, while living and still after death. He had one theme to preach—Christ, and him crucified, or "the whole counsel of God"—and but one purpose—to glo-

rify God, to gain the more to Christ, and to be saved himself. There was never a more self-sacrificing, more heroic, and greater teacher and preacher than Paul. He has been called "the peerless apostle." He says that he labored more abundantly than all the apostles; yet not he, but the grace of God which was with him. (1 Cor. 15: 10.) He wrote fourteen letters, counting Hebrews as one—namely, Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon, and Hebrews. These are grouped together in the New Testament. Some of these letters are addressed to congregations and some to individuals. He wrote many of these letters while in prison. He suffered death for "the faith."

V. Paul's Character

Paul did more than any other man to carry the gospel into all the world. His was the true missionary spirit. He was always conscientious in seeking the right and courageous in doing what he conceived to be right. So long as he believed that Jesus was an impostor, he persecuted to the bitter end those who preached him; but as soon as he was convinced that Jesus was the Son of God, he began at once to preach Jesus. His zeal for Christianity knew no bounds. He was not only willing "to spend and be spent" for the cause of Christ, but he placed himself upon the altar of service and sacrificed his life for the church of his Lord. From the most noted enemy of the church he was converted into the most laborious and self-sacrificing of the apostles.

Paul rejoiced at every opportunity of preaching the gospel, whether in chains or at liberty. He rejoiced in suffering for Christ. He spent much time in prayer. His prayers were not selfish. He had the burden of all the churches upon him. Near the close of his life he was able to say: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." (2 Tim. 4: 7, 8.)

PRACTICAL SUGGESTIONS

1. There is power in Christianity to transform one from the meanest character or chief of sinners into a saint and an apostle.

2. The influence of Christianity on a life is measured by the willingness of one to submit to its influence.

3. Paul was trained or educated before he became a Christian. He used all that he had for Christ. He consecrated not only the best, but all that was in him, to Christ.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Where may we place Paul?
Where was he born?
Where is Tarsus?
Where do we first hear of Paul?

What are his two names?
What do they mean?
Of what tribe was he?

Paul's Early Life

What do we know of his early life?
Where was he brought up?
Who was his teacher?
To what sect did he belong?
How long was he a student of Gamaliel?
For what was he probably educated?

Paul a Persecutor of Christians

How was he first related to the church?
Who was the first Christian martyr?
What part did Saul have in this?
Where would he persecute Christians?
What did he seek to make them do?
How did he persecute the church?
Whom did he persecute?
What did he seek to do with the church?
What words describe his persecution?
Why did he not destroy the church?

Paul's Conversion

From whom did he receive authority to persecute Christians?
To what city did he go?
How many records are there of Paul's conversion?
Give the references.
What occurred as he drew nigh to Damascus?
What voice did he hear?
What did the voice say to him?
What question did Saul ask?
What answer was given him?
What was he told to do?
What did he do?
Name the miraculous events connected with his conversion.
Name the ordinary events.

Paul a Witness for Christ

What did Paul do after his conversion?
Where did he preach?
How did he preach?
What was his theme?
What sacrifices did he make?
What does he say of his labors?
What has he been called?
Name the books of the New Testament that he wrote.

Paul's Character

What do you think is the outstanding trait of his character?
What did he always do?
What may be said about his zeal?
Into what was he transformed?
In what did he rejoice?
What did he say near the close of his life?

Practical Suggestions

What shows the great influence of Christianity?
How may its influence be measured?
What did Paul use for Christ?
What should be used?

I the good fight have fought,
  O, when shall I declare?
The victory by my Savior got,
  I long with Paul to share.

O, may I triumph so
  When all my warfare's past,
And, dying, find my latest foe
  Under my feet at last!

The apostles of my Lord,
  To whom it first was given,
They could not speak a greater word,
  Nor all the saints in heaven.

—*Charles Wesley.*

Lesson XII—December 21, 1930

TIMOTHY

(The Influence of Home Training)

2 Tim. 1: 1-6; 3: 14-16.

1 Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus,
2 To Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day
4 Longing to see thee, remembering thy tears, that I may be filled with joy;
5 Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.
6 For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
15 And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.
16 Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness.

GOLDEN TEXT.—*"From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."* (2 Tim. 3: 15.)

TIME.—About A.D. 67.

PLACE.—Ephesus.

PERSONS.—Timothy and Paul.

DEVOTIONAL READING.—Prov. 3: 1-6.

DAILY BIBLE READINGS.—

December 15. M. Timothy's Faith. (2 Tim. 1: 1-6.)
December 16. T. Timothy's Instruction. (2 Tim. 3: 14-17.)
December 17. W. Love in the Home. (Tit. 2: 1-8.)
December 18. T. Training in the Home. (Eph. 6: 1-9.)
December 19. F. Worship in the Home. (1 Cor. 16: 15-20.)
December 20. S. A Happy Home. (Ps. 128: 1-6.)
December 21. S. Youth and God's Law. (Prov. 3: 1-6.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Who Was Timothy? (2 Tim. 1: 1, 2.)

II. His "Unfeigned Faith." (Verses 3-6.)

III. Timothy Knew "The Sacred Writings." (2 Tim. 3: 14, 15.)

IV. The All-Sufficiency of the Scriptures. (Verse 16.)

V. Paul and Timothy.

Practical Suggestions.

INTRODUCTORY THOUGHTS

Timothy's house was at Lystra. Paul first met him at this place when he was on his first missionary tour. His grandmother, Lois, and his mother, Eunice, taught him the sacred Scriptures. It is probable that he heard Paul and Barnabas preach Jesus when they came to Lystra. Paul called Timothy his "true child in faith" (1 Tim. 1: 2; 1 Cor. 4: 17), which leads us to think that he became a Christian during Paul's first visit to Lystra. As Paul and Silas were making the second missionary tour, they came to Lystra, and Timothy joined them and continued with Paul for several years. We do not know how long it was from the time Paul first visited Lystra to the time that he came back. It was probably six or seven years. This would give sufficient time for Timothy to be established both in the teaching and the practice of the gospel of Christ and in the confidence of the brethren. Timothy "was well reported of by the brethren that were at Lystra and Iconium" (Acts 16: 2) when Paul and Silas came to Lystra on this tour. Timothy had lived so as to gain the approbation of these brethren. Probably he had already begun to preach the gospel and to teach the word of God. Henceforth his life, so far as the record shows, is closely connected with that of Paul.

EXPOSITORY NOTES

I. Who Was Timothy? (2 Tim. 1: 1, 2)

Timothy's father was a Greek. (Acts 16: 1.) We do not know the name of his father or anything whatsoever about him. There is no mention made of his father other than that he was a Greek. Many have thought that his father died while Timothy was in infancy. His mother was Eunice and his grandmother was Lois. These two pious women taught Timothy the Scriptures, and to them he owed the molding of his character. "Timothy" means "a worshiper of God." Sometimes he is called "Timotheus." His mother was a Jewess, and the training of Timothy was emphatically Jewish. "From a child" he learned to "know the Holy Scriptures."

Paul addresses Timothy with his usual salutation. (See Rom. 1: 1-7; 1 Cor. 1: 1; 2 Cor. 1: 1; Gal. 1: 1-3; Eph. 1: 1; Col. 1: 1; 1 Tim. 1: 1.) He calls Timothy here his "beloved child," which means that he is his child in the gospel. In the first letter he speaks to him as "my true child in faith." (1 Tim. 1: 2.) In writing to the church at Corinth, Paul says to the church there: "I sent unto you Timothy, who is my beloved and faithful child in the Lord." (1 Cor. 4: 17.) This seems to strengthen the evidence that Paul converted Timothy on his first missionary tour when he came to Lystra, as Timothy was "well reported of by the brethren" when Paul came there on his second tour. Timothy and his mother, Eunice, may have been among Paul's first converts at Lystra, and they may have been eyewitnesses of Paul's stoning in that city. Many years later Paul appealed to Timothy by his remembrance of "what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me." (2 Tim. 3: 11.) Indeed, such a scene as Paul endured at Lystra would make a lasting impression upon a sensitive youth. Paul had witnessed the stoning of Stephen when he

was a young man, and he never forgot the scene. When Paul selected Timothy to travel with him, he had him circumcised so that he would not be a stumblingblock to the Jews.

II. His "Unfeigned Faith" (Verses 3-6)

Paul prayed for Timothy unceasingly night and day, remembering Timothy's tears and desires to see him. Paul loved Timothy as a son and prayed earnestly for him as a brother in the Lord. Timothy loved Paul as a father and was tender-hearted and desired to see Paul. Paul remembered his "tears," which showed the yearning of Timothy's soul for Paul. We learn that Jesus wept, Paul wept, Timothy wept; true and good men and godly women weep. Sin and its consequences, false brethren and failing friends, treachery and persecution are enough to make one weep. Paul was in prison when he wrote this to Timothy, and Timothy knew that Paul was aged and in prison; so he wept for Paul. Timothy was none the less strong because he was in sympathy with Paul; neither was he overgrieved for his father in the gospel so that he could not perform his duties as a servant of God.

Paul longed to see Timothy. Timothy could have been a great comfort to him while he was in prison. He tenderly speaks of Timothy that his presence would fill him with joy. Again, he is "reminded of the unfeigned faith that is in" Timothy. "Unfeigned" means real, sincere, not pretending. Timothy's faith was strong and sincere in the Lord. Paul knew that Timothy was strong in the faith. Timothy had the blessings of home training, which would enable him to have just such a faith. His mother, Eunice, and grandmother, Lois, before him were rich in faith toward God and pious in their lives. They could and did train up Timothy "in the chastening and admonition of the Lord." (Eph. 6: 4.)

Through this unfeigned faith which Timothy manifested Paul exhorted him to "stir up the gift of God" which he had by the laying on of Paul's hands. Timothy possessed a gift which was bestowed upon him "by prophecy, with the laying on of the hands of the presbytery" (1 Tim. 4: 14), or the elders. This must be exercised to the glory of God if Timothy fills his mission. This is called "the gift of God," because it came from God. It was a miraculous gift, enabling Timothy to do that which he could not have done without it. It inspired him; but by neglecting it, it would become useless. All gifts, both natural and miraculous, must be used in order to become a blessing to any one.

II. Timothy Knew "the Sacred Writings" (2 Tim. 3: 14, 15)

We have learned that Timothy's mother and grandmother knew the "sacred writings," and that they had taught Timothy from a youth up. Paul now admonishes him to abide "in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." He should give due respect to all who had taught him the word of God. He should abide in the teaching. It is not enough merely to hear the word of God and come into the church. All must abide in Christ, and to abide in him is to abide in his teaching. (John 15: 4-7.) Again: "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.)

Timothy had known the word of God from a youth. Paul says that "from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." The greatest blessing that Timothy received was his training by his mother and grandmother; the greatest blessing that any one can receive is to be taught the Bible from childhood up. Parents can do no greater thing for their children than to teach them the word of God. The richest legacy that parents can leave their children is the inheritance of a good name and an unwavering faith in God; the wisest thing that children can do is to receive the training of father and mother in the "chastening and admonition of the Lord." A Christian home can have a greater influence on children than anything else. Parents should feel the obligation to teach the word of God diligently to their children, and the children should be taught early in life to receive the word of God into their hearts.

IV. The All-Sufficiency of the Scriptures (Verse 16)

The Scriptures were able to make Timothy "wise unto salvation" through faith in the Lord Jesus Christ. They give the evidence, or testimony, that Jesus is God's Son and the Savior of the world. They lead to "faith which is in Christ Jesus." "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) The Scriptures make us "wise unto salvation" because they give us all that God has revealed concerning our redemption.

The Scriptures are inspired and teach man his full duty to himself, to others, and to God. They completely furnish the man of God "unto every good work." The Scriptures are profitable for four universal needs of man. They are as follows: (1) "For teaching," (2) "for reproof," (3) "for correction," and (4) "for instruction which is in righteousness."

V. Paul and Timothy

Timothy's association with Paul began when he was converted, and continued throughout Paul's life. They were separated much of the time, but Paul was especially interested in Timothy all the time. Timothy was Paul's son in the gospel, and after a few years he became Paul's companion. From the time that Timothy joined Paul and Silas on Paul's second missionary tour until the close of Paul's life he had no more faithful companion than Timothy. He was not only associated with Paul during a longer period than any of his other companions, but he was evidently regarded with a very peculiar affection and esteem by Paul. One of the great blessings that Timothy had in life was to have Paul as his friend and companion.

A beautiful picture is given us in the companionship of Paul and Timothy. Paul was an elderly man and Timothy a young man. In their companionship and labors together we have Paul, the aged, and Timothy, the younger. It is like bringing together two great opposites. Paul has experience and wisdom, while Timothy has youth and energy to execute. Paul can advise and counsel, and Timothy can

execute. Youth can supplement age. The aged and the young are in league together. Age is instructing youth and youth revering age. Youthful enthusiasm and ripe experience are brought together in these two servants of God.

Timothy has been brought into New Testament literature by Paul so that the two cannot be separated. Two of the books of the New Testament Paul wrote to Timothy. Paul associates Timothy with him in writing six other books of the New Testament. They are: Second Corinthians, Philippians, Colossians, First and Second Thessalonians, and Philemon. Timothy's name is inseparably woven into New Testament literature. This is enough to impress us with the fact that Timothy, like Paul, was a great character in the service of the Lord. The roots of his noble character found rich nourishment in his home training and helped to make him great as he was.

PRACTICAL SUGGESTIONS

1. Timothy's boyhood was spent in the atmosphere of piety and consecration to God. Such home training will have its effect on all children.

2. Such friendship and helpfulness as existed between Paul and Timothy should be an example of loyalty and faithfulness to all. A friend like Paul or Timothy is worth more than silver or gold, more than education and high station in life.

3. Timothy had the moral traits of character that appealed to the apostle Paul. He recognized in him such worth and merit that encouraged him to use him in the service of God.

4. Paul and Timothy in their friendship show that age and youth can be congenial in the work of the Lord. Blessed indeed is the young man today who can claim an older one as a friend and brother in the Lord.

5. No education, no system of training, can take the place of home influence. We will have a better generation only when we can have better homes to train young people.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Where did Timothy live?
When did he first meet Paul?
When did he join Paul?
What may we say of his reputation?
How had he lived?

Who Was Timothy?

Who was his father?
Who was his mother?
What do we know about his father?
What do we know about his mother?
Who was his grandmother?
What does "Timothy" mean?
How did Paul speak of him?
What does this show?
What did he probably know of Paul's suffering?
What did Paul have done to Timothy?

His "Unfeigned Faith"

What did Paul do for Timothy?
How do we know Paul loved him?
How do we know Timothy loved Paul?
What did Paul remember?
Where was Paul at the time he wrote this letter?
What is meant by "unfeigned faith?"
What was he to do with his gift?
What must we do with our gifts?

Timothy Knew "the Sacred Writings"

Who taught Timothy?
What did they teach him?

What was one of the greatest blessings Timothy received?
What is the greatest blessing that parents can give their children?

The All-Sufficiency of the Scriptures

What would the Scriptures do for Timothy?
How would they make him "wise unto salvation?"
How does faith come?
What do the Scriptures furnish us?
How many universal needs has man?
How do the Scriptures meet these needs?

Paul and Timothy

When did Paul and Timothy begin their association?
What does Paul call Timothy?
When did Timothy join Paul in his missionary work?
What was another one of the great blessings of Timothy?
Describe the picture of the friendship of Paul and Timothy.
How did Paul help Timothy?
How did Timothy help Paul?
How is Timothy's name interwoven in the New Testament Scriptures?
What two books did Paul write to Timothy?
Name the six books that Timothy is associated with Paul in writing.

Practical Suggestions

What kind of training should children have?
What is a friend worth to one?
How do we know that Timothy had merit in him?
What does the friendship of Paul and Timothy show us?
Why can nothing take the place of home influence?

Better to hope though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,

Than to snap the delicate silver threads
Of curious lives asunder,
And then blame heaven for the tangled ends,
And sit to grieve and wonder.

—*Selected.*

Lesson XIII—December 28, 1930

THE IMPORTANCE OF PURPOSES

Phil. 3: 13-16; Col. 3: 1-6.

13 Brethren, I count not myself yet to have laid hold: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before,
14 I press on toward the goal unto the prize of the high calling of God in Christ Jesus.
15 Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you:
16 Only, whereunto we have attained, by that same *rule* let us walk.

1 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.
2 Set your mind on the things that are above, not on the things that are upon the earth.
3 For ye died, and your life is hid with Christ in God.
4 When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.
5 Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry:
6 For which things' sake cometh the wrath of God upon the sons of disobedience.

GOLDEN TEXT.—"*Let each man do according as he hath purposed in his heart.*" (2 Cor. 9: 7.)

TIME.—A.D. 62.

PLACE.—Prison at Rome, Philippi, and Colosse.

PERSONS.—Paul, the churches at Philippi and Colosse.

DEVOTIONAL READING.—Ps. 26: 1-12.

DAILY BIBLE READINGS.—

December 22. M. A Time for Every Purpose. (Eccles. 3: 1-17.)
December 23. T. We Should Not Encourage Evil Purposes. (Ps. 64: 1-10.)
December 24. W. Purpose Not to Transgress with the Mouth. (Ps. 17: 1-8.)
December 25. T. Daniel's Purpose. (Dan. 1: 1-13.)
December 26. F. Paul Purposed in the Spirit. (Acts 19: 8-22.)
December 27. S. We Should Commit Our Purposes to God. (Prov. 16: 1-10.)
December 28. S. We Must Do as We Purpose. (2 Cor. 9: 1-15.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Paul's Resolutions. (Phil. 3: 13, 14.)

II. His Commendation of Them to Others. (Verses 15, 16.)

III. Purposed to Seek the Things Above. (Col. 3: 1-4.)

IV. Purposed to Put Away Evil. (Verses 5, 6.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This is an opportune time to study "The Importance of Purposes." This, the last Sunday in the old year, is a good time to examine our

purposes and form "New-Year's resolutions." Many say they do not believe in making resolutions. If they will study the Bible, they will find that God's people have always formed purposes in their hearts and have renewed these purposes from time to time. The one who does not make any resolutions will not make much improvement. The one who will not determine in heart to do better will never do any better. At the beginning of the year is a good time to start anew. It is a good time to formulate in mind the progress that we want to make and the good we want to do.

At the beginning of the year is not the only time that resolutions may be formed. This may be done every day. The Christian should begin the day with a resolution to live it right and do all the good that is possible for one to do. The first day of the week is a good time to renew our purposes and strengthen our hearts in that which we have determined to do. It is fitting when we have met for worship on the first day of the week to fix anew our purposes to worship God and serve him faithfully. The first of the month is a good time to strengthen our hearts in doing that which we have planned and purposed to do. So the first of the year is the time, and a good time, to make our plans for future work and form our purposes for improvement in life and development in character. The Christian should never lose an opportunity to do good and should never fail to form a good purpose in life.

When these plans and purposes have been made under the fear of God and in the light of his truth, then they should be carried out. We should persevere in our determination to keep our purposes. Every opportunity for strengthening our hearts and lives in the good purposes should be appreciated. Resolutions are made and purposes formed to be kept. It is weakening in character to form these purposes and then not carry them out.

EXPOSITORY NOTES

I. Paul's Resolutions (Phil. 3: 13, 14)

Paul was in prison at Rome when he wrote the letter to the Philippian church. He had established the church at Philippi possibly twelve or fifteen years before this letter was written. He had endured many hardships and suffered many persecutions since he had established the church at Philippi. He had been cast into prison because of his faithfulness to the Lord Jesus. Now, while in prison, he finds time to reflect on his past life and review his labors and sufferings. It is to be noted that Paul, though in prison, could write a letter so full of "joy" and "rejoicing." In this short letter he uses the words "joy" and "rejoice" sixteen times. "Joy" is used seven times and "rejoice" nine times. Nothing but principles of Christianity could enable him to write under such circumstances and with such persecution such a joyful letter.

Paul has made resolutions. He says: "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before." Here are two resolutions which he has made—namely, "forgetting the things which are behind" and "stretching forward to the things which

are before." We do not know how long he had had these resolutions—perhaps for some time.

It is well for us to forget some things "which are behind." Paul had been mistreated, he had been persecuted; but he did not brood over these things. It was his resolution to forget those things which were behind. We would be happier if we would forget many of the things of the present year. Has any one spoken unkindly to you? Forget it. Has any one mistreated you? Forget it. Do not hold malice or cherish hatred because you have had to suffer. Make the resolution to overlook and forget the mistakes of others and even your own mistakes. If you have corrected the mistakes you have made and done the best that you could, then forget the things that are behind. Such a resolution will help you. Paul says: "One thing I do." He did not say that he was merely trying to do this thing, but he says emphatically: "One thing I do." He did not sit down and weep over the injuries received from others; neither did he let them mar his life or hinder his service to the Lord. He resolved to forget them.

Paul's other resolution was that of "stretching forward to the things which are before." He did not merely look to the future, but he summoned up all his energies and resolved to "press on toward the goal unto the prize of the high calling of God in Christ Jesus." He did not sit down in discouragement, but he kept "the goal" ever before him and pressed "on toward" it. He kept his goal ever in view and pressed on. We must move forward. Christians begin to go backward as soon as they cease to go forward. A church begins to lose when it fails to press on. Every one must learn the lesson of turning the back upon the things which are behind and firmly turning the face toward "the things which are before."

II. His Commendation of Them to Others (Verses 15, 16)

Paul knew the value and importance of his resolutions, and he did not hesitate to commend them to others. He says, "Let us therefore, as many as are perfect, be thus minded"—that is, let us have the same resolution in mind that he had. He did not claim perfection, but he was pressing on toward it. He had not arrived at that point. All who have learned that the Lord is gracious and who would make progress in the Christian life must "be thus minded." If one does not purpose in heart to do as did Paul, one will not make the progress that Paul made. If one does not forget the things which are behind and stretch forward to the things which are before, one cannot experience the joy that Paul had in living the Christian life. He had found the secret of the deep joys in the service of God, and he resolved ever to live true to them and encourage others to do the same.

If one is "otherwise minded, this also shall God reveal unto you." If a man is fundamentally right and has an eager purpose in heart to do the right, he will press on and make the progress necessary to please the Lord. This can be done by living an active life in the service of the Lord. We are encouraged as the Lord's people to "run" and "wrestle" and "follow after" and "press toward" and "stretch forward" and "fight the good fight of faith." All of these words express earnest and courageous activities.

Paul further exhorts: "Only, whereunto we have attained, by that

same rule let us walk." As Christians we have made certain progress, and all progress must have been made by obedience to the will of God. Now "by that same rule let us walk." We must continue our progress by following the same rule by which our former progress was made. No one can form better resolutions than those found in the New Testament. No one need hope to make any progress that is pleasing to the Lord without following the rule that Paul commends.

III. Purposed to Seek the Things Above (Col. 3: 1-4)

We find material for other good resolutions in this Scripture. Paul says: "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God." All who have become Christians have died to sin and have been buried with Christ. "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2: 12.) From this we learn that we are buried with Christ in baptism and that we are raised from the liquid grave; and since we have been "raised together with Christ," we are commanded to "seek the things that are above." The things which are above are the things which pertain to life and godliness here and the home of the soul hereafter. We are to lay up "treasures in heaven." (Matt. 6: 20.) We are to "seek" the kingdom of God and its righteousness (Matt. 6: 33), and we are to do this first—that is, seek the things above as the first consideration in life. It should be a fixed determination and resolution by every one to seek the things which are above. They cannot be enjoyed if we do not "seek" them.

Another resolution to form is to fix our mind on these things. Paul says: "Set your mind on the things that are above, not on the things that are upon the earth." To "set" our mind "on the things that are above" is to fix our heart on the things of God. No one can form a better resolution than to resolve to set his mind, or fix his mind, on the things which are above. This is another way of saying that we should seek these things and fix them in our hearts. We are to take our minds from the perishable things of earth and put them on eternal things. The reason Paul gives for this is stated as follows: "For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

IV. Purposed to Put Away Evil (Verses 5, 6)

There must be a putting off of the old man and a putting on of the new man. There must be the fixing the mind and heart on the things of God, but there must also be the putting away of evil. One of the resolutions which should be formed by all is to resolve to put away all evil. Paul expresses it as putting to death our members which are upon the earth. He says: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience." All members of the body should be used for a righteous purpose. One cannot grow in grace and in the knowledge of the truth of God without putting away these things. God is displeased with such as practice them and inflicts

punishment upon them. So we should include in our resolutions and determinations the learning to do good and the ceasing to do evil.

PRACTICAL SUGGESTIONS

1. A resolution is a firm resolve in heart to do or not to do something. It is the fixing of the purpose of heart to do or not to do.

2. No one can afford to refuse or neglect to purpose in heart every day to serve God and do good to his fellows upon earth.

3. Every forward step in the progress upward in the Christian life has been measured by a resolution. We may count our steps in our upward progress by our resolutions.

4. Many waste time and energy brooding over real or imaginary injuries that they have received. Such a condition of heart hinders the upward progress. One must resolve to forget these things.

5. Many are "sitting on the stool of do nothing" because they have failed to forget the things which are behind. Many others are doing nothing because they have not resolved to stretch forward to the things that are before.

6. Churches drift along from year to year without making any or but little progress because they have not planned and purposed to do anything. It is dangerous for a church just to drift along. Every church must resolve to fill its mission.

7. The death knell of a church is sounded when it fails to plan wisely a program of service to man and the preaching of the gospel to those who know it not.

8. It is a dangerous thing to form resolutions and willfully fail to put into execution these resolutions. Let every one who makes a resolve persevere in carrying it out.

QUESTIONS ON THE LESSON

Give the subject.
Repeat the Golden Text.
Give the time.
Locate the place.
Name the persons.
Give the Lesson Analysis.

Introductory Thoughts

Why is this a good time to form resolutions?
Why do some refuse to make resolutions?
When should resolutions be made?
Why is the first day of the week a good time to make them?
Which is worse—to make a resolution and fail to keep it or never make a resolution?

Paul's Resolutions

Where was Paul when he wrote the Philippian letter?
Why was he in prison?
What did he have time to do?
What may we say of the words "joy" and "rejoice?"
What enabled Paul to be so joyful?
What two resolutions did he have?
What things should we forget?
What injury do we do ourselves when we refuse to forget?
To what things should we stretch forward?
When do Christians begin to go backward?

His Commendation of Them to Others

How does he commend his resolutions to others?
Why did not Paul claim perfection?
What was the secret of Paul's joy?
On what condition will one press on?
What words show that the Christian life is an active life?
By what rule must one walk?
Who may hope to make progress?

Purposed to Seek the Things Above

Who are raised together with Christ?
How are they buried with him?

What are they to seek?
How may they seek them?
What are "the things above?"
How may we set our mind on them?
What would be a good resolution to form on these?
How is our life hid?

Purposed to Put Away Evil

What must one put off?
What must one put on?
What would be a good resolution about evil?
What are the members of our body?
How should they be used?

Practical Suggestions

What is a resolution?
Why cannot one afford to neglect making resolutions?
By what may our progress be measured?
What often hinders advancement?
Why are many doing nothing?
Why do churches drift?
What is the destiny of a church that does not plan a program?
Why should all resolutions be carried out?

If you cannot on the ocean
  Sail among the swiftest fleet,
Rocking on the highest billows,
  Laughing at the storms you meet
You can stand among the sailors,
  Anchored yet within the bay;
You can lend a hand to help them
  As they launch their boats away.

If you are too weak to journey
  Up the mountain steep and high,
You can stand within the valley
  While the multitudes go by;
You can chant a happy measure
  As they slowly pass along;
Though they may forget the singer,
  They will not forget the song.

—*Selected.*

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