ELAM'S NOTES

ON

Bible School Lessons

1923

Second Annual Volume

(Improved Uniform International Series)

E. A. ELAM, Editor

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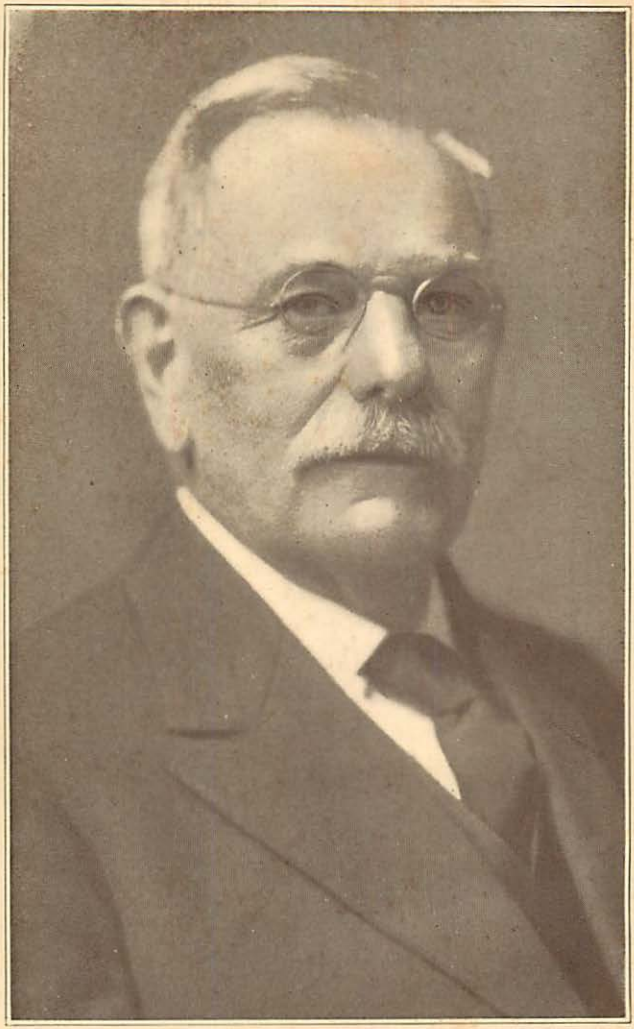

For truth and right
always the same,
E. A. Elam.

1923 LESSONS

Jesus the World's Savior: Studies in Luke

FIRST QUARTER

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Great Men and Women of the Bible: I. The Old Testament

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VIII.	"	20.—Elijah, The Brave Reformer	1 Kings 17. 1 to 19. 21; 21. 1-29; 2 Kings 1. 1 to 2. 12
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X.	June	3.—Jeremiah, The Prophet of Courage	Jer. 1. 1-10; 7. 1-15; 20. 1-6; 21. 26; 32; 35. 1-19; 36; 37. 11-28; 39. 11, 12; 42. 1-11; 43. 4-10
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Great Men and Women of the Bible: II. The New Testament

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XI.	"	9.—John Mark	Acts 12. 12, 25 to 13. 13; 15. 36-40; Col. 4. 10; 2 Tim. 4. 11; 1 Pet. 5. 13.
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CHRONOLOGICAL TABLE

From the Creation to the Birth of Christ

ACCORDING TO USSHER'S CHRONOLOGY

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

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

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

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

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

ELAM'S NOTES

ON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

IMPROVED UNIFORM COURSE FOR 1923

INTRODUCTION

I. Jesus the Savior of the World

The lessons of the last quarter of 1922 and the first quarter of 1923 are studies of "JESUS THE SAVIOR OF THE WORLD."

In this age of boasted science and worldly wisdom no lessons are more greatly needed.

There can be no other Savior than Jesus of Nazareth; because there can be no other remedy for sin than the sacrifice he has made. He is "the lamb of God that taketh away the sin of the world."

From the sin of Adam to the end of time there can be no remission of sins without the blood of Jesus. "Apart from the shedding of blood there is no remission." (Heb. 9: 22.) All the blood of all animal sacrifices from "the firstlings" of Abel's flock to the death of Jesus was a type of that blood which cleanses from all sin. These sacrifices could have had no power to roll back sin from year to year without the blood of Christ. Take the time to study Heb. 9: 11-16; 10: 1-25.

Christ Jesus—his life, suffering, death on the cross, shed blood, resurrection, ascension, intercession, and promise to come again—gives meaning and force to every fact and figure, every promise and prophecy, every word and line of the Bible, and is the power of God unto Salvation to all who believe in him. "Christ crucified" is "the power of God, and the wisdom of God," and "was made unto us wisdom from God, and righteousness and sanctification, and redemption; that according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1: 24, 30.)

The blood of Christ is all-sufficient to cleanse from all sin for all time. (1 John 1: 7.)

The Gospel of Christ "is the power of God unto salvation to every one who believeth; to the Jew first and also to the Greek. For therein is revealed the righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." (Rom. 1: 16, 17.)

There could have been no manifestation of the righteousness of God in saving sinners without the gospel of Christ. Paul states it thus: "For all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: Whom God set forth to be a propitiation, through

faith, in his blood, to show his righteousness because of the passing over of sins done aforetime in the forbearance of God; for the showing, I say, of his righteousness at the present season; that he might himself be just and the justifier of him that hath faith in Christ." (Rom. 3: 23-26.)

There could be no gospel of Christ without his life and death, his shed blood and resurrection, his ascension and intercession, his reign and promise to come again—and all "according to the scriptures." (1 Cor. 15: 1-5.)

There can be no other gospel (Gal. 1: 6-10); and the one gospel of Christ, which was preached "by the Holy Spirit sent forth from heaven" (1 Pet. 1: 12), cannot be changed or perverted—it is ever lasting.

This only remedy for sin and power of God to save from death and Satan were neither invented nor discovered by the wisdom of men. The wisdom of this world could never have learned or taught this. The plan of salvation and the righteousness of God in pardoning sin by his grace through faith in Christ must be revealed, or made known to men by Jehovah himself. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe." (1 Cor. 1: 21.)

Then all talk of the worldly wise about another Christ, a twentieth century gospel, a twentieth century church, an improved Bible etc., is outright infidelity and a rejection not only of the Bible, but of the Holy Spirit and Christ and God.

II. When Jesus the Savior Came

The story of Jesus is ever new and beautiful, because it is inexhaustible.

In the wisdom of God Jesus did not appear immediately after the fall of man; it seems that the race must be prepared for his coming. The law of Moses was "added because of transgressions, till the seed (Jesus) should come." (Gal. 3: 19.) It prepared the Jews for the reception of Christ. (Verse 24.) The law was full of types which pointed to Christ. (Heb. 10: 1.) Then, according to his own purpose and after the counsel of his own will, "when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4: 4, 5; see also Eph. 1: 9-14.)

III. "The Word" the Source of Life

Before the creation of the earth and time on it began, in that unknown period called "in the beginning," the person known on earth as "Jesus Christ" existed with God as "the Word." "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1: 1, 2.)

"The Word" "was with God" and "was God"; but was separate from God, the Father, as a distinct person. God said to others—"the Word" and the Holy Spirit: "Let us make man" (Gen. 1: 26); "And Jehovah God said, Behold, the man is become as one of us." (Gen. 3: 22.)

Jesus says: "Before Abraham was born I am." (John 8: 58.) "All things were made through him; and without him was not anything made that hath been made."

God created all things through "the Word." (John 1: 3, 10.) Paul states the work of God and of "the Word" as follows: "Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." (1 Cor. 8: 29.) Of the Son, Paul further says: "Who is the image of the invisible God, the firstborn of all creation (see John 1: 17; Rom. 8: 29); for in him were all things created in the heavens, and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is above all things, and in him all things consist [that is, "hold together"—margin]." (Col. 1: 15-17.) He upholds "all things by the word of his power." (Heb. 1: 3.)

IV. "The Word Became Flesh"

"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as the only begotten from the Father), full of grace and truth." (John 1: 14.)

This was done when Jesus was born of Mary, "taking the form of a servant, being made in the likeness of men." (Phil. 2: 7; see also Rom. 8: 3; Gal. 4: 4; Heb. 2: 16-18.) After his manifestation in the flesh, his name is "Jesus," and he is called "the Son of man."

He must be born of woman in order to become flesh, and he must become flesh in order to suffer and die for the race; he must suffer and weep and be tempted in order to "become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." (See Heb. 2: 14-17; 4: 14-16; 5: 7-9.) God prepared for him a body. (Heb. 10: 4-10.) He bore "our sins in his body upon the tree," and by his "stripes ye were [we are] healed." (1 Pet. 2: 24.)

At the time John wrote there were "many deceivers," or infidels—they that "confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist." (2 John 7.) To counteract their influence John makes the above statement. (See also 1 John 2: 22-24; 4: 2, 3.)

"Dwelt among us"—that is, so long as Jesus remained on earth.

"And we beheld his glory." John says this as proof of the above statement. He knew whereof he wrote. So he says: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life," and the following verses. (1 John 1: 1-4.) The glory of Christ was that "of the only begotten from the Father."

John, with the other apostles, saw Christ's Godlike and wonderful life; but he, James, and Peter also saw the transfiguration of Christ.

No other being on earth or in heaven is "the only begotten from the Father," and no one is the Son of God as is Jesus of Nazareth.

"Full of grace and truth." The mission of Jesus was one of grace, and he is the embodiment of truth; he is the truth. (John 14: 6.)

V. The Testimony of John the Baptist

John the Baptist was sent to bear witness of Jesus. (John 1: 7.) John, the apostle (1: 15), states that he did it and how he did it. He "crieth, saying." He spoke to the people and testified in clear and plain terms.

As we have seen, "the Word" existed before John the Baptist. Jesus says: "Before Abraham was born, I am." (John 8: 58.)

"He that cometh after me is become before me" means that while the ministry of Jesus followed that of John the Baptist, Jesus had become first in regard to John. So John said: "He must increase, but I must decrease." (John 3: 30.)

"No man hath seen God at any time [that is, with his natural eyes—see John 6: 46; Col. 1: 15; 1 Tim. 6: 16; 1 John 4: 12]; the only begotten Son, who is in the bosom of the Father, he hath declared him." (John 1: 18.) Jesus says: "He that hath seen me hath seen the Father. . . . I am in the Father, and the Father in me." (John 14: 9, 10.) Christ reveals God to the world. He is "the effulgence of his [God's] glory, and the very image of his substance." (Heb. 1: 3.) "In him dwelleth all the fullness of the Godhead bodily." (Col. 2: 9.)

VI. The Author of Life

"In him was life." (John 1: 4.) He is the author of life, the source of life. "For as the Father hath life in himself, even so gave he to the Son also to have life in himself." (John 5: 26.) The self-existing, eternal, divine life which is in the Father is also in the Son. He conquered the grave (Heb. 2: 14), "abolished death, and brought life and immortality to light through the gospel." (2 Tim. 1: 10.) Truly he could say of himself: "I am the resurrection, and the life: He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (John 11: 25, 26.) "All that are in the tombs shall hear his voice, and shall come forth." (John 5: 28, 29.)

"The Word" made flesh is the source of all spiritual life and light on earth. "Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear ['hearken'—margin] shall live." (Verse 25.) "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6: 63.) "He that hath the Son hath the life; he that hath not the Son of God hath not the life." (1 John 5: 12.) "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14: 6.)

VII. Jesus the Light of the World

"The life was the light of men." Jesus says: "I am the light of the world" (John 8: 12); "When I am in the world, I am the light of the world." (John 9: 5.)

Paul declares that light makes manifest (Eph. 5: 13.) "The Word" was the source of light "in the beginning," and on earth he is God "manifested in the flesh." (1 Tim. 3: 16.) He is a manifestation of the goodness, mercy, grace, and love of God. On the other hand, his life on earth is a manifestation of righteousness, or implicit obedience to the Father. He says: "I am come down from heaven, not to do mine own will, but the will of him that sent me." (John

6: 38.) He was about his Father's business at twelve years of age (Luke 2: 49); was baptized in the river Jordan in obedience to God —"to fulfill all righteousness" (Matt. 3: 15); and became "obedient even unto death, yea, the death of the cross." (Phil. 2: 8.)

His life is the light of the world because he shows men what it is to obey God, hence he says: "He that followeth me shall not walk in the darkness, but shall have the light of life." (John 8: 12.) There is no such thing, then, as walking in the light without following Jesus in obedience to God.

Jesus "was the true light, . . . coming into the world" (John 1: 9); "the sun of righteousness," shining upon the darkness of sin and showing men how to obey God and live. The light of the sun drives darkness away, and this light of the world drives out the darkness of sin.

"The darkness apprehended it not"—did not overcome it. One can resist this light, as he can hide from the light of the sun; but the darkness of sin can no more overcome this light than literal darkness can put out the sun. Darkness can never overtake one, either, so long as he walks in this light. "Walk while ye have the light, that darkness overtake you not." (John 12: 35, 36.) Darkness overtakes one when he fails to walk in the light. Some love darkness rather than light because their deeds are evil. (John 3: 19.) They are left free to live in darkness or to walk in the light.

VIII. Jesus the Water of Life

To the woman at Jacob's well Jesus says: "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (John 4: 10.)

The greatest gift of God to the world is Christ and salvation through him. In love God gave "his only begotten Son."

"Living water" literally, as we know, is "springing water" (Gen. 26: 19), or "running water" (Lev. 14: 5)—perennial—not standing or stagnant water. But Jesus uses the term figuratively, and is the "living water," as he is the "sun of righteousness" and "the light of the world." "Therefore with joy shall ye draw water out of the wells of salvation." (Isa. 12: 3.) "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2: 13.)

To leave God and his ways is to turn away from the "living water." God is the source of "the wells of salvation," and he saves through Christ. "If any man thirst, let him come unto me and drink;" and he who drinks of Christ will himself become a fountain to dispense the "living water" to others, as he who walks in the light himself becomes light to others. "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this he spake of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." (John 7: 37-39.)

Believing on Christ corresponds to coming to him to drink, and shows that faith must lead to action—that is, to obedience—before it can bless, and that obeying Christ is the way to drink. One cannot drink of the "living water," then, without receiving and obeying the teaching of Christ. He promises: "Blessed are they that hunger

and thirst after righteousness: for they shall be filled."

Filled with the Spirit on Pentecost (Acts 2), the apostles became "rivers of living water" to their hearers; and all who heard and did what the apostles taught drank of Christ. Certain measures of the Spirit had been received before this by prophets and others, but that measure called "the baptism of the Spirit" and other measures which characterized the reign of Christ were not yet given. (See John 14: 16, 17, 26; 15: 26; 16: 7-15; Acts 1: 4-9.) These were not given before Jesus was glorified.

To turn away, then, from the teaching of the Holy Spirit through the apostles is to turn away from the word of Christ, "the fountain of living waters."

Furthermore, guided by the Spirit through the teaching of Christ, manifesting his Spirit (Rom. 8: 9, 14), and bearing the fruit of the Spirit (Gal. 5: 22, 23), all Christians are "living water," in that they teach and influence others to become Christians.

IX. Jesus the Bread of Heaven

As from the water in Jacob's well as a text Jesus preached to the Samaritan woman a discourse upon "the water of life," so also from the loaves on which he fed the five thousand as a text he preached a sermon on "the bread of heaven."

He not only accused the multitude of following him for the loaves and fishes, but exhorted them to "work not for the food which perisheth, but for the food which abideth unto eternal life," which the Son of man would give unto them. (John 6: 26, 27.)

While the multitude said on the northeastern shore of the Sea of Galilee the day before Jesus delivered this discourse in Capernaum, "This is of a truth the prophet that cometh into the world" (John 6: 14), yet they did not seek him as such in order to learn of him the great spiritual truths which he taught, to be governed by him, and to glorify God through him, but because they "ate of the loaves and were filled;" and again they wished to obtain food without labor. To them this was a great thing.

Instead of obeying God in self-denial, they would make Jesus a temporal, political king for selfish purposes.

Let it be said here parenthetically that all today who would make godliness a way of gain or seek in religion secular advantages are following Jesus for the loaves and fishes. Many who attend "big meetings" go for the loaves and fishes—to enjoy themselves and have "a good time."

While Jesus teaches all his disciples to work at some honest occupation for necessary wants, he emphasizes here the truth that the acquisition of food is not the chief end of existence or even of work. Life is "more than the food, and the body than the raiment." (Matt. 6: 25.) Life has holier purposes and higher aims than spending its energies in feeding and clothing the body merely and in the accumulation of worldly goods. Food, raiment, and earthly homes are necessary; but these are only means, and not the end, of existence. All these material things perish, and the body sustained by them perishes. The spirit lives forever, and is the true man.

Jesus draws a contrast between the perishing body and the soul, and the food which sustains the body and that which sustains the soul. All should work for "the food which abideth unto eternal life." This is, indeed, practical. Jesus alone can give this soul food.

X. Faith Works Through Love—But It Works

To believe on Jesus as the Son of God, the Christ, the Savior of the world, "is the work of God"—that is, this is the work which God requires men to do, and to do for themselves. (John 6: 28, 29.) It is a work of the heart (Rom. 10: 9, 10), as also is obedience (Rom. 6: 17, 18), to which faith leads.

Faith which does not appropriate the benefits and blessings of Christ's life, shed blood, and resurrection by hearty obedience to God is dead and is no work at all. (James 2: 14-26.) Faith works through love. (Gal. 5: 6; 3: 26, 27.)

With the miracles of the loaves and fishes before them, the multitude, at this point in Christ's discourse, asked for a "sign" that they might believe him, referring to the fact that their fathers ate the manna in the wilderness. To them, feeding a multitude one day was not to be compared to feeding two or three millions for forty years. Jesus replied that God fed their fathers on manna in the wilderness, but it was perishable, and those who ate it died. (John 6: 30, 32, 49, 50.) Now God feeds them on "the true bread from heaven," which they may eat and never die.

Jesus then defined this bread: (1) "That which cometh down out of heaven" (2) "it giveth life" (3) "unto the world." The manna perished, this endures; the manna was for one nation, this is for the world.

When they took him literally and asked for such bread, thinking it would sustain physical life, Jesus declared that he himself was "the bread of life"—"the true bread" and "the living bread which came down out of heaven."

To accept Christ as "that prophet," to receive his teaching, to follow him, to believe in him as "the Son of man," the Sent of God, is to feed upon him as that bread. "He that cometh to me shall never hunger; and he that believeth on me shall never thirst."

XI. How Feed Upon the Bread of Heaven?

Read the entire chapter—John 6. It is the will of God that whosoever believes on Jesus shall have everlasting life. We appropriate the benefits of Christ's life, death, blood, and resurrection by that faith in him (verse 69) which receives his teaching and in love obeys him.

"Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." (Verses 53, 54.)

"How can this man give us his flesh to eat?" We cannot eat his literal flesh and drink his literal blood. These are figurative expressions, as are "living water," "wells of salvation," "sun of righteousness," "Upon this rock I will build my church," and "Christ Jesus himself being the chief corner stone."

Jesus explains in verses 62, 63, that he would ascend to heaven; and hence his literal flesh cannot be eaten. Besides, as he further explains, his literal flesh, if eaten, would profit nothing. He speaks of spiritual matters, and not of his literal flesh and blood. He says: "It is the Spirit [not his literal flesh] that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (Verse 63.) His words are spiritual food and life

giving. He has "the words of eternal life." (Verse 68.) "For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak." (John 12: 49, 50.) "If any man keep my word, he shall never see death." (John 8: 51.) "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but has passed out of death into life." (John 5: 24.)

We are quickened, then, into spiritual life as we receive into good and honest hearts these words and hold them fast. (Luke 8: 15.) The word of God is the incorruptible seed by which his children are begotten (1 Pet. 23, 25), quickened (Ps. 119: 50), and delivered, or brought forth, into his spiritual family. (James 1: 18.) "For in Christ Jesus I begat you through the gospel." (1 Cor. 4: 15.)

The word of God also sustains spiritual life. It is "spiritual milk" to "newborn babes" (1 Pet. 2: 1-3) and "solid food" to the fullgrown. (Heb. 5: 12-14.) Jesus says: "My meat is to do the will of him that sent me, and to accomplish his work." (John 4: 34.) So when, like Jesus, we do the will of God from the heart, we are drinking of "the water of life," receiving "spiritual milk," eating "solid food," and feeding upon "the bread of heaven."

XII. The Sum of All

Jesus, then, is the Lamb of God whose blood cleanses from all sin; the promised seed of Abraham in whom all the families of the earth are blessed; "the true bread out of heaven;" "the water of life;" "the bright and morning star;" "the sun of righteousness;" "the light of the world;" "the faithful and true witness, the beginning of the creation of God;" "the way, the truth, and the life;" "the resurrection, and the life;" "the Christ, the Son of the living God;" the Savior of the world—"unto all them that obey him the author of eternal salvation" (Heb. 5: 7-9); "the author and perfecter of our faith;" that prophet to come, who spoke as never man spoke; the mediator of the New Covenant; our Priest and Advocate in heaven, whose heart is "touched with the feeling of our infirmities" (Heb. 4: 14-16); "the head of the body, the church," and "head over all things to the church;" our King—"the King of kings, and Lord of lords"—to rule over us in righteousness and mercy; "the ruler of the kings of the earth;" exalted to the right hand of God, 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"—a name above every name, "that in the name of Jesus every knee should bow, of things in heaven and things on the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

FIRST QUARTER

JESUS THE WORLD'S SAVIOR: STUDIES IN LUKE

LESSON I—JANUARY 7

The first half of this course began October 1, 1922, with the birth of John the Baptist and closed with a lesson in Luke 12.

While Introduction to Lesson I, October 1, 1922, states who Luke was and which books of the New Testament he wrote, it is convenient to the student to have this stated here.

Luke was born, it is supposed, in Antioch of Syria, and was educated for a physician. (Col. 4: 14.)

It is thought he was a Gentile.

From his use of the pronoun "we" in Acts of Apostles it is learned where he joined Paul (Acts 16: 10, 11), where he remained when separated from Paul, when he joined Paul again (Acts 20: 5, 6), and to what places he accompanied Paul. (Acts 20: 7; 21: 15-18; 27: 1, 2, 5, 37; 28: 10, 11, 16; 2 Tim. 4: 11.) All should read these references.

Luke wrote the book of Luke and Acts of Apostles. (See Acts 1: 1.) It is thought he wrote his gospel under Paul's influence at Cæsarea, and Acts of Apostles under the same influence at Rome.

He was not an apostle, and not, therefore, an eye-witness of what he wrote concerning Jesus, but learned it from others. He was a scholar, and traced the course of all things accurately from the first, seeking information and facts, until he knew "the certainty concerning the things" whereof he wrote. (Luke 1: 1-4.)

JESUS HEALING ON THE SABBATH

Lesson: Luke 13. Lesson Text: Verses 10-17.

LUKE 13. 10 And he was teaching in one of the synagogues on the sabbath day.

11 And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands upon her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.

15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath?

17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

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Golden Text—It is lawful to do good on the Sabbath day. (Matt. 12: 12.)

Time—A. D. 28. In the beginning of a course of study in the life of Christ it is necessary to state that, reckoning time from the birth of Jesus did not begin until several hundred years after his birth, and it has been agreed by those who have studied the question that a mistake of four years was made, which places the birth of Jesus in the year B. C. 4. "According to the received chronology, Jesus was born in the last year of Herod; and he was, therefore, less than a year old when Herod died. His birth occurred four years previous to our common era, the era having been erroneously fixed by Dyonisius Exigius in the sixth century." (McGarvey.)

Place—Probably Perea.

Persons—Jesus, the afflicted ones healed, and the accusers of Jesus.

Memory Verses—Ps. 103: 2, 3.

Devotional Reading—Ps. 103 entire.

Reference Material—Ex. 20: 8-11; Isa. 35; 56: 1-8. Mark 2: 23—3:5.

Home Reading—

Jan. 1. M. A Woman Healed on the Sabbath. Luke 13: 10-17.
2. T. A Man Healed on the Sabbath. Matt. 12: 9-13.
3. W. Sightless Eyes Opened on the Sabbath. John 9: 1-14.
4. T. Jesus Lord of the Sabbath. Matt. 12: 1-8.
5. F. The Sabbath for Rest. Exodus 23: 10-13.
6. S. The Sabbath a Type. Heb. 4: 4-11.
7. S. Praising our Helper. Psalm 103: 1-8.

GEOGRAPHICAL NOTES

Perea was the country east of the Jordan, "beyond the Jordan" (Matt. 19: 1; Mark 10: 1), and was about the same as Gilead of the Old Testament. Gilead lay between Bashan on the north and Moab and Ammon on the south; the Jordan was its western border and it extended to the Arabian plateau on the east. It was about sixty miles long and its average width was about twenty miles. It was a well-wooded mountainous country. Its name signifies "a rocky region." It is called in the Bible "Mount Gilead" (Gen. 31: 25), "the land of Gilead" (Num. 32: 1), and "Gilead" (Gen. 37: 25; 60: 7).

INTRODUCTION

I. The Chronological Order of Lessons

It is not necessary to know, and it is not possible to give, the exact chronological order of each event in Christ's history. We can group the events together and know that they occurred during a certain period of his life. The feast of dedication marks a point of time in his history. It began about the 20th of our December and continued eight days. During this feast Jesus preached the discourses recorded in John 10: 22-38. After this he went into Perea, near where John at first baptized. (John 10: 39, 42.) During his stay here, some think he taught this and other lessons of this quarter; others think these things occurred before this feast of dedication and on his journey to it. This is based on the supposition that he made a final visit to Galilee and departed therefrom between the feast of tabernacles and the feast of dedication.

II. The Lesson Subject

While the subject of this lesson is "Jesus Heals on the Sabbath," the lesson embraces his conduct in general on the Sabbath, his use of it, and his disposition of it. Let us study with care all that is said on the subject.

In studying this question of the Sabbath we shall not confine ourselves to the lesson text, but shall consider the use and disposition which Jesus made of the Sabbath throughout his teaching.

EXPLANATORY NOTES

I. Jesus Taught and Healed on the Sabbath

10. Jesus "was teaching in one of the synagogues on the Sabbath day." This he frequently did. (See Matt. 4: 23; 9: 35; 13: 54: Mark 1: 21; 6: 2; Luke 4: 15; 6: 6; John 6: 59; 18: 20.)

11-13. On this Sabbath in the Synagogue Jesus healed a woman who "had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up." This may have been an evil spirit, or demon. Jesus healed her immediately by laying his hands upon her, and she "glorified God." Jesus healed others by the imposition of his hands. At times the multitudes glorified God for what Jesus did. (See Matt. 9: 8.)

On another Sabbath Jesus "went into the house of one of the rulers of the Pharisees" to eat, and healed a man of the dropsy. "They were watching him." (Luke 14: 1-6.) Luke (6: 6, 7) says that on still another Sabbath prior to this "the scribes and the Pharisees watched him, whether he would heal on the Sabbath; that they might find how to accuse him." Matthew (12: 10) says they asked him: "Is it lawful to heal on the Sabbath day?" On another occasion he asked this question. (Luke 14: 3.)

14. On the Sabbath when Jesus healed the woman referred to above, the ruler of the synagogue became indignant and growled to the multitude that there were "six days in which men ought to work," and that in them men ought to come and be healed, and not on the Sabbath.

At Jerusalem at one time on the Sabbath Jesus healed a man who had been afflicted thirty-eight years, and the Jews persecuted Jesus because he did this. (John 5: 1-18.)

Jesus answered all these complaints by showing the inconsistency of the Jews in pulling a sheep out of a pit on the Sabbath, lest they should suffer the loss of a little property, while they objected to his saving human life on that day. Their hypocrisy was glaring and fearful.

II. The Hypocrisy of the Pharisees Exposed

15-17. In this lesson Jesus says: "Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?" This put his adversaries to shame and caused the multitude to rejoice over his glorious deeds.

III. God Blessed and Hallowed the Sabbath

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

These passages give the reason why God "blessed the Sabbath day, and hallowed it"—because in six days he created all things and rested on the seventh day. From this fact, it seems, the period of the seven-day week has been observed from Adam until the present time. Mention is made of "the week" in Gen. 29: 27, 28. Those who have investigated the matter say that the observance of this period was common among all the ancient nations of the East.

IV. When the Israelites Began to Observe the Sabbath

While all this is true, there is no evidence in the Bible that the Sabbath was in any way observed until after the children of Israel were freed from Egyptian bondage. From Gen. 2: 3 there is no reference made to the Sabbath until it is mentioned in Ex. 16: 22-30, where the Israelites were forbidden to go out of their place on that day or to prepare the manna for eating, because it was "a solemn rest, a holy Sabbath." On the sixth day they were to gather twice as much manna as on one of the previous days; none fell on the seventh day.

The Bible makes no mention before this of any command of God to man to keep the Sabbath or any reference to its observance by the patriarchs.

When they came out of Egypt, the children of Israel knew nothing of the Sabbath. God made it known unto them and commanded them to observe it. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments, and madest known unto them thy holy Sabbath." (Neh. 9: 13, 14.) This was done through Moses.

V. The Sabbath a Day of Rest

The Sabbath was given as a day of rest. It means "rest." The Israelites had suffered in hard, cruel bondage from unremitting labor, and now God gave them an established day of rest.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the Sabbath day, and hallowed it." (Ex. 20: 8-11.) Deut. 5: 15 adds: "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day."

This is the reason the Israelites were commanded to keep the Sabbath day. Menservants, maidservants, and all beasts of burden, as well as their masters, and all strangers must rest.

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

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

VI. The Sabbath a Sign and Covenant Between God and the Israelites

The Sabbath was a sign and a covenant between God and the Israelites. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed." (Ex. 31: 16, 17.) "Moreover also I gave them my Sabbath, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them. . . . I am Jehovah your God: walk in my statutes, and keep mine ordinances, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God." (Ezek. 20: 12-20.)

This was the covenant and the sign that they were a people for God's own possession, and that he was their God.

The Sabbath was not given to other nations.

VII. The Sabbath Was the Positive One of the Ten Commandments

The Sabbath was the positive law of the Ten Commandments. It tested the loyalty of the Israelites to God. Man sees some reason in keeping moral law and some good resulting from it, and hence moral law is not such a test of his loyalty to God; there is no reason for keeping God's positive law except regard for his supreme authority, and hence positive law is a supreme test of faith in God and loyalty to him.

In keeping the Sabbath the Israelites honored God, and in breaking it they rebelled against him. Among all their sins for which they were condemned, breaking the Sabbath was kept prominently before them as one which showed that they had rejected God. (See Neh. 13: 15-22; Isa. 1: 13; 56: 4; Jer. 17: 21-27; Ezek. 20: 12-20; Hos. 2: 11.)

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

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

When the Pharisees saw that the disciples of Jesus "went on the Sabbath day through the grain fields, . . . and began to pluck ears and to eat" (Matt. 12: 1), they complained and said to him: "Behold, why do they on the Sabbath day that which is not lawful?" (Mark 2: 24.)

Doubtless, as some say, the Jews went to extremes in their traditions about keeping the Sabbath, and were quite inconsistent in their practice, as Jesus shows; but Jesus sought not simply to correct these extremes, but to demonstrate that he "is lord of the Sabbath" (Matt. 12: 8) and to show his authority over it. From all the foregoing regarding the observance of the Sabbath—gathering no manna, kindling no fires, bearing no burdens, and stoning the man who gathered sticks—we see that Jesus and his disciples during his personal ministry did not observe the Sabbath as rigidly as the law required.

VIII. Jesus Prepares the Jews for the Abolishment of the Sabbath

In this Jesus was teaching and preparing the Jews for the abolishment of the Sabbath with the first covenant, and the establishment of the first day of the week as a day of worship in the second covenant.

Jesus answered this complaint of the Pharisees by citing them to what David and his men did when they were hungry. (See an account of this in 1 Sam. 21: 1-8.) David told a falsehood to Abimelech, the priest, the son of Abiathar (Mark 2: 26); but Jesus did not justify David in this. David and his men "ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him."

(For the preparation of the showbread and the law concerning it, see Lev. 24: 5-9.)

The Pharisees justified David in doing that which was not lawful when he was hungry and in such difficult circumstances, but condemned Jesus and his disciples for rubbing out the wheat and eating it on the Sabbath when they were hungry. Read Matt. 12: 5-7.

According to the law, "the priests in the temple profane the Sabbath, and are guiltless." The priests, by God's authority, "profane the Sabbath" by preparing and setting in order the showbread (Lev. 24: 8) and by offering the regular burnt offerings on every Sabbath (Num. 28: 9, 10). It was not wrong for the priests to do this, and hence this shows that the Sabbath could be set aside by the same divine authority by which it was ordained.

IX. Jesus is Lord of the Sabbath

Then Jesus, the Son of God, as "lord of the Sabbath," could set it aside.

In order to carry out the temple service in obedience to God, the priests prepared the showbread and made these offerings on the Sabbath. But "one greater than the temple is here." Jesus is above the

temple, because he is the Son of God and has authority over the temple service. Since, therefore, the priests "profane the Sabbath" in order to carry out the temple service on that day, Christ's authority over the Sabbath must be regarded, for he is "greater than the temple." Moses was a servant in God's house; but Jesus, as a Son in God's house, "hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house;" and "he that built all things is God." (Heb. 3: 1-6.)

In this of which the Pharisees had accused Jesus and his disciples they were guiltless.

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

Jesus says, "The son of man is lord even of the Sabbath;" and, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2: 27, 28.) Since he was "lord of the Sabbath" and "the Sabbath was made for man," he could set it aside when the good of man demanded it. Neither Moses nor any other mortal is called "the lord of the Sabbath." If the priests, in the preparation of the showbread and the sacrifices, by divine authority could "profane the Sabbath" and be "guiltless," how much more could Jesus, who is "greater than the temple" and "lord of the Sabbath," set it aside! Thus Jesus showed his authority over the Sabbath.

X. The Sabbath Belonged to the First Covenant

The Sabbath, as stated above, was a sign and a covenant between God and the children of Israel—"a sign between me and you throughout your generations" and "a sign between me and the children of Israel forever."

It was not a sign and a covenant between God and other nations. It was one of the commandments or ordinances of the first covenant, one of the Ten Commandments "written, and engraven on stones," which "came with glory," but "which glory was passing away" in Christ. "For if that which passeth away was with glory, much more that which remaineth is in glory." (2 Cor. 3.)

Jesus fulfilled the law of Moses and took it out of the way when he died. (See Eph. 2: 14-18; Col. 2: 14, 15; Heb. 10: 8-10.)

XI. The Sabbath no Part of the New Covenant

Through Jesus Christ, God made "a new covenant with the house of Israel and with the house of Judah." This was not according to "the covenant" which he made when he led "them forth out of the land of Egypt" or gave them the Ten Commandments. "In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." (Heb. 8: 8-13.)

In this "new covenant" God gave the world a new day, with new purposes. Nine of the Ten Commandments are incorporated into this "new covenant." Only the one to observe the Sabbath is left out.

It was the positive law of the Ten Commandments. Its observance depended wholly upon the authority of God; and when this authority was withdrawn, there was no authority for man to keep the Sabbath. God, by the resurrection of Jesus Christ, ordained the first day of the week as the day of worship for all his children.

The Sabbath was never changed from the seventh day to the first day of the week.

XII. The First Day of the Week

The first day of the week is another day, with different purposes. In the New Testament it is never called "the Sabbath" or "the Christian Sabbath;" it is never observed as was the Sabbath.

By divine guidance the apostles taught churches to meet "upon the first day of the week . . . to break bread" (Acts 20: 7) and to otherwise worship God as he directs. (1 Cor. 11: 17-34; 16: 1, 2.) The apostles met with the Jews in their synagogues on the Sabbath as opportunities to teach the people, but the apostles and church of God observed no day of worship except the first day of the week. From the very first the church observed the first day of the week as a day of worship.

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

Under Moses, circumcision and the Sabbath were God's positive laws; under Christ, baptism and the Lord's Supper are his positive laws. God has changed his positive laws with each dispensation. "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7: 12.) The moral law has never been changed.

That a day of rest for man and beast is necessary is seen in the institution of the Sabbath, but the teaching and example of Jesus and the apostles show that the first day of the week is the day which God has appointed and now approves for his worship.

QUESTIONS

Teaching the lesson is left to the judgment of teachers. These questions are given in order to assist both teachers and students. In the wisdom of the teachers they should know what questions to omit (if the time is not sufficient to ask all) and which ones to ask in order to bring out the salient points of the lessons. Hence, no one should complain at the number of questions. Please remember that this applies to all questions under all the lessons. To know the lesson so well as to be able to answer all the questions can be no objection.

Give the subject.
Repeat the Golden Text.
Give the time, place and persons.
Give a brief history of Luke; namely:
Who he was,
What he was not.
What books he wrote, under whose influence and where he wrote them.
How he learned the facts.
Where he joined Paul.
Where he was left, and where again he was with Paul.
State why it is thought the birth of Jesus occurred four years before our common era.
10 On what day and where did Jesus frequently teach?
11-13 Whom did he heal on this day?

How did Jesus heal this woman?
Whom did Jesus heal on another Sabbath?
Why were the Jews watching him?
What question was asked?
How did Jesus answer all these complaints?
15-17 Give Jesus' answer in this lesson.
Where in the Bible is the Sabbath first mentioned?
Why did God bless the Sabbath and make it holy?
When is the Sabbath next mentioned in the Bible?
For what was the Sabbath given?
How strictly were the Israelites to observe the Sabbath as a day of rest?
Of what was the Sabbath a sign and a covenant?
Was it given to other nations?
Why was breaking the Sabbath frequently mentioned as a reason for the condemnation of the Israelites?
State how Jesus kept the Sabbath.
When did the Jews begin to meet to worship God on the Sabbath?
What was Jesus seeking to teach the people in regard to the Sabbath?
Did he observe it as rigidly as the law required?
What answer did Jesus make to this complaint of the Pharisees?
Show the inconsistency of the Pharisees?
How is Jesus "greater than the temple?"
What point did he make of this?
What did he say the Pharisees should learn?
What is meant by "I desire mercy, and not sacrifice?"
For whom was the Sabbath made?
What does Jesus mean by saying that he is "lord of the Sabbath?"
How does he show that he can set it aside for the good of man?
With what did the observance of the Sabbath end?
What covenant did God give through Christ?
What day of worship did God give in this new covenant?
Why did the apostles meet with the Jews on Saturday, or the Sabbath?
Repeat Hebrew 7: 12.
What law did God change?

LESSON II—JANUARY 14

JESUS TEACHING HUMILITY

Lesson: Luke 14. Lesson Text: Verses 7-14.

LUKE 14. 7 And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them,

8 When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him,

9 and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11 For every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

14 and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

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Golden Text—God resisteth the proud, but giveth grace to the humble. (1 Pet. 5: 5.)

Time—Generally supposed to be the first of A. D. 30.

Place—The Pharisee's house in Perea, near Bethany, where John baptized. (John 1: 28; 10: 39, 40.)

Persons—Jesus, the Pharisee, and his guests.

Devotional Reading—Psalm 15.

Memory Verse—1 John 3: 18.

Reference Material—John 13: 1-7; Phil. 2: 1-11.

Home Reading—

Jan. 8. M. The Stepping-stone to Honor. Luke 14: 7-14.
9. T. Humility before Promotion. James 4: 1-10.
10. W. Pride Dangerous. Prov. 16: 18-23.
11. T. A Humble Officer. Matt. 8: 5-13.
12. F. Church Leaders Girded with Humility. 1 Pet. 5: 1-11.
13. S. The Humility of Christ. Phil. 2: 5-11.
14. S. A Humble and Upright Man. Psalm 15: 1-5.

See Geographical Notes of Lesson I.

HINTS AND HELPS TO TEACHERS

1. We are not writing and studying these lessons as matters of theory, but as principles and commandments of God to be practiced in our daily lives. We must imbibe the spirit of these lessons.

2. If we do not practice the truths of these lessons, we hold them in sin, because to know that which is right and to do it not is sin. (Jas. 4: 17.)

3. The servant who knows his master's will but does it not, shall be beaten with many stripes. (Luke 12: 47.)

EXPLANATORY NOTES

I. To Seek a Cause of Accusation is to Find One

7. Read verses 1-6. Jesus "went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread" and the people watched him to find if possible some cause of accusation.

A discussion of the Sabbath by Jesus can be seen by referring to Lesson I.

A captious, invidious, carping spirit is a pharisaical one. To watch people in order to find if possible some fault and some cause of accusation, is not the spirit of Christ, but the spirit of his enemies. Christians do not hunt for the faults of others or watch others in order to condemn them. Christ came not to condemn, but to save, the world. (John 12: 47.) Certainly, then, Christians cannot condemn one another or hunt one another's faults; on the contrary, seeing that some may have been overtaken by any wrong, they in the spirit of gentleness seek to restore such, considering themselves, lest they also yield to temptation. (Gal. 6: 1, 2.)

On the other hand, it is equally as hypocritical to put oneself forward as righteous and to "set all others at naught," or to attempt to justify others in palpable and repeated wrongs. Christians must judge, at least, "not according to appearance," but must "judge righteous judgment." (John 7: 24.)

II. The Pharisees Loved Show and Display

Jesus frequently ate with Pharisees, publicans, and sinners.

While the Jews objected to Jesus' healing on the Sabbath, Sabbath feasting was common among them, and their feasts and banquets were frequently luxurious and costly. No food was prepared on the Sabbath; it was cold. On this occasion Jesus healed a man who had the dropsy.

These Pharisees loved show, display, and worldly honor. They sought the chief seats at feasts and in the synagogues, and loved to be called of men "rabbi," etc. (Matt. 23: 1-12.) Jesus saw this disposition manifested during this feast, and that the self-important, but less honorable man, who had taken a chief seat, was asked down by the host to give place for a more honorable man than himself. This was humiliating. Certain seats were places of honor, and should be left for those for whom the host intended them.

III. Humility is the Way to Exaltation

8-10. In these verses Jesus directed his audience how to act. A wedding feast was selected by him, perhaps, because it was more formal and more attention was paid to one's rank or station.

Self-exaltation is one of the chief sins in the church today. It leads to fault-finding, invidious comparisons, and captious criticism.

11. From these instructions on social customs Jesus passes into spiritual lessons of greater good. This is a practical lesson and worthy of practice now. "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith." (Rom. 12:3.) "In honor preferring one another." (Rom. 12: 10.) "Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits." (Rom. 12: 16.)

Above all, it is the highest crime for frail and fallible, weak and erring man to exalt himself above God, or "all that is called God or that is worshiped" (2 Thess. 2: 4), and to set aside God's way and order of things for his own.

He who humbles himself in obedience to God will be exalted to salvation in heaven.

IV. Feasts Which Are Acceptable to God

12-14. Jesus also used this occasion to show what feasts are acceptable to God and what are not. Study this well. A feast should not be made for the sake of earthly reward or to gain the favor of the rich and great. "And a recompense be made thee"—that is, by an invitation to dine with those who have dined with you and by social advantages and enjoyments. But "bid the poor, the maimed, the lame, the blind: and thou shalt be blessed." The reason given is: "They have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just." Who makes such feasts now? Remember this next Thanksgiving Day and next Christmas. Such feasts are acceptable to God.

Jesus does not condemn or forbid entertaining friends and relatives, but making feasts for what are called "social advantages," selfish ends, and earthly gain. Those who feed the poor and clothe the naked in the name of Jesus will be blessed both on earth and "in the resurrection of the just." The satisfaction and peace of having done right and of having added to the happiness of others are great blessings. In the end Jesus will say: "For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." (See Matt. 25: 34-46.)

Neither is the church a sort of social affair with a religious complexion—not a religious social club, but a great spiritual feast, with open doors to all the poor and sinful of earth.

V. Eating in the Kingdom of God

It is fitting to add the lesson which one, at least, drew from this table talk of Jesus. Read verse 15. When one of the guests heard Jesus' instruction regarding feasts and feeding the poor, etc., he made the remark: "Blessed is he that shall eat bread in the kingdom of God." He was, no doubt, impressed with the goodness, wisdom, and superiority of Jesus, and, with many, entertained the false idea that Christ would take the literal throne of David and reign as a political, temporal, earthly king. This man certainly had no clearer conception of it than the apostles and they thought this. He thought Jesus would rid them of their common enemy and of all oppression, and that peace and plenty would abound.

To "eat bread in the kingdom of God" meant to become a citizen in that kingdom and a partaker of its protection and benefits. This man thought a subject of that kingdom would be blessed—as, indeed, he is.

This remark furnished Jesus another good opportunity to teach other much-needed lessons. People are frequently ready to accept temporal blessings, while they reject spiritual ones.

To correct the false views concerning his kingdom, and to reprove them for the manner in which they treated his gracious invitation to become citizens of it, Jesus gave the parable of the great supper in verses 16-24.

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden Text.
Give the Time, Place, and Persons.
7 Who invited Jesus to eat?
What was customary in regard to feasts on the Sabbath?
Why was Jesus watched?
What spirit does Jesus condemn?
Whom did he heal?
What had Jesus observed at this feast?
What reproof did he offer?
What did the Pharisees love?
8-10 How did Jesus direct them to act?
11 What spiritual lesson does he draw from this?
What is a common sin in the church today?
Why is this lesson needed now?
13, 14 What instruction did Jesus give in regard to making feasts?
What kind of feasts are forbidden?
How and when will those who make such feasts as Jesus mentions be recompensed?
What position did people then occupy at the table?
What did one of the guests say?
Why did he say this?
What does eating bread in the kingdom of God mean?
Why did Jesus speak this and the following parable?

LESSON III—JANUARY 21

THE PRODIGAL SON—A TEMPERANCE LESSON

Lesson: Luke 15. Lesson Text: Verses 11-24.

LUKE 15. 11 And he said, A certain man had two sons:
12 and the younger of them said to his father, Father give me the portion of *thy* substance that falleth to me. And he divided unto them his living.
13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want.
15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:
19 I am no more worthy to be called thy son: make me as one of thy hired servants.
20 And he arose and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
23 and bring the fatted calf, *and* kill it, and let us eat, and make merry:
24 for this my son was dead, and is alive again; he was lost and is found. And they began to be merry.

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Golden Text—There is joy in the presence of the angels of God over one sinner that repenteth. (Luke 15: 10.)

Time—Supposed to be the first of A. D. 30.

Place—Perea.

Persons—Jesus, the publicans and sinners, the scribes and Pharisees. His disciples were with Jesus all the while.

Devotional Readings—Psalm 143: 1-8.

Memory Verses—Isa. 55: 6, 7.

Reference Material.—Ps. 32; Luke 7: 36-50; Rom. 5: 1-11; Gal. 6: 1-5; 1 Tim. 1: 15, 16.

Home Reading—

Jan. 15. M. The Loving Father and the Lost Son. Luke 15: 11-24.
16. T. The Revelation of Love. John 3: 11-21.
17. W. The Response to Love. 1 John 4: 7-21.
18. T. The Riches of Love. Eph. 2: 1-10.
19. F. The Reaches of Love. Rom. 8: 31-39.
20. S. The Reproof of Love. Rev. 3: 14-22.
21. S. Leaning on God's Loving Kindness. Psalm 143: 1-8.

On Geographical Notes see Lesson I.

INTRODUCTION

I. Temperance

All should know that "temperance" means "self-control," and not only abstinence from intoxicating liquor. Strong drink has slain its multiplied thousands, has sent almost as many to perdition, and has left numerous destitute widows and orphans and ruin behind. This terrible evil has not yet been overcome, but transgression of law has been added to it.

This is a very good lesson on temperance, in that it shows to what destruction intemperance leads. The lack of self-control led the prodigal son to poverty and want, sin and shame.

There can be no greater lesson and there is not a more important one to be learned than self-control. Self-control leads to great usefulness and good, peace and salvation; while the lack of it leads to the greatest shame and disgrace, misery and woe. We have much to do in exercising self-control.

We must control our tongues and temper, our appetites and passions, and bring the whole body into submission to the gospel of Christ.

II. The Meaning of the Parable of the Prodigal Son

The two preceding parables of this chapter—the lost sheep and the lost piece of money—and this one were given in justification of Christ's conduct in receiving publicans and sinners and eating with them. Jesus uses the strongest one last.

Even these scribes and Pharisees could not but approve of the compassion and mercy of the forgiving father and condemn the actions of the elder son. They claimed to be righteous; the publicans and sinners were self-confessed sinners. The elder son represents them and all sinners like them, and the prodigal son represents the publicans and sinners and all penitent sinners returning to God. (See Luke 15: 1-3.)

This parable may serve to illustrate the condition of the Jews and Gentiles, but it was applied by Jesus as just stated. When he makes an application of his parables we must accept it. In the two preceding parables Christ seeks the lost, and in this the lost sinner seeks his Father's house; while all represent the joy of heaven over repentance.

The parable of this lesson is a pathetic, beautiful and sublime one. It appeals to the sympathy, awakens the emotions, and arouses the compassion of the most callous. While it lives in the wonderful and inspired story of the cross, illustrating the loving forgiveness of God, it has also been embalmed in oratory, poetry, and song, and speaks in silent eloquence from the canvas. It has been called "the crown and pearl of all parables."

EXPLANATORY NOTES

I. Whom the Persons of the Parable Represent

11. This "certain man" represents God, full of compassion and love for sinners. The younger son—"the prodigal son"—as just seen, represents the publicans and sinners, who confessed they had wandered away from God; the elder son represents the scribes and Pharisees, who claimed to have remained with God.

12. The "firstborn," under the law of Moses, inherited a double portion as a birthright (Deut. 21: 17); and, therefore, this "younger" one would inherit only one-third of his father's estate. He demanded his "portion" before his father's death. "It has been an immemorial custom in the East for sons to demand and receive their portion of the inheritance during their father's lifetime; and the parent, however, aware of the dissipated inclinations of the child, could not legally refuse to comply with the application." (Clarke's "Commentary.")

II. The Prodigal

This boy was tired of home restraints and the correction of a father. He was self-willed, undutiful, and determined to go wrong. He wanted "liberty"(!). He wanted to spend his own money in his own way, and that was in the gratification of his strong appetites and passions. O, if he could only have seen the consequences! In a short while he is a ragged, degraded, profligate wanderer. See, young man, see! "For he that soweth unto his own flesh shall of the flesh reap corruption." (Gal. 6: 8.) Let this be branded upon the heart. There is no exception to this rule.

Many a criminal began, just as this prodigal, by growing weary of home and of the society of father and mother. The world is fascinating and enticing, but beware!

The father yielded to the demand and "divided unto them his living."

III. The Sinner's Free Will

In this, too, is seen the sinner's free will.

The inheritance may represent all the rich profusion of God's goodness bestowed upon men. He permits them to use these blessings and their abilities as they choose. He sets before men "a blessing and a curse" (Deut. 11: 26-28), "life and good, and death and evil," and exhorts them to "choose life" by loving and obeying him (Deut. 30: 15-20); but if they will choose death, he must allow them to do so, while in mercy he warns them of the fearful consequences.

IV. Time to Reflect

13. This son had time to reflect upon his determination to go, but nothing had changed his purpose; so "not many days after" he "gathered all together"—took his "portion"—and departed "into a far country." Where he went we do not know.

Any place of sin is "a far country" from innocence, purity, righteousness, and God.

Think of it! He left home—its dear amenities, its sacred purity, its hallowed influences, and its loving protection against sin. He left upon the high tide of appetite, passion, and worldly pleasure. He sought the society of the dissipated as more congenial to his present tastes and desires. But what he had did not last long. One travels rapidly on the down grade. He "wasted his substance [threw it to the winds] with riotous living." Luke (15: 30) gives us an idea of the meaning of "riotous"—"hath devoured thy living with harlots." It means dissipation, revelry, and licentiousness.

These publicans and sinners had thus turned away from God; but all sinners, whether they be of this class or not, are wasting and devouring the blessings and privileges of God—wasting their time and talent, life and health, body and soul, in the service of sin.

V. The Sad Picture

14. This is the sad side of this picture. It is enough to make one weep to think of a dissolute, ungrateful son thus squandering the hard

earnings of an industrious, economic, and fond father. But soon all was gone.

The down grade was steep, and he traveled with accelerated speed. Just when he reached the bottom in the valley of destitution a famine arose.

Sin is always a famine—a famine to the soul. The world, with its pleasures, emoluments, and glories, cannot satisfy the hungry soul. Of this, Solomon, in his varied experience, cried: "All is vanity and a striving after wind!"

"And he began to be in want." His money was gone, his seeming friends had forsaken him, and he had nothing to eat. Those who help to spend a boy's money in "riotous living" will forsake him and curse him when his money is gone; God and his children take him up and help him in destitution.

VI. His Destitution—A Picture of the Destitution of Sin

15. He is too proud yet to repent and return to his father; so he joins "himself to one of the citizens of that country," who sends "him into his fields to feed swine." This was an unlawful and disgraceful calling among the Jews, because the hog was an unclean animal. His sin sinks him deeper into shame and disgrace.

16. "Husks" were the pods of the carob tree, just a little similar to our "honey locust." "The pods do not open. They contain a large quantity of sweet mucilage, and are used for feeding cattle, horses, and pigs, and sometimes as food by the very poorest people." It seems in his extremity of hunger this prodigal ate this food of the swine, for "no man gave unto him." Trying to satisfy the soul on the pleasures of sin is like feeding on "husks."

VII. He Came to Himself

17. He had been like one delirious, or intoxicated, mad, and foolish. But "he came to himself;" his senses returned. Starvation stared him in the face. To go farther was utter destruction. All this cooled his passions and brought him to his right mind. His reason again asserted itself, and he said his father's many hired servants had bread enough, and to spare, while he was perishing with hunger. Sin entices, fascinates, and infatuates, and worldly honors promise much; but he who feeds on them will certainly die of hunger.

All persons must come to themselves sooner or later, or they will never amount to anything here or be saved hereafter.

VIII. He Repented

18. In his sober, better judgment he repented, and determined to return to his father. Repentance is a change of purpose which leads to a change of life. "Godly sorrow worketh repentance unto salvation." (2 Cor. 7: 10.) This prodigal furnishes a fine illustration of repentance. First, he is honest with himself and his father. He did not conceal the fact that he had done wrong. He determined to confess his sins frankly and freely.

He who conceals his sins or refuses to confess them has not repented. A penitent is ashamed of his sins, but he is not ashamed to confess them.

These publicans and sinners confessed they had wandered away from God and were sinners; they came to Jesus for his love and blessings and pardon. David confessed his sins freely (2 Sam. 12:

13; 24: 10, 17); those whom John baptized confessed their sins (Matt. 3: 6), many of whom were publicans and harlots (Matt. 21: 32; Luke 7: 29, 30); we must confess our sins (James 5: 16; 1 John 1: 9).

IX. He Confessed His Sins

19, 20. He confessed that he had sinned, first "against heaven" and then against his father; and so he had.

All sin is a violation of God's commandments and is sin against him. Like the prodigal, the penitent confesses any wrong he may have done others. Let us remember this.

Then he never blamed another for his sins. He never even laid them to his own "weakness." He frankly said: "I have sinned." He made no excuse.

Another element of repentance is a feeling and an acknowledgment of unworthiness. "I am no more worthy to be called thy son." "But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner;" and he "went down to his house justified" rather than the self-righteous Pharisee. (Luke 18: 13, 14.) "Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." (Ps. 34: 18.)

X. The Father's Joy

21. He put his resolution into action and turned away from his disobedience and sin and went to his father.

This the sinner must do. In God's house are innumerable blessings—soul food and raiment to wear. "In thy presence is fullness of joy; in thy right hand there are pleasures for evermore." (Ps. 16: 11.) God's love and heaven are great inducements to repentance, while solemn warnings come from the regions of sin and perdition. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55: 7.)

He went away trusting in himself; he returns distrusting himself, but trusting in the love of his father.

The father longed and hoped for his return, prayed for his return, watched for his return, that he might forgive him and bless him; and when he saw him coming, "yet afar off," he "ran" to meet him, to welcome him, and to receive him. In his gladness he "fell on his neck, and kissed him." The idea is that he kissed him again and again. This represents the anxiety and yearning of God's loving heart for the salvation of sinners; and when one repents, God is just as ready to forgive him. (See 2 Cor. 5: 18-21.)

22. The expression, "But the father said," means that he did not intend for his boy to be as a hired servant. He commands the servants to "bring forth quickly the best robe," to strip the boy of his travel-stained and ragged garments, and to put the robe on him, put a ring on his hand and shoes on his feet. The ring and the shoes showed that he was a free man, not a hired servant; slaves went barefooted.

Every penitent sinner who returns in loving and humble obedience to God is thus received, and for every one there is a robe of righteousness. Truly, all who are saved from sin can say: "He hath not dealt with us after our sins, nor rewarded us after our iniquities." (Ps. 103: 10.)

XI. The Elder Son and Whom He Represents

23, 24. This was a common way in that country of showing one a welcome. (See Gen. 18: 6-8.) This was a feast of merriment and gladness; the whole family must assemble in joy; "for this my son was dead, and is alive again; he was lost, and is found." And they did, "they began to be merry."

So is a sinner dead in his trespasses and sins (Col. 2: 13)—dead to his best interests and the good he may do, separated from God and the heavenly family.

This glad, happy feast of welcome represents the joy in heaven over a sinner who repents. But this carnal feast does not represent feasting and dancing in heaven, or justify the modern dance, or instrumental music in the worship of God. It is foolish to argue so. Well may the saints on earth be glad and rejoice over their loved ones and all others who repent.

We must study the rest of the parable. The elder son "was angry, and would not go in." The scribes and Pharisees were angry because Jesus received the outcasts; they would not eat with publicans and sinners. So the very highly respectable self-righteous in the church do not like to see the despised and outcasts coming home to God; they do not like to associate with such.

The elder claims not to have transgressed; so did the scribes and Pharisees. The father pleads with him, entreats him, and shows that his brother has returned and that it is suitable to rejoice. Unless he can lay aside his envy and welcome the prodigal, he will become the "lost" one.

So with such who claim to be the children of God now. Let all rejoice and be glad over the lost when found.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Repeat the Memory Verses.
Give the Time, Place, and Persons.
What is the meaning of "temperance?"
To what does self-control lead?
What is the object of the three parables of this chapter?
Which is the strongest?
What is the difference between the first two and this one?
Whom does the "younger son" represent?
Whom does the "elder son" represent?
What is said of the pathos and beauty of this parable?
11 Whom does the "certain man" represent?
12 What was the "portion" of the firstborn under the law?
What did the younger demand?
What was the custom then?
Why did he make this demand?
What does this choice of this boy represent?
13 How did the boy spend his money?
What does the sinner waste?
14 What was the result?
15 Why was feeding swine a disgrace?
16 What are "husks?"
17 What is meant by "he came to himself?"
What is meant by coming to one's self?
18 What did this prodigal determine to do?
What is "repentance?"
Give all that one who has repented will do. (The teacher will see that it is correctly done.)
19, 21 Against whom had he sinned?
How did he show his unworthiness?
20 What does this longing and anxiety of the father represent?
22 What did his father do for him?
What does God do for the penitent?
23, 24 How did the father show his joy?
What does this feast represent?
What did the elder brother do and say?

LESSON IV—JANUARY 28

THE RICH MAN AND LAZARUS

Lesson: Luke 16. Lesson Text: Verses 19-31.

LUKE 16. 19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:
20 and a certain beggar named Lazarus was laid at his gate, full of sores,
21 and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores.
22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.
23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.
25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish.
26 And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.
27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;
28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment.
29 But Abraham saith, They have Moses and the prophets; let them hear them.
30 And he said, Nay, father Abraham; but if one go to them from the dead, they will repent.
31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

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Golden Text—Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy. (1 Tim. 6: 17.)

Time—Supposed to be the first of A. D. 30.

Place—Perea.

Persons—Jesus, his disciples and the Pharisees.

Devotional Reading—Psalm 37: 1-9.

Memory Verse—1 John 3: 17.

Reference Material—Ps. 49: 6-20; 2 Cor. 8: 1-9; 1 Tim. 6: 17-19.

Home Reading—

Jan. 22. M. The Rich Man and Lazarus. Luke 16: 19-31.
23. T. Foolish Trust in Riches. Psalm 49: 6-13 .
24. W. The Danger of Riches. Matt. 19: 16-22.
25. T. Winning True Riches. Matt. 19: 23-30.
26. F. The True Riches. Eph. 3: 1-13.
27. S. Praying for the True Riches. Eph. 3: 14-21.
28. S. Resting on God's Faithfulness. Psalm 37: 1-9.

On Geographical Notes see Lesson I.

INTRODUCTION

I. Covetousness

This is a very important lesson. It is directed against covetousness.

The three parables in Luke 15 were directed against the self-righteousness of the Pharisees. So the Pharisees understood and applied them to themselves. "And the Pharisees, who were lovers of

money, heard all these things; and they scoffed at him." (Luke 16: 14.) They loved money, but thought they would be saved; hence, this teaching of Jesus seemed to them very absurd. It seems so to many now. They treated Christ's teaching with contempt. They saw that he placed spiritual and eternal things incomparably above the riches of earth. To them this was absurd.

Jesus replied: "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God." (Verse 15.)

Their empty, formal worship gave them credit before men, but their covetous hearts were an abomination in God's sight. Respectability is one thing, and a pure, God-fearing heart is quite another. "Take heed and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12: 15.)

There is a point in the expression, "all covetousness." It is like that most subtle, most flattering, and most deceptive of all diseases, tuberculosis; it is the consumption of the soul. "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. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. (1 Tim. 6: 10, 11.) Covetousness is idolatry (Eph. 5: 5; Col. 3: 5), and no idolater "hath any inheritance in the kingdom of Christ and God."

It has been said that the love of money is inherent in the Jewish race, but we need not go to them now to find examples of it. Every evil that can spring from this obnoxious root is prevalent in our own land.

II. Things Highly Esteemed Among Men an Abomination Before God

"That which is highly esteemed among men is an abomination in the sight of God." Some think—and it seems probably correct—that in the following statements (verses 16-18), made in this connection, Jesus refers to the fact that these Pharisees and the world at that time respected Herod Antipas, who was living in adultery with his brother's wife, and who had beheaded the faithul and righteous prophet, John the Baptist, for his timely reproof; while they despised the publicans and harlots, who in penitence were pressing into the kingdom of God, for which John had prepared the way. (Matt. 21: 30-32.)

It is true today that men who have divorced their wives, and women who have divorced their husbands without a Bible cause and who are living in adultery, having married again, are highly esteemed among men. That which the rich and great of earth do is highly esteemed among men, while God looks upon the heart and has chosen the "poor as to the world to be rich in faith, and heirs of the kingdom which he has promised to them that love him." (Jas. 2: 5.) A meek and quiet spirit is of great price in the sight of God; modest apparel, shamefastness and sobriety, and good works are much approved by the Lord; but immodest apparel, costly raiment, and jewels of pearls and gold are highly esteemed among men.

III. The Parable

To make the above truth still clearer, and to show that money not

rightly used is a curse, and not a blessing, Jesus states the case of the rich man and Lazarus.

This is generally thought to be a parable, the likeness being between the covetous rich man and the selfish, covetous Pharisees, or those of like character now.

Let it be remembered that parables must be literal historic facts, or supposed cases which may occur, and with which people are familiar. If it be history, the facts have occurred; if it be a parable, the facts may occur if they have not already occurred. "The rich man . . . died," and "the beggar died," etc. These are stated as facts which had already occurred. Being a parable does not destroy the facts. "Abraham's bosom," "being in torments," "in anguish in this flame," and the impassable "great gulf fixed" are just the same in either case, and so is the lesson taught by Jesus.

EXPLANATORY NOTES

I. The Rich Man

19. "There was a certain rich man." His name is not given. "Clothed in purple and fine linen." Purple was a very costly dye. It was the color of the Roman emperors and a badge of power and distinction. "Fine linen" was a costly fabric; some of it was as fine as silk, of dazzling whiteness, and said to be worth twice its weight in gold. The rich man's daily apparel was of the finest and richest kind.

Faring "sumptuously" was not only having an abundance to eat, but living gorgeously in mirth and luxury, and that, too, "every day."

This man's sin was not the possession of riches. The mere possession of riches is not sin. Abraham was rich. Neither was this man accused of obtaining his wealth by fraud. He was not considered a bad man in the eyes of the world; before the world he was respectable and "highly esteemed." This is the very point Jesus is illustrating. His sin was the use he made of his money, and not the way he obtained it. He spent it on himself, gratifying his own appetites; he lived an easy and luxurious life; he sought the good things of earth; life to him was food and raiment (Matt. 6: 25), and consisted in the abundance of the things which he possessed (Luke 12: 15). He did not lay his money out in the service of God; he was not "rich toward God." (Luke 12: 21.) Note this point well. He lost his soul for what he did not do, as in Matt. 25: 31-46.

Many now are seeking to live just such lives, persuading themselves that because they are guilty of no flagrant wrong or immorality they will be saved.

II. The Beggar

20. "A certain beggar named Lazarus." If this be a parable, it is remarkable that it is the only one in which a name is given. It is a fact that while on earth the names of the rich are heralded abroad the names of beggars are unknown; also, it is a fact that God is no respecter of persons, and that a man's name is written in heaven, not because he is rich or poor, but because of faithfulness to God.

"Lazarus" means "help of God," or "God my help." The word "Lazar" comes from Lazarus, because he was helpless and "full of sores." His body was covered with ulcerous sores. Job was covered

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"with sore boils from the sole of his foot unto his crown." Such cutaneous diseases were common in the East, owing, doubtless, to several causes. Lazarus was helpless, and some kind friends laid him at the rich man's gate. So, in Acts 3: 2, 3, the poor, lame beggar "was carried" and "laid daily at the door of the temple which is called Beautiful."

Beggary and helplessness were more common then than with us, and in the absence of almshouses, asylums, hospitals, etc., beggars were thus kept up, and many, doubtless, hung on to the rich. They were laid in public places to attract attention.

21. "Desiring to be fed with the crumbs that fell from the rich man's table" gives the reason for his being there. It is not stated that the rich man did not thus feed him; rather, it is implied that he was in the habit of helping the poor, or Lazarus would not have been there. "The crumbs" were not the insignificant particles which accidentally fall from our tables, but the fragments which were left after eating. The Jews were taught to leave fruit and grain in their fields for the poor. (Lev. 19: 9, 10.) Thus, doubtless, some fed the poor from their tables.

But Lazarus needed more than food; he needed sympathy and attention. His sores needed dressing. In the absence of human hands and tenderness, the dogs licked them—not in compassion, but as filthy dogs will do—thus alleviating his suffering to some extent. This fact shows the utter degradation to which he was reduced; for the dog was an unclean animal, a street scavenger, for which the Bible has no good word.

The rich man's sin was not his failure to give "the crumbs," but to do more for the poor, weary child of God who lay dying at his gate.

III. The Scene Changes

22. The scene changes, and what a difference! The curtain is lifted and we are permitted to see the two men in the other world.

"The beggar died," and it is not stated that he was buried. Doubtless his body was laid away somewhere, but we can imagine how it was done. But he "was carried away by the angels into Abraham's bosom." "Abraham's bosom" was typical of that place of rest which remains for the people of God, or paradise. As the pure, righteous spirit left his rag-covered, sore-afflicted body, the angels of God received him and conducted him home. Now he is clothed in "fine linen, bright and pure," and sits down to the marriage supper of the Lamb. (Rev. 19: 7, 8.) Affliction and poverty are gone forever. Angels rejoice when sinners repent; and when God's children die they perform for them this beautiful ministration.

A while after this "the rich man also died, and was buried." He was buried, we may infer, with such honors as it was usual to bestow upon one of his station. These honors of men, a rich burial, and a splendid tomb are now all his wealth can do for him. "For we brought nothing into the world, for neither can we carry anything out." (1 Tim. 6: 7.) No angels received his spirit; clothed in the rags and covered with the ulcers of sin, he goes down into eternal condemnation.

23. "Hades" is the unseen world or state. There is a place in Hades, or this unseen world, called "hell fire," or "the hell of fire." "And whosoever shall say, Thou fool, shall be in danger of the hell of fire." (Matt. 5: 22.) "Destroy both soul and body in hell." (Matt.

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10: 28.) "How shall ye escape the judgment of hell?" (Matt. 23: 33; see also Matt. 18: 9; Mark 9: 43; Rev. 20: 15; 21: 8.) There are suffering and torment there. "In anguish in this flame." (Verse 24.)

It does not relieve the anguish of the disobedient to say this is figurative language, because a figure is only used to intensify the fact, and Jesus does not exaggerate this suffering. How terrible, then, must be the fact of which burning in fire and brimstone is but a figure!

The identity and conscious existence of this rich man were preserved. He knew who he was; he remembered his earthly life, his father's family, his five brothers; and he recognized Abraham and Lazarus. So all after death in the future world will know themselves and others.

24. He cried unto Abraham for mercy, calling him "Father Abraham." He was a fleshly descendant of Abraham. On earth he had no mercy for Lazarus and refused him personal attention; now he pleads for Lazarus to come and serve him. "That he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame." This man's character has not changed; he was selfish on earth, and is so yet; he seeks in hell his own comfort—"cool my tongue;" so did he on earth.

25. Abraham kindly addresses him as "son." The rich man's "good things" were the wealth and pleasure he enjoyed on earth. He gave up no comfort and made no sacrifices for others; thus he saved his life; spared himself all trouble, pain, and self-denial; and lost his soul. The "evil things" which Lazarus received were his poverty and sore afflictions; but in them all he was true and obedient to God, and saved his soul.

In this statement Abraham shows the rich man that his punishment is just, and that he brought it all upon himself by his abuse of God-given means and opportunities.

Men, like Judas, go to their own places; they go where their earthly life and character have fitted them to dwell. God's judgment is righteous. (Acts 17: 30, 31; Rom. 2: 1-11.)

IV. No Chance After Death

26. Besides this just and righteous punishment, Abraham explains by "the great gulf fixed" that there is no passing from one of these places to the other. When a man is once in perdition, he is there for ever. There is no passing into the regions of the lost to preach a second chance to them. This destroys the idea of "another chance"—that is, a chance after death to be saved.

27, 28. The rich man in hell knew better than this, and seeing there was no hope of relief for himself he prayed Abraham to send Lazarus to his father's house to warn his five brothers not to come to that place of torment. Note that he calls it every time a place of "torment."

His prayer was first for himself, then for his five brothers; but even in hell he thinks of and prays for no other sinners. His character has not changed, and never will. "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still." (Rev. 22: 11.) This

man knew that without repentance his brothers would soon follow him.

It may be that others in hell would send back words of warning to their friends if they could. The rich man thought if Lazarus would return and warn his brothers, they would certainly repent.

V. The All-Sufficiency of the Word of God

29. Jesus' reply was, "They have Moses and the prophets"—all that Lazarus and all that all other good men had. Besides, all that Lazarus and other good men learned from Moses and the prophets, he might have learned, and his brothers could learn yet, if they would; so "let them hear them." That is all they need and all they will get. The rich man had sinned because he would not hear them.

God has given all the testimony that is necessary. Jesus says the Jews rejected him because they did not believe Moses. (John 5: 39-47; Luke 24: 27, 44.)

30. "And he said, Nay, father Abraham"—he had his heart of unbelief in hell, and argued with Abraham that the word of God is not sufficient, that more is necessary to convict sinners and to move them to repentance.

People pray God yet for other testimony than that given in his word. It is a lack of faith and a rejection of God's word to pray for a different kind of testimony. (Read carefully Rom. 10: 6-17.) In order to have faith and to be saved, it is not necessary to "ascend into heaven," "to bring Christ down," or "to descend into the abyss," "to bring Christ up from the dead;" but to hear "the word of faith," preached by the apostles; for "faith cometh by hearing, and hearing by the word of God." "But these [the miracles of Jesus] are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 31.) No other testimony will be given, for this is sufficient.

31. Abraham replied: "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." When one does not purpose to obey God, no testimony will convince one. It is not more or stronger testimony one needs.

Two things are necessary to faith: (1) Sufficient testimony; (2) an honest heart—a heart true to its own best interest and greatest good and that is honest with God and his word. The good and honest heart in the parable of the sower (Luke 8: 15) is the only one benefited by the word of God.

When people ask for more evidence than that found in God's word, it is not that they may be led to faithful obedience to his word, but that they may be confirmed in their opinions and theories that they can be saved in disobedience to him.

This is a very strong lesson on the all-sufficiency of the word of God.

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden Text.
Give the Time, Place, and Persons.
What was the character of the Pharisees?
What did they do after hearing Jesus on the right use of money?
What things are highly esteemed among men?
What does Jesus say about divorce?
Why did Jesus give the case of the rich man and Lazarus?

19 How was the "rich man" clothed?
What were "purple and fine linen?"
What was it to fare "sumptuously every day?"
Is it a sin to be rich?
Then what was this man's sin? (The teacher should develop every feature of his sin.)
How are many living today?
20 What does "Lazarus" mean?
What is true concerning the names of the rich and the poor?
Where was Lazarus carried?
What is the point in the fact that the dogs licked his sores?
How were beggars fed then?
21 What were "the crumbs?"
Is it probable that the rich man fed the poor man?
What then was the rich man's sin?
22 What became of Lazarus?
What did "Abraham's bosom" typify?
What was done for the rich man when he died?
23 Where did he go?
What is "Hades?"
What does the Bible say about hell fire?
Will people preserve their identity in that world, and recognize one another?
24 What did the rich man say to Abraham?
What character has he in hell?
25 What shows Abraham's tenderness?
26 Why could not Lazarus go?
Will there be any preaching to the lost after death?
27, 28 To whom did he then want Lazarus sent, and why?
29 What reply did Abraham make to this?
What does that mean?
30 What reply did the rich man make?
Why did he say this?
How does faith come?
31 What reply did Abraham make to this?
What shows the all sufficiency of the scriptures to convert people and to lead them to heaven?
What is necessary to faith?

LESSON V—FEBRUARY 4

THE GRACE OF GRATITUDE

Lesson: Luke 17. Lesson Text: Verses 11-19.

LUKE 17. 11 And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee.
12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off:
13 and they lifted up their voices, saying, Jesus, Master, have mercy on us.
14 And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God;
16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan.
17 And Jesus answering said, Were not the ten cleansed? but where are the nine?
18 Were there none found that returned to give glory to God, save this stranger?
19 And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

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Golden Text—Enter into his gates with thanksgivings,
And into his courts with praise:
Give thanks unto him, and bless his name.
(Ps. 100: 4.)

Time—Generally supposed to be A. D. 30, just before the crucifixion.

Place—On the border between Samaria and Galilee.

Persons—Jesus, his disciples, and ten lepers.

Devotional Reading—Ps. 103: 13-22.

Memory Verses—Ps. 100.

Reference Material—1 Chron. 29: 10-16; Ps. 116: 12-14; Matt. 18: 25-35; Phil. 4: 6, 7.

Home Reading—

Jan.	29.	M.	The Grace of Gratitude. Luke 17: 11-19.
	30.	T.	Gratitude is Good. Psalm 92: 1-8.
	31.	W.	Grace at Meals. Acts 27: 33-36.
Feb.	1.	T.	Thanksgiving in the Sanctuary. Psalm 100: 1-5.
	2.	F.	Gratitude for all Things. Eph. 5: 15-21.
	3.	S.	Our Lord's Example. Matt. 26: 26-30.
	4.	S.	"The lovingkindness of Jehovah." Psalm 103: 13-22.

GEOGRAPHICAL NOTES

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

EXPLANATORY NOTES

I. When the Lepers Were Healed

11. The lepers were healed on his journey to Jerusalem while Jesus "was passing along the borders of Samaria and Galilee." He passed between the borders of these countries. If this was after his retirement from Jerusalem to the "city called Ephriam," then he made

another short visit to Galilee before his death at Jerusalem. It is quite difficult to decide just when this last journey was made, although it was not far from his crucifixion.

II. Leprosy and Sin

12. Leprosy is a loathsome and terrible disease. It begins with sores in the skin. "If there be a white rising in the skin, and it have turned the hair white, and there be quick raw flesh in the rising, it is an old leprosy in the skin." (Lev. 13: 10, 11.) Then it eats away on the body until, one by one, different parts are consumed—nose, lips, palate, etc. Sometimes the nails decay and fall off, and joint after joint of the fingers and toes are eaten off. It is a terrible plague. Some lepers recover. This disease rendered them "unclean"—not because it was so contagious, but ceremonially unclean, as touching a dead body or having an issue of blood. Naaman was a leper, and yet the general of the Syrian army. "And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague is in him he shall be unclean; he is unclean; he shall dwell alone; without the camp shall his dwelling be." (Lev. 13: 45, 46.) You should read carefully Lev. 13 and 14.

People should remember that if leprosy is a type of sin, sin is an awful disease.

The lepers of certain communities collected together for the sake of company. Their common lot and exclusion from society made the nine Jews accept the company of the Samaritan. They met Jesus as he drew near to a certain village. They did not go into the villages and towns, but remained on the outskirts. When they saw Jesus, they "stood afar off." They knew Jesus and his power to heal. By standing afar off they showed their respect for the law, and probably their feeling of unworthiness before Jesus.

III. How the Lepers Were Healed

13. "They lifted up their voices" so as to be heard by Jesus "afar off." They prayed him to "have mercy" on them. They had faith in both his mercy and power to heal.

14. "And when he saw them"—their condition and their needs—"he said, . . . Go and show yourselves unto the priests." This was a promise to heal them, and was virtually doing so. Lepers showed themselves to the priests, that the priests might see if they were well. The priests could not heal them, but could tell when they were healed. When a leper was healed, he was yet ceremonially unclean. He was not ceremonially clean until he had offered the sacrifices the law required. (See Lev. 14: 1-20.) In Matt. 8: 3, 4, Jesus healed a leper by touching him, and then sent him to the priest to offer such sacrifices as were required in order to cleanse him ceremonially and that he might return to the people. So in Mark 1: 44, "offer for thy cleansing" means—not to be cured, but in order to be cleansed ceremonially, and "for a testimony unto them." These ten lepers had the faith to obey, and on their way, it seems, before they reached the priests, they were healed. Jesus did it, of course. They had the faith both to call upon Jesus and to obey him. Naaman dipped seven times in the Jordan in order to be healed of the leprosy. (2 Kings 5.)

IV. How Are Sinners Healed?

One is healed of the leprosy of sin when by faith he obeys Jesus, the Christ. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26. 27.) "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (2 Cor. 5: 17.)

V. Only the Samaritan Returned to Thank Jesus

15. This one, "when he saw that he was healed," knew that Jesus had done it, and, filled with gratitude, he turned back to thank him, glorifying God with a loud voice as he went. He would have all know that God was the source of this great blessing, as of every other blessing.

16. In humility, reverence, and honor, he prostrates himself before Jesus to show his deep gratitude—a usual way of showing reverence, honor, deep humility, or great gratitude. He was a Samaritan; the other nine most probably were Jews. The Jews hated the Samaritans. This Samaritan would expect less favors than the Jews, and less would be expected from him; but he showed the greatest gratitude, and was the only one who showed any.

VI. Where Are the Nine Today?

17, 18. Jesus asked: "Where are the nine?" He knew there were ten, and that not one had returned to express thanks and "to give glory to God, save this stranger." Jesus asked these questions to emphasize the ingratitude of the nine Jews, who should have led in the matter of giving thanks. Like the poor, unfortunate woman in Luke 7: 36-50, who loved much because she had been forgiven much, this Samaritan realized how much had been done for him, and was very grateful.

This is a striking example of the ingratitude of the human family. "In everything give thanks: for this is the will of God in Christ Jesus to you-ward." (1 Thess. 5: 18.) Above all, let us thank God daily for Jesus, and that he saves us from sin through him. "Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name." (Heb. 13: 15.)

19. Jesus said to him: "Arise, and go thy way: thy faith hath made thee whole." Added to the faith by which he was healed and now his gratitude and love. It is implied by "thy faith hath made thee whole" that his sins were also pardoned. If so, it was through faith which obeyed or that worked.

Never were lepers healed by walking that road before or afterwards; but when Jesus commanded them to go that way, it was a cure and health to them to obey. They walked it that time by faith.

Thus sinners are saved; by faith they obey God, and he cleanses them, or forgives them. It matters not what God says do, faith that saves does it. One who will not implicitly obey God is not justified or saved by faith; that one lacks faith.

Then, if this Samaritan was saved from sin when he returned in love to glorify God and to thank Jesus, the nine were not; they were only cured of leprosy.

It is not quite clear that every case of physical healing performed by Jesus was not a case of conversion, or salvation from sin. A miracle could be performed on a sinner by which he was neither converted nor benefited morally and spiritually.

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden Text.
Give the Time, Place and Persons.
What is said about the time the ten lepers were healed?
11 Where was Jesus going?
Through what countries?
12 Who met him?
What is leprosy?
Did you read Lev. 13, 14?
Why did the lepers stand "afar off?"
13 What did they do and say?
14 What did Jesus see?
What did he say?
What did that mean?
Why show themselves to the priests.
How did they show their faith?
How was Naaman healed?
How are sinners saved from sin?
15 What did one do?
16 How did he show his reverence and gratitude?
Who was he?
17, 18 What questions did Jesus ask?
Why did he ask them?
What are we exhorted to do?
For what should we be the most grateful?
19 What did Jesus say to him?
Was a miraculous cure conversion and salvation from sin?

LESSON VI—FEBRUARY 11

THE SPIRIT OF PRAYER

Lesson: Luke 18. Lesson Text: Verses 1-14.

LUKE 18. 1 And he spake a parable unto them to the end that they ought always to pray, and not to faint;
2 saying, There was in a city a judge, who feared not God, and regarded not man:
3 and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.
4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man;
5 yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.
6 And the Lord said, Hear what the unrighteous judge saith.
7 And shall not God avenge his elect, that cry to him day and night, and *yet* he is longsuffering over them?
8 I say unto you, that he will avenge them speedily, Nevertheless, when the Son of man cometh, shall he find faith on the earth?
9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:
10 Two men went up into the temple to pray; the one a Pharisee and the other a publican.
11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.
12 I fast twice in the week; I give tithes of all that I get.
13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.
14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

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Golden Text—The sacrifices of God are a broken spirit: A broken and contrite heart, O God, thou wilt not despise. (Ps. 51: 17.)

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

Place—The place of the parables of the lesson, Jerusalem; the place where they were given, Perea.

Persons—Jesus, his disciples, and the Pharisees.

Devotional Reading—Ps. 4: 1-8.

Memory Verse—Luke 11: 1.

Reference Material—Matt. 6: 1-15; Luke 15: 20-24; John 4: 23, 24; 1 Cor. 14: 15.

Home Reading—

Feb. 5. M. Persistent Prayer. Luke 18: 1-8.
6. T. Humble Prayer. Luke 18: 9-14.
7. W. Faithful Prayer. Luke 18: 35-43.
8. T. Repentant Prayer. 1 Kings 8: 33-40.
9. F. Whole-hearted Prayer. Psalm 119: 145-152.
10. S. Prevailing Prayer. James 5: 13-20.
11. S. Trustful Prayer. Psalm 4: 1-8.

On Geographical Notes see Lesson I.

INTRODUCTION

I. The Necessity of Prayer

The subject of this lesson is "The Spirit of Prayer." It is very essential to have the spirit of prayer; to live in the atmosphere of prayer; and to appreciate the privilege of prayer. But this can be done only as the necessity of prayer is realized.

Since it was necessary for Jesus to pray so much, for the apostles

to pray so much, and for the early disciples of Jesus to continue steadfastly in prayer, it is as necessary to do so now.

II. Conditions of Acceptable Prayer

The two parables of this lesson illustrate two conditions of acceptable prayer—namely, importunity and humility. These are not the only conditions of acceptable prayer, and wherever prayer is answered it must be inferred that all conditions of acceptable prayer have been complied with.

Prayer must be offered in faith (Heb. 1: 6; James 1: 5), in penitence (Acts 8: 22), in humility (this lesson), in "reverance and awe" (Heb. 12: 28), in the spirit of forgiveness (Matt. 6: 12-14), in obedience and submission to God (1 Pet. 3: 12; 1 John 3: 22; 5: 14, 15), in resignation to God (Luke 22: 42), and in accordance, therefore, with God's will. "If I regard iniquity in my heart the Lord will not hear." (Ps. 66: 18.) Again: "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28: 9.)

Jesus teaches his disciples how to pray, as John the Baptist taught his (Luke 11: 1). Let all study the teaching of Jesus and learn how to pray.

EXPLANATORY NOTES

I. The Widow and Unjust Judge

1. The first parable of this lesson is that of the unrighteous judge and the importunate widow. Jesus spoke this to his disciples; he spoke it "to the end that they ought always to pray, and not to faint." Amid their trials and in view of the seeming delay of Christ's second coming mentioned in the last verses of the previous chapter, Christ's disciples should not become discouraged and dejected, but should continue to trust God and pray. On continuance and perseverance in prayer, see Rom. 12: 12; Eph. 6: 18.

2. "A judge, who feared not God, and regarded not man," was an unrighteous and dishonorable one. The fact that God, the supreme Judge, "will bring every work into judgment, with every hidden thing" (Eccles. 12: 13), had no influence with him. Such judges then frequently delayed decisions, hoping to receive bribes. (See Acts 24: 26.)

3. "There was a widow in that city." Widows, especially among heathens, were helpless and dependent. God declares himself "a father of the fatherless, and a judge of the widows." (Ps. 68: 5.)

God has always made provisions for the care and protection of widows. This was done in the law of Moses (Deut. 14: 29; 24: 17-21), and is also done especially in the New Testament. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (James 1: 27; see also 1 Tim. 5: 3-16.)

This is a strong parable because of the unrighteousness of the judge on the one hand, and the insignificance and lack of influence of the widow on the other. One of the main points in the parable is that this widow "came oft unto" the judge. "Avenge me of mine adversary." This woman had an adversary who had wronged her, and she asked redress at the hands of this judge, whose business it was to see that all, even a poor widow, received justice.

God commanded that judges and all officers should deal justly with all, and he condemns respect of persons. "Thou shalt not wrest the justice due to thy poor in his cause." (Ex. 23: 6.) "Ye shall

not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgment is God's." (Deut. 1: 17; see also Deut. 16: 19, 20; 24: 17.) "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." (Lev. 19: 15.)

To "be afraid of the face of man" is to be a cringing, crawling, craven coward. The church needs men who fear God, who do right, and who are not afraid of the world.

4. This judge regarded neither the law of God nor the rights of man. It is impossible to conceive of a more unjust and unfaithful public officer. Such a man is selfish and base. For a while he refused to take any action in this widow's case.

5. Not for the sake of right and justice at last did he avenge her, but through his own selfishness, because she troubled him, and lest by her continual coming she wear him out.

II. Importunity in Prayer

6, 7. Jesus gives the application of this parable. "Hear what the unjust judge saith." If an unjust, selfish, hard-hearted judge can be moved by the repeated entreaties of a widow, "shall not God," who is just and righteous, tender and merciful, forbearing and forgiving, "avenge his elect, that cry to him day and night?"

The widow's repeated entreaties represent importunity and persistence in prayer. God's elect should not "faint" or become "weary in welldoing" (Gal. 6: 9), but in faith should continue "steadfastly in prayer" (Acts 2: 42; Rom. 12: 12), and "pray without ceasing" (1 Thess. 5: 17). "And yet he is long-suffering over them." Peter (2 Pet. 3: 15) says: "And account that the long-suffering of our Lord is salvation."

God is long-suffering over his elect for their good and toward their persecutors in order to lead even persecutors to repentance. Peter (2 Pet. 3: 9) states it as follows: "The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance." The margin gives it as follows: "And is he slow to punish on their behalf?"

III. The Lack of Faith

8. Jesus declares that God will avenge his elect "speedily." "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" God's elect should serve him in faith and patience, calling upon him in submissive trust "day and night," believing "that he is, and that he is a rewarder of them that seek after him." (Heb. 6: 11.) The coming of "the Son of man" was declared in the last verses of the previous chapter, and Jesus here refers to it again.

Notwithstanding all God has done in the past for his elect, and what Jesus has done and is to them now, Jesus raises the question: "Shall he find faith on the earth" when he comes? Continuing and persevering in prayer, like other acts of obedience, is an expression of faith, while prayerlessness is faithlessness.

A lack of faith in his disciples is painful to Jesus. On one occasion he exclaimed: "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you?" (Matt. 17: 17.) "And because iniquity shall be multiplied, the love of the many

shall wax cold. But he that endureth to the end, the same shall be saved." (Matt. 24: 12, 13.) Comparatively few will be saved. Jesus compares the few he will find faithful at his coming to the salvation of Noah and his family and Lot and his two daughters. (See Luke 17: 26-30.) In various ways men show their ingratitude and unfaithfulness to God.

IV. Self-Righteousness and Self-Exaltation

9. This parable was spoken against the Pharisees, "who trusted in themselves that they were righteous, and set all others at naught." We have learned who the Pharisees were and of their hypocrisy and sins. They were self-righteous; they "trusted in themselves." They were filled with pride and contempt for others.

To trust in self is to rely upon one's own wisdom, strength, and righteousness, and not upon the wisdom, guidance, and righteousness of God. Self-trust leads to distrust in God, and there can be no greater sin and, hence, nothing more displeasing to God. Trusting in self is the opposite to being "poor in spirit."

God condemns will worship or worshiping according to one's own will. At Col. 2: 18, for "voluntary," the margin says "of his own mere will." Of such worship Col. 2: 23 says: "Which things have indeed a show of wisdom in will worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh."

Self-trust leads, then, to two sins—(1) setting aside God's will for one's own will, and (2) despising all who do not accept one's own will as their standard of right and worship. Those today who establish "will worship" speak in contemptuous terms of all who cannot engage with them in such worship.

V. Prayer Must Be in or Toward the Temple

10. "Two men went up into the temple to pray." The temple was the proper place to pray.

By sin the earth was cursed and polluted, and at first altars were erected—consecrated places—where sacrifices could be offered to God; then, for this purpose, the tabernacle was erected, and later the temple. God said: "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee." (Ex. 20: 24.)

God chose a place out of the tribes of Israel to "put his name there," and said: "Even unto his habitation shall ye seek, and thither thou shalt come," etc. They were forbidden to make offerings in every place, but were to offer them in the place God chose "to cause his name to dwell there." (See Deut. 12: 1-14.) God chose Jerusalem, saying: "I have chosen Jerusalem, that my name might be there." Of the temple Solomon said: "This house which I have built is called by thy name."

When Solomon dedicated the temple, he asked God to answer the prayers made in the temple or looking toward the temple when it could not be reached; and God said: "Now mine eyes shall be open, and mine ears attent, unto the prayer that is made in this place." (See 2 Chron. 6: 6-10, 20, 21, 24, 26, 29, 32, 33, 38, 40; 7: 14, 15.) Daniel could not reach the temple, but he prayed toward it. (Dan. 6: 10.) Jesus said of the temple to those who had polluted it by traffic:

"My house shall be a house of prayer: but ye have made it a den of robbers." (Luke 19: 46.) Peter and John went "up into the temple at the hour of prayer, being the ninth hour." (Acts 3: 1.) Before the descent of the Holy Spirit, the apostles "were continually in the temple, blessing God." (Luke 24: 53.)

All know that under Christ his disciples do not have to go to the temple of Solomon or to the place of the temple or to look toward that place; for it is the will of God "that the men pray in every place, lifting up holy hands without wrath and disputing" (1 Tim. 2: 8)—that is, in faith and forgiveness.

They must pray in the name of Jesus. (John 16: 23, 24; 15: 16; 14: 13, 14.) Whatever is done in word or deed must be done in the name of the Lord Jesus. (Col. 3: 17.) People must believe on the name of Christ, repent of their sins, be baptized into his name, calling upon the name of the Lord. Then God blesses and forgives sins.

One of the men of this parable was a Pharisee; the other, a publican. We have learned who publicans were. The publicans were despised by the Jews as traitors to their country, and were treated as outcasts; they themselves were self-confessed sinners. Many were unscrupulous, unjust, and oppressive; but some were honest and upright.

VI. "Stood and Prayed," "With Himself"

11. "The Pharisees stood and prayed." This does not necessarily mean that he stood upon his feet. When Solomon dedicated the temple, he "stood." "And Solomon stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands toward heaven." "And it was so, that, when Solomon had made an end of praying all this prayer and supplication unto Jehovah, he arose from before the altar of Jehovah, from kneeling on his knees with his hands spread forth toward heaven." (1 Kings 8: 22, 54.) Solomon "stood" in prayer on his knees.

The Pharisee "prayed thus with himself." His prayer was about himself, and in self-confidence and self-exaltation. He is offered by Jesus as an example of those "who trusted in themselves that they were righteous, and set all others at naught." He thanked God for his own virtues, and that he was "not as the rest of men." He felt no humility and dependence upon God. He may not have been an extortioner, unjust as respects his financial dealings with men, or an adulterer; but, as seen above, he was in his self-righteousness the greatest sinner against God.

Immorality is sin; but there can be no greater sin and no higher crime against God than to set aside his commands for "will worship" and doctrines and commandments of men. This is stubbornness and rebellion. (See 1 Sam. 15: 22, 23.)

VII. No Service Rendered to Be Seen of Men is Acceptable to God

12. Fasting and giving tithes were not wrong, and the Pharisee's morality was right and commendable. Jesus does not teach or even intimate that these things were wrong.

To the multitudes and his disciples, concerning the Pharisees, Jesus says: "All things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not." (Matt. 23: 3.) They were destitute of mercy and justice toward men,

and were not actuated by reverence and awe for God. Their service was only formal observances, and not sincere and from the heart. "All their works they do to be seen of men." (Matt. 23: 5.) For this Jesus condemned them as hypocrites. Jesus also condemned their worship as vain because they taught "as their doctrines the precepts of men." (Matt. 15: 8, 9.)

Jesus teaches how to fast and the spirit which prompts it. (Matt. 6: 16-18.)

VIII. Humility and Contrition

13. The publican, a self-acknowledged sinner, in humility and contrition, prayed in a very different spirit from the Pharisee.

In their penitence, humility, and obedience, the publicans and harlots went into the kingdom of God before the Pharisees. (Matt. 21: 31. 32; Luke 7: 29, 30.)

"Standing afar off" shows that this publican felt his unworthiness to come into the presence of God in the temple. He manifested reverence and awe for God; he trusted in the mercy of God, and not in his own righteousness. His feeling of reverence and awe for God are further seen in that he "would not lift up so much as his eyes unto heaven;" but, with his face bowed toward the ground, he "smote his breast" as an act showing his grief over his sins, "saying, God, be thou merciful to me a sinner." He realized his only hope of salvation was in the mercy and forgiveness of God.

All this was the opposite of the feeling and condition of the Pharisee's heart. This was humility, distrust in self, and trust in God. Humility, contrition, a feeling of entire dependence upon God for pardon and peace, and reverence and fear for God are necessary for acceptance with God and a pure and holy life.

He who never reaches this point never repents and never reaches salvation by the grace of God.

14. "This man went down to his house justified rather than the other." The publican, in the condition of heart just described, prayed and was forgiven. The Pharisee was not heard and forgiven. This shows that all prayer is not answered. As stated in the introduction, there are certain conditions, or elements, to acceptable prayer. Two of these conditions, as shown in this lesson, are importunity and humility. "For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

All who imagine that by their own wisdom and "will worship" they can improve upon the way and work of God and do not acknowledge their dependence upon God's will for guidance in all spiritual matters have exalted themselves and will be abased by suffering eternal ruin.

All who, "poor in spirit," feel and acknowledge their dependence upon God for his truth and guidance in all things, who accept salvation from him upon his own terms and in his own way, who fear to "go beyond that which is written," and who tremble at his word, are humble, and will be exalted as his children to the enjoyment of eternal life.

QUESTIONS

Give the subject.
Repeat the Memory Verse.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Show the necessity of prayer.
1 What do these two parables teach?
Give the conditions of acceptable prayer.
Give other scriptures on importunity in prayer.
2 What kind of judge was this?
3 What kind of widow was this?
What request did she make of the judge?
How did God command judges and other officers to deal with people?
4 What did this judge at first refuse to do?
5 Why did he finally grant her request?
6. 7 What application does Jesus make of this?
8 What declaration does Jesus make in this verse?
What shows a lack of faith?
What will be the condition of the world when the son of man comes?
9 Why was the second parable of our lesson spoken?
Describe the Pharisees.
What is it to trust in oneself?
What is "will worship?"
To what two sins does trusting in self lead?
10 Where was the place of prayer?
How did this come to be the place of prayer?
How were the Israelites to pray when they could not reach the temple?
In whose name now must we pray.
How do we get into the name of Christ?
Who were the "two men" of this parable?
Who were the publicans?
Why were they despised by the Jews?
11 What position did Solomon assume in prayer when he "stood before the altar" and dedicated the temple?
What position did the Pharisee take?
Give the nature and spirit of his prayer.
What is the greatest sin against God?
12 What were the chief sins of the Pharisees?
What does Jesus teach in regard to fasting?
13 Give the nature and spirit of the publican's prayer.
What shows his humility, grief, and feeling of unworthiness?
What are essential to pardon and peace with God?
14 What does "justified" mean?
What does this teach in regard to prayer?
What conclusion does Jesus draw?
What is it to exalt oneself?
What is it to humble oneself?

Savior, as in dust to Thee,
Low we bow th' adoring knee;
When, repentant, to the skies
Scarce we lift our weeping eyes.
O by Thy pains and woe,
Suffered once for man below,
Bending from the throne on high,
Listen to our humble cry!

Robert Grant.

LESSON VII—FEBRUARY 18

JESUS AND ZACCHAEUS

Lesson: Luke 19. Lesson Text: Verses 1-10.

LUKE 19. 1 And he entered and was passing through Jericho.
2 And behold, a man called by name Zacchaeus: 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, Zacchaeus, 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 Zacchaeus 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.

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Golden Text—The Son of man came to seek and to save that which is lost. (Luke 19: 10.)
Time—A. D. 30, shortly before the crucifixion.
Place—Jericho.
Persons—Jesus and Zacchæus.
Devotional Reading—Ps. 24: 1-4.
Memory Verse—Luke 19: 6.
Reference Material—Prov. 3: 13-18; Matt. 9: 9-13; Luke 16: 1-13.
Home Reading—

Feb. 12. M. Jesus and Zacchaeus. Luke 19: 1-10.
13. T. Greed and its Punishment. 2 Kings 5: 20-27.
14. W. The Woes of the Oppressor. Hab. 2: 6-14.
15. T. The Baptist and the Publicans. Luke 3: 7-14.
16. F. Helping the Poor. Deut. 15: 7-11.
17. S. "By their fruits." Matt. 7:13-20.
18. S. Right Living Leads to Blessing. Psalm 24: 1-5.

GEOGRAPHICAL NOTES

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.) Here Jesus not only dined with Zacchæus, but also healed blind Bartimæus and another blind man (Matt. 20: 29-34; Mark 10: 32-52; Luke 19: 35-43).

INTRODUCTION

At the time of this lesson Jesus and his disciples were journeying toward Jerusalem. It was Jesus' death march.

Jesus was in the lead, and the disciples "were amazed" and "afraid" as they followed behind. They knew the Jews had determined to kill Jesus (John 11: 1-8, 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 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). Luke (18: 35-43) tells of Jesus opening the eyes of the blind man.

No better comment on their misunderstanding of "these things" can be found than the request made in this journey shortly after this by James and John, through their mother, that one might sit on his right hand and the other on his left in his kingdom. They dreamed of earthly thrones and crowns and could not think of their leader suffering on the cross. Jesus was patient and forbearing, and again explained the principles of true greatness.

EXPLANATORY NOTES

I. The Publicans

1. Jesus "entered and was passing through Jericho" on this journey to Jerusalem.

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. Or 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 a degradation and paying tribute to them as dishonoring 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 taxgatherers, 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. Hence, John the Baptist exhorted this class, "Exact no more than that which is appointed you;" and Zacchæus said: "If I have wrongfully exacted aught of any man, I restore fourfold." (Verse 8.)

Publicans were not necessarily dishonest. John and Jesus found many ready to obey the truth (Luke 3: 12; 7: 29, 30; Matt. 21: 31, 32), and from this class Jesus chose an apostle.

II. Zacchaeus

Zacchæus was a son of Abraham (verse 9), was a "chief publican," and "was rich." His name means "pure" He had had good opportunities for accumulating wealth; but as he states, he did not do so by "false accusation or dishonest means." He probably had supervision over the other publicans of his district. The trade of the countries east of the Jordan passed through Jericho to Jerusalem, and there the custom was paid. Let us contrast Zacchaeus with the rich young ruler.

3. He had heard before of Jesus, and doubtless of his treatment of publicans. His was not an idle curiosity. He was curious "to see Jesus who he was"—which one in that 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.

4. 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.

A sycamore tree 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. Amos, the prophet, was "a dresser of sycamore trees." (Amos 7: 14.)

This action of Zacchaeus demonstrates several things. One is: "Where there is a will, there is a way." Zacchaeus overcame all difficulties. Jesus promises that he who hungers and thirsts after righteousness shall be filled. Would you meet with Jesus now? Then go where he is.

It is a delusion for Christians (professed Christians) to persuade themselves that they desire to see Jesus and to be with him and to be like him as he is, when they neglect and refuse to meet with him in his own appointments. (See Acts 20: 7; Heb. 10: 25.) He who will not climb a tree (of difficulties) to see Jesus cannot be saved. Zacchaeus was humble and modest, felt his unworthiness, and would not intrude himself upon Jesus.

III. Jesus Announced That He Would Lodge with Zacchaeus

5. "When Jesus came to the place, he looked up" and saw Zacchæus in the tree. How did he know he was there, and how did he know his name and his heart? How did he know Nathanael? (John 1: 45-51.) Also, it is stated: "For he himself knew what was in man." (John 2: 25.) Thus he knew Zacchæus. Zacchæus was not in that tree in order to be conspicuous; he doubtless thought he was concealed in the thick foliage; but Jesus knew him.

This seemed to have the same effect upon Zacchæus as formerly upon Nathanael. 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 invitations to eat with publicans and with Pharisees, but here he does not wait for an invitation. Perhaps this would not have been extended, because Zacchæus felt unworthy and knew he belonged to an ostracized class.

How long Jesus remained there, whether for a midday meal or for the night, is not stated, neither is it necessary to know; but probably he spent the night.

6. Although greatly surprised, Zacchæus felt himself more greatly honored, and hastened down and "received him [Jesus] joyfully." Zacchæus sought to see Jesus, and is blessed with a visit from him, which leads to his salvation. Any family is blessed with Jesus in the home; and he abides in any home which receives him.

7. To eat with publicans and sinners was to place himself on social equality with them. So "when they saw it [not his disciples, but the multitude], they all murmured [complained and found fault with him], 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 offcast and despised, proscribed 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.

Christ's disciples today should follow his example in seeking and saving the lost. Do not cast one off and despise him forever because he is lost.

IV. Zacchaeus' Declaration of Generosity and Honesty.

8. It seems that Zacchæus made the statement of this verse in his house before his family and guests; for he had "received" Jesus "gladly," the multitude said that Jesus had "gone" to lodge with a "sinner," and Jesus said that "today is salvation come to this house." Zacchæus did not say this in self-justification or in a boastful spirit, but in humility rather, as an excuse for Jesus' going with him. Jesus had respected and honored him, and he would now endeavor to serve and honor Jesus.

"Half of my goods I give to the poor." Many think that he meant by this that it was not his custom to give half his income to the poor, but upon his conversion he then vowed to give half he possessed to the poor. This may be the meaning, but his language indicates that it had been his custom to give half his income to the poor. Although a publican, he was a generous man, and tried to do good. Many Christians do not do half so well.

"If I have wrongfully exacted aught of any man, I restore fourfold." This is neither an admission that he had accumulated his wealth by fraudulent practices nor a denial that he had ever cheated any one. Had all his riches been accumulated by fraud, he could not restore fourfold. He meant, then, that whatever, under numerous and strong temptations, he had exacted more than was due, upon reflection and examination of his conduct, he restored fourfold. Many think he had never done this before, but now, since his conversion, he would at once do so. He was frank and honest to confess his sins, and showed his repentance by making restoration. (See Ex. 22: 1; 2 Sam. 12: 6; Lev. 6: 1-6.)

Zacchæus knew he was liable to do wrong, and did do wrong. There is hope for one who confesses his sins and acknowledges his weaknesses, there is none for him who does neither.

9. "Today is salvation come to this house." Salvation came to that house through Jesus, because, as seen above, Zacchæus was ready to receive it. "For as much as he also is a son of Abraham," was said, doubtless, because the Pharisees thought publicans were unworthy of salvation.

10. "For the Son of man came to seek and to save that which was lost." This Jesus said as justification for eating with Zacchæus and other publicans and sinners. Of all classes, the Jews considered these lost; but it was the mission of Jesus to save such. This gracious truth he demonstrated by his life.

Let the lives of Christians be such as to show that they, too, are seeking and endeavoring to save the lost. It is much easier to criticize, as did the Pharisees, than to seek the lost and to try to save them. When it comes to personal work, very few church members, it seems, are engaged in the work of trying to save people.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verse.
Where was Jericho and what was done there?
1 Where was Jesus going?
What did Jesus explain to his disciples?
What shows they did not understand this?
2 What does "Zacchaeus" mean?
Who was he?
What was his business?
Who were "publicans?"
Why did they have such good opportunities for defrauding?
Why were they hated?
With whom were they classed?
Were they necessarily dishonest?
How was Zacchaeus a "chief publican?"
What was his financial condition?
3 Why did he desire to see Jesus?
Why could he not see him while on the ground?
4 What did he do?
What is a "sycamore tree?"
How can we meet with Jesus now?
5 What did Jesus say to him?
How did Jesus know his heart?
What effect did this have on Zacchaeus?
How did he receive Jesus?
7 Why did the multitude murmur?
Who were the "sinners?"
What evidence did Jesus here give that he is the Savior?
How should the church treat such?
8 What did Zacchaeus say?
Where did he make this statement?
What did he mean by saying, "Half of my goods I give to the poor?"
What did he mean by "I restore fourfold?"
When is the best time to give one's goods?
What demonstrates the frankness and honesty of Zacchaeus?
What are evidences of repentance?
9 What did Jesus say to Zacchaeus?
Why did salvation come to his house?
Upon what does God look?
Why did Jesus say Zacchaeus was a "son of Abraham?"
10 Why did he say he came to seek and to save the lost?

"It is more blessed to give than to receive."

"Not grudgingly, or of necessity: for God loveth a cheerful giver."

"Rich toward God;" "rich in good works;" "rich in faith." Are you?

LESSON VIII—FEBRUARY 25

THE PARABLE OF THE POUNDS

Lesson: Luke 19: 11-48. Lesson Text: Verses 11-26.

LUKE 19. 11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.

12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come.

14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.

15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.

16 And the first came before him, saying, Lord, thy pound hath made ten pounds more.

17 And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Thy pound, Lord, hath made five pounds.

19 And he said unto him, also, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin:

21 for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow.

22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow;

23 then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?

24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

25 And they said unto him, Lord, he hath ten pounds.

26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

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Golden Text—He that is faithful in a very little is faithful also in much. (Luke 16: 10.)

Time—Shortly before the crucifixion.

Place—Jericho.

Persons—Jesus, his disciples, and others.

Devotional Reading—Ps. 26: 1-7.

Memory Verse—Rev. 2: 10.

Reference Material—Matt. 25: 14-30; 1 Tim. 4: 13-15.

Home Reading—

Feb. 19. M. Using or Losing our Gifts. Luke 19: 11-26.
20. T. The Talents. Matt. 25: 14-29.
21. W. Stewards of the Law. Rom. 3: 1-4.
22. T. Stewards of the Gospel. 1 Cor. 4: 1-5.
23. F. Stewards of Grace. 1 Pet. 4: 7-11.
24. S. The Standard of Stewardship. Luke 12: 41-48.
25. S. Walking in Integrity. Psalm 26 1-12.

On Geographical Notes see Lesson VII.

HINTS AND HELPS TO TEACHERS

1. There is nothing more necessary to know than our individual responsibility to God and men.

2. This parable clearly places that before us, as do many other scriptures. The parable of the talents teaches the same. "For it is

written, As I live, saith the Lord, to me every knee shall bow, and

This nobleman [illegible]

he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." Then he will deliver up "the kingdom to God, even the Father." (1 Cor. 15: 24-27.) Jesus will return and all must give an account unto him.

III. The Conduct of the Citizens

13. Before the nobleman left he "called ten servants of his," or ten of his servants, of whom he had many, "and gave them ten pounds," giving one pound to each servant. A "pound" was a weight [illegible] represents Christ. The "far country" into which he was going was heaven. He said to his apostles: "It is expedient for you that I go away." (John 16: 7.) He went, after his death and resurrection, on the day of his ascension. (Luke 24: 50-53; Acts 1: 6-12.) He was made King by the Father, and received all authority from him. (Matt. 28: 19, 20; Acts 2: 36; Phil. 2: 9.)

The kingdom is here on earth, and all Christians are willing subjects. (Matt. 16: 18, 19; Col. 1: 13; Heb. 12: 28; Rev. 1: 9.) "For

God in little

VI. The Application

The servants of God must be positively and aggressively good. There are many things they must do as well as many they must not do.

Some thought it wro

LUKE 21. 1 And he looked up, and s

A thoughtful and thorough study of the Scriptures on these most important duties is very necessary and will prove most enlightening and helpful.

EXPLANATORY NOTES

I. They took counsel

to say now he has given "the widow's mite," unless he has really given all his living. This shows, too, the true spirit and principle of

ing, stealing,

M) According to t

Then, following the example of Jesus, it is not out of order to deliver exhortations after, as well as before, partaking of the Lord's Supper or after singing the last hymn.

The words of John 13-17 will be read with a clearer understand-

ger with his disciples" (John 18: 2)

"; for the three apostles was aroused and

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.

"And it was the third hour [nine o'clock A.M.], and they crucified him." (Mark 15: 25.) John (19: 14) says "it was about the sixth hour" when Pilate delivered Jesus to the Jews to be crucified, which, according to the usual method of counting time, was twelve o'clock. The intention was not to state the exact minute or hour when every act in this awful tragedy was performed, but that division of the day in which the acts occurred. The crucifixion, with its preliminaries, lasted from nine o'clock A.M. until three o'clock P.M.

IV. "Father Forgive Them"

34. Soon after Jesus was nailed to the cross he looked down in sublime self-forgetfulness and divine compassion upon his ignorant executioners and prayed: "Father, forgive them; for they know not what they do." This was Jesus' first utterance on the cross. Neither did the Jews know they had rejected their Messiah.

"And parting his garments among them, they cast 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 victim crucified was stripped of his clothes. These were the perquisites of the soldiers who executed him. Jesus wore five different pieces of clothing—one for every one of the four soldiers, and the seamless coat for which they cast lots rather than tear it in four pieces.

It was also the duty of the soldiers to watch the victim, that none should snatch him from the cross and rescue him. (Matt. 27: 32.)

V. The Priests and People Mocked Him

35-37. "The people" who "stood beholding" "and they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyed the temple, and buildest it in three days, save thyself, and come down from the cross." (Mark 15: 29, 30.)

They were ignorant. They did not know that they were then destroying the temple of his body, and, indeed, that it would be raised on the third day. His own disciples did not understand this at first; but when "he was raised from the dead," they "remembered that he spake this; and they believed the scripture, and the word which Jesus had said." (John 2: 19-22.)

Likewise the chief priests, and elders (Matt. 27: 41, 42), mocking him among themselves, said: "He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe." (Mark 15: 31, 32.) Matthew (27: 43) adds: "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 suffering of a victim of their hate and envy. But they were mistaken.

After rejecting all the evidence Jesus had offered, they would not

now believe were he to come down from the cross. God could have saved Jesus from the cross, but in doing so he could not have saved others.

"The soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself."

All this was a fulfillment of Ps. 22: 7, 8. These taunts and jeers were overruled by the Lord to prove that Jesus is the Son of God.

VI. "This is the King of the Jews"

38. It was customary to place over the head of criminals a placard 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." They felt the intensity of this scorn which Pilate heaped upon them, and requested him to change the superscription and say: "He said, I am King of the Jews." But Pilate answered: "What I have written I have written." (John 19: 19-22.)

Had Pilate manifested the same courage in releasing Jesus, he would not have stained his soul with such innocent blood. 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. Matthew, Mark, Luke, and John do not record this in exactly the same words, possibly because it was written in three languages, but probably because they intended to give the sense only of what was written. All record the same fact. Jesus on the cross is King.

VII. The Thieves

39-43. "One of the malefactors . . . railed on him, saying, Art not thou the Christ? save thyself and us." Matthew (27: 44) and Mark (15: 32) say both these thieves reproached him.

Either Matthew and Mark put what one said for both, as sometimes what one said was put for a whole company, or one of these thieves, after reviling Jesus, repented and rebuked the other, saying: "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." This seems to be an honest, sincere speech and a confession of sins; but this robber certainly knew no more about the nature of Christ's kingdom than the apostles, and they did not yet understand it. Still, he said: "Jesus, remember me when thou comest in thy kingdom." Possibly he knew as much about it as Joseph of Arimathea, "who was looking for the kingdom of God." (Luke 23: 51.) He confessed the innocence of Jesus, and, therefore, that the charges against him were untrue; he defended Jesus from the attacks of the other robber; he confessed he was justly suffering for his sins, and prayed Jesus to remember him. Jesus said to him: "Verily I say unto thee, Today shalt thou be with me in Paradise."

If now, through faith in Jesus, people, in penitence, will confess their sins and obey the gospel, they will be saved; but they have no promise of salvation in disobedience. Jesus, having suffered on the cross, "became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9; see also 2 Thess. 1: 7-10; 1 Pet. 4: 17.)

What Jesus said to the robber was his second utterance on the cross.

Jesus' third utterance on the cross was concerning his mother. "But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. [See Matt. 27: 56.] When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother!" Jesus could make no gestures, except to move or nod his head. He could not point to his mother or to John, but John understood him. "And from that hour the disciple took her unto his own home." (John 19: 25-27.)

VIII. The Last Scenes

44-46. Wickedness and villiany had raged from midnight until midday, and were consummated in the crucifixion of the Prince of Peace; then for three hours—from twelve o'clock until three o'clock in the afternoon—supernatural darkness spread "over all the land" (Matt. 27: 45), silencing raging human passion and expressing the horror with which God looked upon the enormity of the crime.

From behind this dark cloud "the Son of righteousness" will emerge in greater splendor, although it seemed that, for the time, the Light of the world had gone out. What occurred during these hours is not recorded.

"And about the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why has thou forsaken me?" This was Jesus' fourth utterance on the cross. He could bear the betrayal of Judas, the denial of Peter, the desertion of the apostles, and the wickedness of the Jews; but why should God forsake him? But there were the resurrection and triumph, the ascension and crown on the other side of the cross. Some thought Jesus called for Elijah (Mark 15: 35, 36.)

"After this Jesus, knowing that all things are now finished, that the scripture (Ps. 69: 21) might be accomplished, saith, I thirst." (John 19: 28.) This is Jesus' fifth utterance on the cross. "There was set there a vessel full of vinegar." "So they [one, acting for the rest, 'ran' and did this—Mark 15: 36] put a sponge full of the vinegar upon hyssop [a reed], and brought it to his mouth ['gave him to drink'—Mark 15: 36]." The one who placed the sponge to Jesus' mouth said: "Let be [that is, 'let him alone']; let us see whether Elijah cometh to take him down." (Mark 15: 36.)

When Jesus had received the vinegar, he said: "It is finished." (John 19: 30.) This was Jesus' sixth utterance on the cross. His suffering was over, the sacrifice for the sins of the world had been made, and the work he came to this earth to accomplish was done.

Then "Jesus, crying with a loud voice ['cried again with a loud voice'—Matt. 27: 50; see Matt. 27: 46], said, Father, into thy hands I commend my spirit." This was his seventh and last utterance on the cross. Having said this, "he bowed his head, and gave up his spirit." (John 19: 30.)

IX. Facts Additional to the Lesson

"The veil of the temple was rent in two from the top to the bottom." (Mark 15: 38.) The veil separated the holy place from the most holy place. The significance of its being rent is seen by reading Heb. 9: 1-27, especially verses 8-12, 23, 24; 10: 19-25. Matthew (27: 51-53) also says: "And the earth did quake; and the rocks were

rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many." The trembling earth, the quaking rocks, and the darkened sun expressed the sympathy of all nature with the suffering Son of God.

All this made a profound impression on the centurion who had charge of the execution; for when he "saw what was done, he glorified God, saying, Certainly this was a righteous man" (Luke 23: 47); and "truly this was the Son of God" (Matt. 27: 54).

All the people who "beheld the things that were done" were likewise profoundly impressed and "returned smiting their breasts." (Luke 23: 48.) There were standing by the cross John and probably the other apostles, Jesus' mother, Salome, Mary the wife of Clopas, Mary Magdalene, "all his acquaintance" (Luke 23: 49), and "many women . . . who had followed Jesus from Galilee, ministering unto him." (Matt. 27: 55.)

X. Not a Bone Broken

It was the custom of the Romans and other Gentiles to leave the bodies on the cross to die of exhaustion and to putrefy and fall off, piece by piece, or to be eaten by beasts and fowls; but this was forbidden by the law of the Jews. (Deut. 21: 23.) For the bodies to hang on the cross overnight would be a profanation of the Sabbath.

These wicked Jews could murder Jesus, but could not, for religious reasons, allow his body to remain on the cross on the Sabbath.

Sometimes the legs of the poor victims were broken to hasten death, sometimes fires were built under them to stifle them with smoke, and sometimes wild beasts were turned upon them; for frequently they lingered several days on the cross before they died.

The soldiers broke the legs of the two thieves; but when they came to Jesus, they found him already dead, and did not break his legs, that the scriptures might be fulfilled: "A bone of him shall not be broken;" "They shall look on him whom they pierced." So "one of the soldiers with a spear pierced his side, and straightway there came out blood and water." (John 19: 31-37.) This showed that he was dead.

XI. The Body Buried

Arimathea was "a city of the Jews." Joseph of Arimathea was a secret disciple of Jesus through "fear of the Jews" (John 19: 38), and did not join the council in condemning Jesus. He "was looking for the kingdom of God." He begged the body of Jesus from Pilate, who was convinced by the centurion that Jesus was really dead. (Mark 15: 44, 45.)

Nicodemus, who came to Jesus by night (John 3: 1-21), brought a hundredweight of myrrh and aloes and assisted Joseph in burying Jesus.

They wrapped the body in "linen cloths with the spices, as the custom of the Jews is to bury" (John 19: 40), "and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulcher" (Matt. 27: 60, 61). They "beheld where he was laid." (Mark 15. 47.)

The tomb was near by in a garden, and no one had ever been placed in it. (John 19: 41, 42.) It was cut out horizontally in the rock. (John 20: 3-8.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verse.
(Let teachers ask such questions on helps and hints as they see proper.)
Give a description of the death on the cross.
What nations practiced this mode of punishment?
When and by whom was this abolished?
What is meant by "In his humiliation his judgment was taken away?"
Why was Simon forced to help Jesus bear the cross?
Who followed Jesus?
What did Jesus say to the "daughters of Jerusalem?"
33 Where was Jesus crucified?
What does "Golgotha" mean?
In what way was additional shame heaped upon Jesus?
Of what was this a fulfillment?
What was offered to Jesus to drink?
Why would he not drink it?
34 What was Jesus' first utterance on the cross?
What do you do for your enemies?
What became of Jesus' clothes?
Of what was this a fulfillment?
Why did the soldiers guard the body on the cross?
35-37 How did the people mock Jesus?
Of what was this a fulfillment?
What did the elders, the scribes, and the priests do and say?
Who caught up this and repeated it?
Of what was this a fulfillment?
38 What was written over Jesus?
Why did Pilate say "the King of the Jews."
What request did they make of him regarding it?
What did he reply?
In what languages was it written?
Why?
39-43 Of what was it a fulfillment to crucify Jesus with thieves?
How do you reconcile the statements of Mark and Matthew with that of Luke in regard to what these thieves said to Jesus?
What did one thief say to the other?
Why do you think he was sincere?
Why do you suppose he did not understand the nature of Christ's kingdom?
What then did he say to Jesus?
What reply did Jesus make?
How can people be saved now?
What was Jesus' second utterance on the cross.
What was his third?
What did John do for Mary?
44-46 What did this darkness express?
What was Jesus' fourth utterance on the cross?
Whom did some think he called?
What was Jesus' fifth utterance on the cross?
What was given him to drink?
What was his sixth utterance on the cross?
What was his seventh and last utterance on the cross?
What then happened to the veil of the temple?
What did this signify?
State what else transpired.
What effect did this have upon the centurion?
What did he say?
What did the people who witnessed all this do?
What friends of Jesus were by the cross?
Why did the Jews not want the bodies to remain on the cross on the Sabbath?
What request did they make of Pilate?
Why did the soldiers not break Jesus' legs?
Why pierce him?
Of what were these two things a fulfillment?
Relate different treatments that those on crosses received?
Who took Jesus down and buried him?
Who assisted?
In what was his body bound?
Where was he buried?
Who were present?

LESSON XII—MARCH 25

REVIEW—JESUS THE WORLD'S SAVIOR

The lessons of this quarter have been about "Jesus the world's Savior." The studies have been in Luke, beginning with Chapter 13. See the Introduction to Lessons of this quarter and Introduction to Lesson I.

Golden Text—Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. (1 Tim. 1: 15.)

Devotional Reading—Rev. 7: 9-17.

Home Reading—

Mar. 19. M. Jesus Healing. Luke 13: 10-17.
20. T. Jesus Seeking. Luke 15: 1-7.
21. W. Jesus Warning. Luke 16: 19-31.
22. T. Jesus Teaching. Luke 20: 19-26.
23. F. Jesus Suffering. Luke 22: 39-46.
24. S. Jesus Dying. Luke 23: 44-49.
25. S. Jesus Saving. Rev. 7: 9-17.

Lesson I.—Give the subject. Repeat the Golden Text. What was the Sabbath and how was it kept? How did Jesus show his authority over the Sabbath? Show the difference between the Sabbath and the first day of the week, stating how the first day of the week is to be observed.

Lesson II.—Give the subject. Repeat the Golden Text. How in this lesson does Jesus teach humility? What does Jesus teach in regard to feasts, in general? When and how will all who follow Jesus' instructions be blessed? Have you ever followed this instruction?

Lesson III.—Give the subject. Repeat the Golden Text. Relate the facts of the Parable of the Prodigal Son. State the principal lessons of this parable. (Let the teacher see that this is done according to the Scriptures and not according to the pupil's own conceptions.)

Lesson IV.—Give the subject. Repeat the Golden Text. Give the facts in the case of the rich man and Lazarus. What were the rich man's sins? Why was Lazarus saved? What in this case shows the all-sufficiency of the word of God to lead to heaven? How does this lesson show there is no chance of salvation after death? Why did Jesus relate this story at that time?

Lesson V.—Give the subject. Repeat the Golden Text. Who manifested this grace of gratitude? What peculiar fact emphasized this gratitude? State the difference between being healed and being cleansed ceremonially. In order to what must lepers who have been healed show themselves to the priest?

Lesson VI.—Give the subject. Repeat the Golden Text. What two conditions of acceptable prayer does Jesus emphasize in this lesson? State the two examples. Name all the conditions of acceptable prayer.

Lesson VII.—Give the subject. Repeat the Golden Text. Who was Zacchaeus? Who were the publicans, in general? What was Zacchaeus' character? How did he show his great interest in Jesus? How did Jesus honor and bless him?

Lesson VIII.—Give the subject. Repeat the Golden Text. State the facts of the parable of the pounds. What lessons does Jesus teach from this? (Let the teacher see that the true lessons are given.)

Lesson IX.—Give the subject. Repeat the Golden Text. How did the Herodians seek to entangle Jesus in his talk? What answer did he make? What other lessons did Jesus teach in the temple? What time in his history did Jesus teach these lessons? What facts of the life of Jesus during this week can you repeat? (Let others try this.)

Lesson X.—Give the subject. Repeat the Golden Text. From what place and when did Jesus go to Gethsemane? Where was it? Who were left at the gate? Who went in with Jesus? Relate all that occurred in this garden. What made Gethsemane the entrance to heaven? When should we say, not my will, but thine, be done?

Lesson XI.—Give the subject. Repeat the Golden Text. Give the three fold trial Jesus went through before the Jews. Give the three-fold trial he endured before Pilate. Give Pilate's character. Give all the utterances of Jesus on the cross. State what occurred in nature while Jesus was on the cross. Who buried Jesus?

SECOND QUARTER

GREAT MEN AND WOMEN OF THE BIBLE

I. The Old Testament

Not all the great men and women of the Bible can be studied in six months. For instance, the list given in Heb. 11, reaching from the righteous Abel to the glorified Son of God, cannot be studied one by one in so short a time. The author of this list declares that time would fail him to tell of the heroic deeds and the wonderful works, which numerous ones performed through faith; also the cruel suffering and tortures, and the bitter persecutions they endured. But we can make the study of the ones we do take up most profitable.

Since God in his wisdom has set this list before us and has given us in the Bible the lives of such men and women, we can do nothing better than to study and follow their faith.

We follow the list for these lessons as the International Committee presents it, and every character is a most worthy one, being a Bible character.

EASTER AGAIN

This committee in regard to the first lesson of this Quarter says: "Inasmuch as there was not room in the twelve Sundays of the preceding quarter for the story of our Lord's resurrection and appearances, we bring over the account of the walk to Emmaus as the first lesson in the second quarter. The fact that very many schools wish a special Easter lesson made it desirable to let the resurrection story come in its proper chronological order on Easter Sunday."

Every year an Easter lesson is given, and every year we have to say there are no Easter lessons, no Easter services, and no Easter Sundays mentioned in the Bible. Acts 12: 4, the King James Version mentions "Easter," saying that King Herod intended "after Easter to bring" Peter "forth to the people"; but the third verse says: "Then were the days of unleavened bread." So this time called Easter by the King James Version was only the Jewish Passover, and not at all an observance of the church. The church was never commanded to observe "the days of unleavened bread," or the Passover—never. The Revised Version very properly says in Acts 12: 4, Herod intended "after the Passover" to kill Peter. There are no such days and observances in the New Testament as Ash-Wednesday and Lent and Easter. Why not observe that which God commands to be observed and leave off all observances of the doctrines and commandments of men? Referring all to such, Jesus says: "But in vain do they worship me, teaching as their doctrines the precepts of men." (Mark 7: 7.)

Every Lord's day, every first day of the week, is a celebration of the resurrection of Jesus. God teaches his people to meet on this day—upon one as much as another throughout the year—to observe the Lord's Supper in order to remember the Lord's body and blood and to proclaim his death "till he come." (See 1 Cor. 11: 20-34.) Again, it is declared that eating the bread is "a communion ['or participation in'—margin] of the body of Christ," and "the cup of blessing" is "a communion ['or participation in'—margin] of the

blood of Christ." (1 Cor. 10: 14-22.) On the other hand, God forbids his people forsaking their own assembling together, "as the custom of some is." (Heb. 10: 25.)

Then, why should any people, who claim to love and honor God, forsake that which he has appointed and observe something he never appointed? See an account of the origin of Easter and Easter observances in these "Notes," 1922, page 97.

LESSON I—APRIL 1.

THE WALK TO EMMAUS

Lesson: Luke 24. Lesson Text: Verses 13-31.

LUKE 24. 13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.
14 And they communed with each other of all these things which had happened.
15 And it came to pass; while they communed and questioned together, that Jesus himself drew near, and went with them.
16 But their eyes were holden that they should not know him.
17 And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.
18 And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?
19 And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people:
20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.
21 But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.
22 Moreover certain women of our company amazed us, having been early at the tomb;
23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive.
24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not.
25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!
26 Behooved it not the Christ to suffer these things, and to enter into his glory?
27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.
28 And they drew nigh unto the village, whither they were going: and he made as though he would go further.
29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them.
30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking *it* he gave to them.
31 And their eyes were opened, and they knew him; and he vanished out of their sight.

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Golden Text—Why seek ye the living among the dead? He is not here, but is risen. (Luke 24: 5, 6.)

Time—April A. D. 30.

Place—Emmaus.

Persons—Jesus and the two disciples.

Devotional Reading—Isa. 53: 1-12.

Reference Material—Deut 18: 15-19; Ps. 16: 10; Ps. 22; Ps. 110; Isa. 61: 1-3; Matt. 28: 1-10; Acts 2: 22-38; 1 Cor. 15: 3-20; Col. 3: 1-4.

Memory Verses—Luke 24: 45-48.
Home Reading—

Mar. 26. M. The Walk to Emmaus. Luke 24: 13-24.
27. T. Jesus Makes Himself Known. Luke 24: 25-32.
28. W. The Risen Lord. Matt. 28: 1-10.
29. T. Jesus Appears to His Disciples. John 20: 19-29.
30. F. The Ascension of Jesus. Acts 1: 1-8.
31. S. Christ's Resurrection our Hope. 1 Cor. 15: 12-20.
Apr. 1. S. The Humiliation of Christ. Isaiah 53: 7-12.

GEOGRAPHICAL NOTES

"Emmaus" means "hot springs," or "warm water," and was sixty furlongs—about seven or eight miles—from Jerusalem. Its site is unknown. Some have supposed it was northwest of Jerusalem; others, as far southwest. It is not mentioned elsewhere in the Bible.

INTRODUCTION

It is well enough to study the resurrection of Jesus.

Humanity seems prone to celebrate noted events and marked epochs. It has sought in vain to discover the birthday of Jesus in order to celebrate it. It seems just as prone also to neglect and to even reject God's requirements and to institute ways and laws of its own. To honor God and Christ is to obey them and to trustfully follow their wisdom. It is self-glorification to follow human ways and human wisdom.

EXPLANATORY NOTES

I. Emmaus

13. These two disciples were not apostles. (Verse 33.) The name of one was "Cleopas." This is all we know of him. His identity with the Cleopas of John 19: 25 is altogether uncertain. The name of the other disciple is not given.

II. Those Who Fear Jehovah Speak Often to One Another About Him

14. The "things" about which they talked together with so much interest were the crucifixion and burial of Jesus and the wonderful story of his resurrection. This was an all-important matter with them.

People talk about that which concerns them most. When they are deeply interested in Jesus and his religion, they will talk about him. He was near to those who thought and talked about him. So he is yet. "Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make ['do this'—margin]; and I will spare them, as a man spareth his own son that serveth him." (Mal. 3: 16, 17.)

The Bible is filled with such exhortations and promises. (See Deut. 6: 4-9; Matt. 12: 33-37; Heb. 3: 12, 13.) It is a sad time for any home when its inmates cease to speak often of Jesus. That church whose members do not speak often and freely to one another about Jesus and the word of God is in spiritual decay.

III. Jesus Drew Near

15. "While they communed," or talked together, "and questioned together" about all these things, trying to reconcile apparent difficulties and to clear up their perplexities, "Jesus himself drew near, and went with them."

Jesus appeared to those who were most interested in him. It is true to-day that those who are most interested in him are the ones most greatly helped and blessed by him. Where two or three are gathered together in his name, he is in the midst of them. Where Jesus came from and how he came there we do not know. Not hindered by material things, he appeared at will where he pleased; yet he had a body of flesh and bones.

16. In some miraculous way "their eyes were holden that they should not know him," doubtless because they would speak more freely of these things and the opportunity to teach them would be better. Mark (16: 12) says that "he was manifested in another form unto" these two. They did not see him as he was.

IV. Jesus' Questions and Their Answers

17. Seeing they were downcast, perplexed, and seriously in earnest, he asked what was the matter. "And they stood still, looking sad." They stopped for a moment in the way, which is natural on being interrupted in their earnest conversation by a stranger and on receiving him into their company.

18. In answer to this question, Cleopas, in astonishment, asked: "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?" Cleopas thought this stranger must be the only one who had not heard these wonderful things. This question shows how universally these things were known and talked about.

19. In order to draw them out more fully, Jesus asked: "What things?" They answered: "Concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people."

Jesus spake as never man spake, and taught the people as one having authority, and not as the scribes. His words were full of meaning and power. At his word, "Peace, be still," the boisterous winds hushed and the rolling waves subsided; at his word demons came out of their unfortunate victims, the variously afflicted were healed, and the dead came to life; in fact, he upholds "all things by the word of his power." (Heb. 1: 3.)

All his mighty deeds and wondrous miracles show that he was a prophet sent from God.

20. They stated how their rulers had condemned and crucified him. Their rulers were the Jewish council and Pilate, who treated him, not as a prophet, but as a malefactor.

21. They also stated that up to the death of Jesus they "hoped that it was he who should redeem Israel." The apostles and all his disciples thought he would become an earthly king, and all the Jews hoped for such a ruler, who would deliver them from the Romans and restore their lost kingdom to greater glory than it had ever enjoyed. But the hope of the disciples had been buried in the tomb with Jesus.

Be it said to the praise of his disciples that, although in sudden fright they at first forsook him and fled, in their calmer moments their courage revived and in love they lingered around his cross, and some

in boldness and tenderness buried him, and all after his death, though not expecting his resurrection, confessed that they were his disciples, and that he was a prophet mighty in word and deed before God and men.

What to the enemies of Jesus seemed most effectual to discourage his disciples filled them with courage and boldness. Always the blood of the martyrs has been the seed of the church.

"It is now the third day since these things came to pass" seems to refer to the length of time since Jesus was crucified, although they may have remembered that he said he would rise the third day. If so, they did not understand what he meant.

22-24. They recounted the incidents—that the women had seen the empty tomb and the angels who said he was alive, and that certain of the apostles had gone to the tomb and found it as the women had said.

V. Jesus Explained Moses and the Prophets

25. Jesus calls them "foolish" because of their unbelief, and reproves them because of their slowness of heart to believe "all that the prophets have spoken." The emphasis seems to be on "all." They believed some things the prophets had said, but not all. They did not understand how their Messiah must suffer, be crucified, die, and rise from the dead. They could not see how their King should submit to such humiliation and disgrace. They were "foolish" because they did not believe "all" this.

"Slow of heart to believe" shows a failure on their part to receive all the truth. Some to-day are "slow of heart to believe" all that the Lord says. (See Matt. 13: 15; Heb. 5: 12-14.) We must believe against our prejudice and our perverted tastes all that God says.

26. "Behooved it not the Christ to suffer these things?"—that is, to suffer "all that the prophets" had spoken, and therefore that the true Messiah must thus suffer and die. This suffering was also necessary that he might save the race and "enter into his glory." (See verses 46, 47.)

After his death Jesus was exalted to the right hand of God, and entered into greater glory than he had with God before he came to the earth. (See Phil. 2: 6-11.)

27. He began at Moses. Moses wrote the first five books of the Old Testament, and therefore, recorded many of God's promises of the Messiah. Besides, Moses himself was in more ways than one a grand type of Jesus.

There was scarcely a prophet that did not write in some way of Jesus and scarcely a king that did not in some way typify some feature of his character.

It is very interesting and instructive indeed to look up all the various references to Jesus in the Old Testament. One can imagine how Jesus pointed out all these and showed the wondering disciples how all the things which they had just related were the fulfillment of the scriptures. "For the testimony of Jesus is the spirit of prophecy." (Rev. 19: 10.)

VI. Jesus Reveals Himself to Them

28. As they journeyed, he taught; and while he taught, they drew near to the village. "And he made as though he would go farther,"

probably to bring out still more fully their interest; and certainly he would have gone farther had he not been invited to stop. One or both of these men may have lived there. If not, they seemed well acquainted.

29. But they urged him to stop, saying that it "is toward evening, and the day is now far spent." He yielded to their request.

He abides now with all who invite him, who give him a sincere and hearty welcome, and who put out of their hearts and homes everything uncongenial to him.

30. He assumed the position of Master, as was his custom with the disciples before his death, and "took the bread and blessed" it, or gave thanks. Jesus ate more than once after his resurrection and before his ascension. (See Luke 24: 40-43.) He must have eaten because he was hungry, as well as to show that he had risen and was not a spirit. He had "flesh and bones." (Verse 39.)

Flesh and blood belong to this earthly state; they "cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15: 50.) Christ's body of flesh and bones did not see corruption in the tomb; therefore it must have been the same after the resurrection. Probably he was changed into "his glorious body" when he ascended, as those who are alive at his coming will be changed "in the twinkling of an eye." (1 Cor. 15: 51-53.)

31. "Their eyes were opened." Whatever had held their eyes was removed. The customary manner of their Lord in breaking bread, giving thanks, and distributing it helped them to realize who he was. When they were fully convinced, "he vanished out of their sight." With supernatural power, he disappeared, and not as a human being ordinarily departs out of a room.

VII. They Hasten to Relate the Wonderful Story to Others

These occurrences greatly astonished them. While Jesus talked to them along the way, and "opened" to them the scriptures in a light they had never seen before, their hearts burned with wonder, joy, and rekindling hope.

The news was too good to keep until morning. They at once arose and returned to Jerusalem to inform the apostles and others of all they had seen and heard. When they reached the eleven and others, they found the whole company discussing the resurrection of Jesus, saying he had risen and had appeared to Simon. They then rehearsed what they had seen.

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Is there anything in the Bible on Easter Sunday and its observance?
What does the word Easter in Acts 12: 4 in the King James Version stand for?
Were Christians ever taught to observe the Passover?
How does the church celebrate the body, blood and resurrection of Jesus?
What is human wisdom prone to do and to neglect?
How alone can we obey God and honor Christ?
13 What does "Emmaus" mean?
How far was it from Jerusalem?
Who were these two men?
14 About what were they talking?
Why did these things interest them?
To whom is Jesus now near?
Repeat Mal. 3: 16, 17.
15 Who joined them?
16 What is meant by "their eyes were holden?"
Why was this?

17 What did Jesus see in them?
What did he ask them?
Why did they stop for a moment?
18 What reply did Cleopas make?
19 What other question did Jesus ask?
What did they say?
Give instances in which Jesus' word was powerful.
20 Who were their rulers and what had they done?
21. For what had they hoped?
Why had they lost hope?
For what do Jesus' disciples deserve praise?
22-24 What did they here relate?
25 What did Jesus then say?
What does "slow of heart to believe" mean?
What is necessary in order to believe all God says?
26 What was necessary for the Christ to do?
Why?
27 What did he expound unto them?
Where did he begin?
What bears testimony of Jesus that he is the Christ?
28 What did Jesus do when they drew near the village?
29 What did they invite him to do?
With whom will Jesus abide at the present time?
30 How did Jesus become known to them?
31 What did Jesus then do?
What did they say about their hearts along the way?
What did they then do?

Ye mourning saints, dry every tear
For your departed Lord;
"Behold the place—He is not here,"
The tomb is all unbarred;
The gates of death were closed in vain;
The Lord is risen, He lives again.

—*Thomas Hasting.*

LESSON II—APRIL 8.

ABRAHAM, THE HERO OF FAITH

(A Survey of Abraham's Life)

Lesson: Gen. 12: 1-25; Heb. 11: 8-19. Lesson Text: Gen. 12: 1-5; Heb. 11: 8-10, 17-19.

GENESIS 12. 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.
4 So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.
5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.
HEBREWS 11. 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.
17 By faith Abraham, being tried, offered up Isaac; yea, he that had gladly received the promises was offering up his only begotten *son;*
18 *even he* to whom it was said, In Isaac shall thy seed be called:
19 accounting that God *is* able to raise up, even from the dead; from whence he did also in a figure receive him back.

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Golden Text—Abraham believed God, and it was reckoned unto him for righteousness. (Rom. 4: 3.)

Time—B. C. 1921.

Places—Haran and the land of Canaan.

Persons—God and Abraham.

Devotional Reading—Psalm 145: 1-10.

Reference Material—2 Chron. 20: 7; Neh. 9: 7, 8; Psalm 105: 6; Isa. 41: 8; Matt. 3: 9; Acts 7: 2-4; Rom. 4: 1-25; Gal. 3: 6-9; James 2: 21-24.

Memory Verses—Gen. 12: 1-3.

Home Reading—

Apr. 2. M. The Call of Abram. Gen. 12: 1-5.
3. T. Abram and Lot. Gen. 13: 5-12.
4. W. Abram Justified by Faith. Gen. 15: 1-6.
5. T. Abram—Abraham. Gen. 17: 1-8.
6. F. The Trial of Abraham's Faith. Gen. 22: 3-13.
7. S. The Father of the Faithful. Rom. 4: 13-18.
8. S. Human Need and Divine Grace. Psalm 40: 1-8.

GEOGRAPHICAL NOTES

Ur and Haran are described in the body of the lesson.

INTRODUCTION

I. Abraham's Genealogy

Making a simple calculation from the ages of the ancestors of Abraham in Gen. 10, it will be seen that over four hundred years elapsed between the salvation of Noah from the flood and this lesson.

"Noah lived after the flood three hundred and fifty years" (Gen. 9: 28), and died two years before Abraham was born. Terah was Abraham's father, and was one hundred and thirty years old when Abraham was born, because he was two hundred and five years old when he died (Gen. 11: 32), and Abraham was then seventy-five years old (Gen. 12: 4; Acts 7: 4).

After the flood the world was populated by the three sons of Noah (Gen. 10), Abraham being a descendant of Shem. Gen. 11: 1-9 gives an account of the confusion of tongues at the tower of Babel and the dispersion of the people "upon the face of all the earth." The remainder of Gen. 11 gives the genealogy of Abraham. He was the tenth generation from Noah. He was born in "Ur of the Chaldees."

Ur was a city of the land of Chaldea, about six miles west of the river Euphrates and about one hundred and twenty-five miles from its entrance into the Persian Gulf. (See the map.) "Clearer knowledge has been obtained as to the position of Ur of the Chaldees, now represented by the mound of Mukeyyer, in Southern Babylonia, about six miles from the Euphrates, on the western bank. Indubitable evidence has been afforded of the advanced state of literature and commerce in the old 'Chaldee' or Babylonian Empire in the time of Abraham, including writing on bricks and tablets in the conventional cuneiform characters." (Oxford Teachers' Bible "Notes.")

Haran was a city of Mesopotamia, and was about eight hundred miles north of Ur. (See the map.) Here Terah died. This was the city of Nahor (Gen. 24: 10), whence Rebekah went to be the wife of Isaac. There Laban lived when Jacob went to him. (Gen. 27: 43; 28: 10; 29: 4.)

Abraham had two brothers, Nahor and Haran. Haran was the father of Lot, and died in Ur of the Chaldees. (Gen. 11:28.)

Abraham married Sarah, his half-sister, before he left Ur. (Gen. 11: 29; 12: 11-13; 20: 12.)

Abraham was seventy years old when he left Ur of the Chaldees and went to Haran.

II. From Abraham's Call to the Exodus

From the call of Abraham to the exodus, or giving of the law, was four hundred and thirty years (Gal. 3: 17; Ex. 12: 40, 41); from the birth of Isaac to the exodus was four hundred years, supposing Gen. 15: 13, 14 to refer to the birth of Isaac; hence it was thirty years from the call of Abraham to the birth of Isaac. Abraham was one hundred years old when Isaac was born (Gen. 21: 5); therefore he was seventy years old when he was called and left Ur and went to Haran. But he was seventy-five years old when he left Haran for the land of Canaan (Gen. 12: 4); hence he was five years at Haran. He was one hundred and seventy-five years old when he died (Gen. 25: 7); hence he sojourned in Canaan one hundred years.

From Haran to Canaan was about five hundred miles.

Since the flood, the call of Abraham is the greatest event in the religious history of the world. His father and kindred were idolatrous. (See Josh. 24: 2, 14, 15; Gen. 31: 19.)

God separated Abraham from his father's house, that the worship of the one true and living God might be kept pure. "Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I

took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac." (Josh. 24: 2, 3.)

III. Abraham's Character

Abraham was one of the grandest men, and his character one of the very 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. 4: 16.) "And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." (Gal. 3: 29.)

His name was changed by the Lord 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.)

Abraham was all this because of his great faith in God and his obedience to God's will; yet he was a human being and made mistakes. He did not at first separate himself from his kindred and his father's house as completely as God directed; for while he left Ur of the Chaldees in obedience to God, he took his father and brother and Lot, his nephew, with him. He was detained, it seems, five years at Haran, until the death of Terah, when God again called him to go into Canaan; and yet he took Lot on with him.

Finally, however, he separated from Lot, and God then more fully renewed his promise. "And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it." (Gen. 13: 14-17.)

Twice Abraham lied about Sarah. She was, as he explained, his half-sister; but she was also his wife, which fact he concealed, and in concealing this fact he made a wrong impression, and, therefore, lied; also by his course in this matter, but for the intervention of God, he would have brought upon himself and wife the very trouble he desired to avert. (See Gen. 12: 14-20; 20: 1-18.)

From this we learn that to tell only a part of the truth and to withhold the rest in order to make a false impression is to lie, and that to speak the truth is always right and best. God was patient with Abraham, gentle and kind toward him, and led him on into full and implicit obedience.

As with Abraham God is merciful toward all and patient with all who are striving to serve him, although they may make mistakes.

EXPLANATORY NOTES

I. The Original Call

1. This was not the original call. The first call of Abraham 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.)

II. By Faith Abraham Obeyed God

This was a fertile country, but Abraham was called upon to leave it for one he knew not of. Had he been told he was to go to a land flowing with milk and honey, even to a better country than the one he was leaving behind, it would have been different; but he went, not knowing whither he went. He was to leave his kindred and father's house, his home and friends, and go among strangers in a strange land.

Abraham did this by faith, at once obeying God. "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. 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: for he looked for the city which hath the foundations, whose builder and maker is God." (Heb. 11: 8-10.) This was a severe test of his faith, but he "obeyed" God.

He did not obtain 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.)

III. Abraham's Faith Looks to the Future

Abraham served God and waited, because he "looked for the city which hath the foundations, whose builder and maker is God." Jesus says: "Your father Abraham rejoiced to see my day; and he saw it, and was glad." (John 8: 56.) Abraham's faith looked beyond an earthly country and temporal blessings to the heavenly Jerusalem and spiritual blessings. "For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith." (Rom. 4: 13.)

When the new heaven and new earth appear and the city of God comes down, then fully and forever will Abraham's seed inherit "the world." Abraham and his descendants "confessed that they were strangers and pilgrims on the earth." If they had been so disposed, they could have returned to "that country from which they went out;" but by remaining in Canaan they said they desired "a better country, that is, a heavenly." (Heb. 11: 13-16.)

In Gen. 18 we learn how "the God of glory" appeared to Abraham. The Lord spoke to him in an audible voice, and plainly told him what to do. As Abraham, by the word of God we are called to

leave our kindred and lands if in any way they interfere with our serving God. We must forsake all for Jesus. (Matt. 10: 37-39; Luke 14: 33.)

IV. Abraham Made Great and a Blessing to Others

2, 3. In obedience to God, Abraham gave up his fertile country, home, and kindred. God promised to bless him 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 the earth through him. God blessed him personally "in all things." (Gen. 24: 1.)

His name is greater than that of any earthly king, emperor, ruler, or warrior. God blessed Abraham's friends. It is a great thing to be a friend to a friend of God.

God did not arbitrarily bless Abraham or curse his enemies. His enemies, by their wickedness, brought Gods displeasure upon themselves. God is neither partial nor a "respector of persons." "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." (Gen. 18: 19.) If Abraham had not obeyed God and had not trained his children to do the same, God could not have blessed 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 promised "seed" through whom all nations are blessed. (Gal. 3: 16.)

Abraham and his descendants were blessings to 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.)

V. As Abraham Continued to Learn Obedience to God, God Multiplied His Blessings

4. Abraham had not fully obeyed God when at Haran; he had not fully separated himself from his kindred. Here God called him to go farther. As he further obeyed God, there followed larger promises and fuller developments of God's purposes through him. So God works through men to-day as they go on farther in self-sacrifice and obedience and become more capable of accomplishing good.

5. Abraham would better have left Lot behind here. Lot caused him no little trouble afterwards. How much better now for Christions to leave all behind that should not be carried along, to live separate from the world, to be whole-hearted servants of the Master, and to go all the way where Jesus leads! The world is wicked, and Christians are crucified to it and it to them. (Gal. 2: 20; John 17: 14; Rom. 12: 1, 2; 1 John 2: 15, 16.)

"Sarai" was afterwards changed to "Sarah" (Gen. 17: 15)—"a princess." She was ten years younger than her husband. (Gen. 17: 17.)

"The souls that they had gotten in Haran" were servants and the children of these servants, of whom a few years later there were three hundred and eighteen well-trained ones, besides their wives and children. (Gen. 14: 14.)

"Their substance" consisted in flocks and herds and other possessions. Abraham "was very rich in cattle, in silver, and in gold." (Gen. 13: 2; 24: 35.)

VI. Abraham's Faith and What It Did

(Heb. 11: 8-10, 17-19.)

Abraham is a glorious example of faith; his example clearly demonstrates what faith is, and shows the power of faith under the most severe trials. He is called "faithful Abraham" (Gal. 3: 9), "the father of all them that believe" (Rom. 4: 11; Gal. 3: 29), as well as "the friend of God" (James 2: 23). By faith he did different things at any one of which human wisdom would stagger. (1) By faith, when called upon to leave his native land and home and kindred, he obeyed, "not knowing whither he went," relying upon God for guidance and trusting him for the fulfillment of every promise. (2) By faith he became a sojourner even in the land of promise, in which he had not enough ground to set his foot upon (Acts 7: 5), and had to buy a burying place for his dead. (3) By faith he looked beyond this "for the city which hath the foundations, whose builder and maker is God." (4) By faith he became the father of Isaac and all the faithful. (Rom. 4: 18-25.) (5) By faith he, "being tried, offered up Isaac."

Abraham did not question God's ability to fulfill his promise that in Isaac all nations should be blessed, although he had been commanded to destroy Isaac; for he accounted that God was able to raise Isaac from the dead, "from whence he did also in a figure receive him back."

Sarah's faith must not be overlooked, for she, too, is a fine example of faith. She was too old according to nature, being ninety years of age, to become the mother of children; yet she believed God when he promised her Isaac. She "counted him faithful who had promised," and by faith she "received power to conceive seed when she was past age." (Heb. 11: 11.)

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden Text.
Give the Time, Places, and Persons.
How long did Noah live after the flood?
How many years were there between his death and Abraham's birth?
Who was Abraham's father?
Of whom was Abraham a descendant?
What was Ur of the Chaldees and where was it?
Where was Haran?
Who died there?
Who were Abraham's brothers?
What relation was Lot to him?
Who was Abraham's wife?
How do we find how old Abraham was when he left Ur, and how long he remained at Haran?
How old was he when he died?
How long was he in Canaan?
Why did God call Abraham from his father's house and kindred?
What is Abraham called in respect to God and to all Christians?
What does "Abraham" mean?
What does "Abraham's bosom" represent?
Why was Abraham so great?
What mistakes did he make?
1 Where did Abraham receive his first call to leave home and kindred?
What prompted him to leave?

In what way was this such a strong test of his faith?
Did Abraham receive the land as an inheritance?
To whom and what did his faith look?
When will his seed inherit "the world?"
Why did he not return to his native land?
What, like Abraham, must we do?

2, 3 What blessings did God promise Abraham?
How did God bless the world through Abraham?
In what ways was Abraham the father of multitudes

4 What followed as Abraham more fully obeyed God?
How does God bless and use men now?

5 Why would it have been better had Abraham left Lot behind?
What should Christians leave behind?
To what was the name "Sarai" changed?
What does that mean?
How much younger was Sarah than her husband?
What souls had they gotten in Haran?
See Heb. 11: 8-10, 17-19 and name the different things Abraham did by faith.
Show what made him such an example of faith.
How did Sarah show her faith?

LESSON III—APRIL 15.

JOSEPH, THE PRESERVER OF HIS PEOPLE

(A Survey of Joseph's Life)

Lesson: Gen. 30: 22-24; 37: 2; 50: 26. Lesson Text: Gen. 45: 3-15.

GENESIS 45. 3 And Joseph said unto his brethren, I am Joseph; doth
my father yet live? And his brethren could not answer him; for they were
troubled at his presence.
4 And Joseph said unto his brethren, Come near to me, I pray you.
And they came near. And he said, I am Joseph your brother, whom ye sold
into Egypt.
5 And now be not grieved, nor angry with yourselves, that ye sold me
hither, for God did send me before you to preserve life.
6 For these two years hath the famine been in the land: and there are
yet five years, in which there shall be neither plowing nor harvest.
7 And God sent me before you to preserve you a remnant in the earth,
and to save you alive by a great deliverance.
8 So now it was not you that sent me hither, but God: and he hath
made me a father to Pharaoh, and lord of all his house, and ruler over all
the land of Egypt.
9 Haste ye, and go up to my father, and say unto him, Thus saith
thy son Joseph, God hath made me lord of all Egypt: come down unto me,
tarry not;
10 and thou shalt dwell in the land of Goshen, and thou shalt be near
unto me, thou, and thy children, and thy children's children, and thy flocks,
and thy herds, and all that thou hast:
11 and there will I nourish thee; for there are yet five years of famine;
lest thou come to poverty, thou, and thy household, and all that thou hast.
12 And, behold, your eyes see, and the eyes of my brother Benjamin,
that it is my mouth that speaketh unto you.
13 And ye shall tell my father of all my glory in Egypt, and of all
that ye have seen: and ye shall haste and bring down my father hither.
14 And he fell upon his brother Benjamin's neck, and wept; and Ben-
jamin wept upon his neck.
15 And he kissed all his brethren, and wept upon them; and after that
his brethren talked with him.

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Golden Text—Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee. (Ex. 20: 12.)

Time—B. C. 1706.

Place—Egypt.

Persons—Joseph and his brethren.

Devotional Reading—Psalms 20: 1-9.

Reference Material—Joshua 24: 32; Psalm 105: 16-22; John 4: 5; Acts 7: 9-14; Heb. 11: 21, 22.

Memory Verse—Matt. 6: 12.

Home Reading—

Apr. 9. M. The Favorite Child. Gen. 37: 1-4.
10. T. Joseph Sold by His Brothers. Gen. 37: 23-28.
11. W. Joseph Interpreting Pharaoh's Dreams. Gen. 41: 25-36.
12. T. Joseph Honored. Gen. 41: 37-45.
13. F. Joseph Forgiving his Brothers. Gen. 45: 3-11.
14. S. Joseph and his Father. Gen. 46: 28-34.
15. S. The Source of Deliverance. Psalm 20: 1-9.

GEOGRAPHICAL NOTES

Egypt at this time was one of the most fertile, powerful and magnificent countries on earth. Consult ancient history. Goshen is described in the body of the lesson.

INTRODUCTION

I. The Story of Joseph

The story of Joseph is a beautiful and pathetic one. It is interesting always to young and old, and who can read it without tears?

It is most valuable in that it shows us how God's providence rules over all, even the envy and wickedness of people, famine and plenty, for the good of those who serve him. The envy and wickedness of his brethren and the apparent misfortunes of Joseph were stepping stones to his goodness and greatness. His environments were not always favorable to piety and purity. His older brethren in many things set him a bad example. The partiality of his father was not good for his disposition, and yet his character approached perfection as nearly as any in the old Testament.

If, like Joseph, we will so serve God that he can work out his plan and purpose through us; if we truly love him, then he will be with us as truly as he was with Joseph in the pit and the prison, and will cause all things to work together for our good. "If God is for us, who is against us?"

II. Joseph's Brethren Went Into Egypt to Buy Grain

Space does not allow the mention in this lesson of all the facts in Joseph's life. He has been sold into Egypt, has been cast into prison, has been exalted to be the second ruler in Egypt. Seven years of plenty have gone, and two years of famine have also passed, and there are five more years of famine.

During the seven years of plenty Joseph was busy preparing for the famine. The famine was general, extending "over all the face of the earth," "and all countries came into Egypt to Joseph to buy grain." (Gen. 41: 53-57.) This shows the famine was not due to any local cause in Egypt.

"And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan. . . . And Joseph's brethren came, and bowed down themselves to him with their faces to the earth. Several times in connection with this lesson it is stated that Joseph's brethren bowed down to him. (Read Gen. 42-44.) The dreams of Joseph, the fulfillment of which his brethren took every precaution to thwart, were now literally fulfilled, over twenty-two years after he related them.

Although they did not know him, Joseph knew his brethren instantly, "but made himself strange unto them, and spake roughly with them," and imprisoned them three days as spies, doubtless to avoid suspicion that he was their brother, to more fully develop their dependence upon him, and to discover their true condition of heart. They truly denied being spies, and stated clearly the facts that they were twelve brethren, one man's sons; that the youngest was at home, and that one was not.

III. Conscious of Guilt, They Confess Among Themselves

With guilty consciences they confessed among themselves, not knowing that Joseph understood them (for he used an interpreter), their sin in selling him, saying: "We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And

Reuben answered them, saying, Spake I not unto you, saying, Do not sin against this child; and ye would not hear? therefore also, behold, his blood is required." This terrible guilt they had carried these many years. Joseph "turned himself about from them, and wept."

Leaving Simeon bound in prison as a pledge, they returned unto Canaan. Joseph kindly provided food for their journey. It troubled them to find every man's money in his sack's mouth.

Jacob refused at first to allow Benjamin to go, saying: "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away." Reuben and Judah promised to see Benjamin back home safe. When the famine became sore in the land, Jacob consented for Benjamin to go. He exhorted his sons to take a present of "choice fruits" to "the man," and prayed God to have mercy upon them, saying: "If I be bereaved of my children, I am bereaved."

When they arrived, Joseph had dinner and lodging prepared for them, treated them kindly, and inquired particularly about his father. When he saw Benjamin, "his mother's son," "his heart yearned over his brother: and he sought where to weep; and he entered into his chamber and wept there."

Joseph's brethren were surprised that he observed the Hebrew custom in arranging and serving them at the table.

IV. Judah's Noble Plea for Benjamin

As they were returning the second time, they were arrested on the charge of having stolen Joseph's cup. They said that he in whose possession the cup might be found should die, and the rest would become Joseph's bondmen. The steward replied that he would make a bondman of the one only who might have the cup, and the rest should be blameless. To their profound astonishment, when the search was made for the cup it was found in Benjamin's sack. Then they rent their clothes, returned to Joseph, and pleaded for Benjamin in that earnest and unselfish manner which convinced Joseph that they did not hate Benjamin as they had hated him.

It is touching to read Judah's noble plea in chapter 44: 18-34. In this plea Judah reached the climax when he asked Joseph to keep him as bondman instead of Benjamin.

V. Joseph Wept Aloud for Joy

So touched was Joseph at this tender reference to his aged father and departed mother, this noble plea for Benjamin, and Judah's unselfish proposition to be bound in Benjamin's stead, that he "could not refrain himself before all them that stood by him." He was overpowered by his emotions, and "cried, Cause every man to go out from me." (Verse 1.) He wished to be alone when he made himself known to his brethren. This meeting was too dear and full of emotion to be witnessed by strangers.

Joseph did not wish others to hear the reference to the sins of his brethren in selling him which necessarily must be made. It was unnecessary to expose their guilt where it would do no good to any.

"And he wept aloud"—for joy. (Verse 2.) The Egyptians and the house of Pharaoh heard him, and knew something extraordinary was going on.

For good reasons, Joseph had not made himself known before this

to his brethren. He wanted to see that Benjamin was still alive, and not the victim, like himself, of his brethren's hatred and envy; he wanted his brethren to feel their dependence upon him; and he wanted to see if they had repented. He had now heard their honest confession of their guilt among themselves when they thought he did not understand them and when they did not know him; he had witnessed their love for Benjamin and had heard the declaration of Judah's readiness to suffer in Benjamin's stead.

If they really thought Benjamin had stolen the cup, which seems doubtful, they did not blame him but showed a most tender regard for him.

Joseph had also seen with what tenderness they regarded their father, and realized that now was the time in the providence of God to make himself known, and to bring all down into Egypt to preserve them during the famine.

EXPLANATORY NOTES

I. Joseph Made Himself Known

3. Joseph then spoke to his brethren in their native tongue.

How startling to them must have been the declaration "I am Joseph," and the question, "Doth my father yet live?" He had heard them speak of his father but doubtless wanted to be reassured that he was yet alive.

Joseph had been a slave; he had been in prison; he was then second only to the king of Egypt; yet all the while his heart had been at Hebron, in Canaan.

Many are the sad things connected with this story of Joseph! Many are the joyous ones which are now to follow!

"His brethren could not answer him; for they were troubled at his presence." They had various reasons for being troubled: (1) They had guilty consciences; (2) they realized they were in Joseph's power; (3) they did not know what he would do in the way of taking vengeance.

4. Joseph said: "Come near to me, I pray you."

The declaration that he was Joseph may have caused them to shrink back from him, but more likely they stood at that distance which would intervene between a ruler and his inferiors. Joseph wished to embrace and kiss them, as in verses 14, 15. "And they came near." He reassured them that he was Joseph, their brother, whom they had sold into Egypt.

He did not state the latter fact in a revengeful spirit to remind them of their sins, but to assure them he was really Joseph, their brother.

II. Joseph Comforted His Brethren

5. Seeing the perplexity and distress of his brethren, Joseph comforted them, saying: "Be not grieved, nor angry with yourselves, that ye sold me hither."

They were not ready yet to seek forgiveness; but here, for their peace of conscience, Joseph exhorted them to forgive themselves. He also rejoiced in that he had suffered because of the good to others that came of it.

He then showed his brethren how God had overruled the whole affair for the good of all. "For God did send me before you to preserve life."

Three times in this conversation, Joseph made the statement that God sent him into Egypt (verses 5, 7, 8), and once that God made him "lord over all Egypt." (verse 9).

6. To emphasize the fact that God had sent him there to preserve life, Joseph explained that while the famine had already continued two years, there would be yet five more years of it. He knew this, because God had said it. There would be "neither plowing nor harvest" because of the hardness of the ground.

7. This is good for evil on Joseph's part as well as on God's part. In this way God preserved the Israelites "a remnant in the earth" and saved them "alive by a great deliverance." This forbodes the grievousness of the famine as predicted. (Chapter 41: 30, 31.) Many nations suffered, and even "a remnant" of the Israelites would not have survived but for this merciful providence of God. God sent Joseph before his brethren for this purpose. On the severity of the famine, see chapter 47: 12-27.

8. God made Joseph three things—(1) "a father to Pharaoh," (2) "lord of all his house," and (3) "ruler over all the land of Egypt." (See verse 26 and chapter 41: 42, 43.) It is only a conjecture that "father" was the name of an office in Egypt. It would seem to us to be no more than an adviser and guide, superior in wisdom. (See Judges 17: 10.)

III. Joseph Sent for His Father

9. Joseph then urged his brethren to hasten back to his father in Canaan with the glad message of his good fortune and the generous invitation: "Come down unto me, tarry not." Joseph never forgot his father. That he was "lord of all Egypt" showed that he had the power to sustain Jacob and his family.

10, 11. "Goshen was the most easterly province of lower Egypt, not far from the Arabian Gulf, lying next to Canaan (for Jacob went directly thither when he came unto Egypt). . . . At Goshen Jacob remained till Joseph visited him. (Chapter 46: 28.) It is all called 'the land of Rameses' (chapter 47: 11), from a city of that name, which was the metropolis of the country." (Clarke's Commentary.) It was the best of the land of Egypt (chapter 47: 6, 11), and was suitable for flocks and herds (chapter 46: 28-34).

Jacob was directed to bring all his household—his children and children's children, his flocks and herds, and all he had—"for," said Joseph, "there are yet five years of famine." Should Joseph not do this, all would come to poverty; but near Joseph, all would be nourished and preserved.

12, 13. Again Joseph assured his brethren that he was their brother Joseph and meant all this. He said, "Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you." Before this he had spoken through an interpreter. Therefore he urged his brethren to hasten and bring down his father into Egypt.

14, 15. Then Joseph first embraced and kissed Benjamin, weeping for joy; then "he kissed all his brethren, and wept upon them." "And after that his brethren talked with him." Assured of his love and forgiveness they were relieved of embarrassment and felt free to enter into conversation with him.

IV. Joseph's Brethren Begged His Pardon

In this connection we should read the remaining chapters of Genesis, especially 50: 15-26.

Pharaoh concurred in Joseph's proposition to remove Jacob and all his family into Egypt. Jacob remained in Egypt seventeen years and died.

Before he died he exacted a promise from Joseph to carry his body back to Canaan for burial. Also, Jacob blessed Joseph's sons.

Joseph obtained permission to carry out his father's request, and he and his brethren buried Jacob in the land of Canaan.

Joseph's brethren with guilty consciences could not fully realize his sincerity. They thought Joseph had spared them for their father's sake. (Verse 15.)

These brethren made the statement that Jacob, before his death, had commanded Joseph to forgive them. They had greatly improved since they sold Joseph, as we have seen. They declared they were the servants of the God of Jacob and asked forgiveness of their sins.

Their reference to their father, asking forgiveness in sincerity and penitence, and their manifest dependence upon Joseph caused him again to weep. He wept in compassion for them. (Verses 16, 17.)

His brethren fell down before his face and confessed they were his servants. Once more Joseph's dream was fulfilled. (Verse 18.)

"Joseph said unto them, Fear not." (Verse 19.) He fully assured them that he had forgiven them, and, therefore, would take no vengeance; but, as he declares in verse 21, he would nourish them and their little ones."

"Am I in the place of God?" By this question Joseph seems to mean that he was not God to take vengeance. They were accountable to God for their sins; they should seek his forgiveness.

This is a great lesson now for all who think they can never forgive others or get over real injuries.

V. God Overrules Evil for Good

Joseph said to his brethren, "Ye meant evil against me; but God meant it for good." (Verse 20.) Joseph knew the envy and hatred of his brethren; that their motives were the very worst and their crime enormous; but all this God had overruled for good. The good, as stated by Joseph, was "to save much people alive."

Joseph was a great blessing to Egypt, to other countries, and to his own people; but the fact that God overruled the wickedness of his brethren to this great good did not lessen their crime. God did not need the sin of Joseph's brethren to carry out his purpose; he could have used other ways and means; but he overruled this crime and made the wrath of men to praise him. (Ps. 76: 10.)

God leaves men free to choose and to act for themselves, yet he overrules their wickedness to his glory and the good of his people.

God sent Joseph in that he overruled the crime of his brethren to bring about this result. In this way the seed of Abraham became strangers in a strange land. (Gen. 15: 13-16.)

Thus we see the working out of God's purposes through hundreds of years. In Canaan the "iniquity of the Amorites" was not yet full. Through Joseph, God separated the Israelites from the corrupting influences of the wicked nations of Canaan, brought them in contact

with Egyptian civilization, and gave them the discipline that was needed to make them indeed his peculiar people. There was nothing miraculous in Joseph's case except the interpretation of dreams as God revealed them, yet God's hand was in every seemingly common circumstance.

QUESTIONS

Repeat the Memory Verses.
Repeat the Golden Text.
Give the Time, Place, and Persons.
In what is this story of Joseph most valuable?
What is said of his character?
What had he to overcome?
In what way will all things work together for our good?
How was Joseph employed during the seven years of plenty?
State the extent of the famine.
Where did Joseph's brethren go?
How were his dreams fulfilled?
How did he treat them?
What statement did they make concerning themselves?
What confession did they make in Joseph's presence?
How did this affect him?
What proposition did Joseph make to them?
Which one was kept?
What provision did Joseph make for their journey?
What was done with every one's money?
What did Jacob say to this proposition?
Why did he finally consent for Benjamin to go?
What did he direct his sons to take to "the man?"
How did Joseph entertain them?
How was he affected at the sight of Benjamin?
In what order were they arranged at the table?
Of what were they accused?
What proposition did they make?
Where was the cup found?
What did they all do?
Who pleaded for Benjamin and what did he say?
What effect did this speech have upon Joseph?
Why had not Joseph before this revealed himself to his brethren?
3 What fact did he state in this verse?
In what language?
Why could not his brethren answer him?
4 What did Joseph invite them to do?
What fact did he again state?
5 What here shows Joseph's nobleness?
When did his brethren seek forgiveness?
Why did Joseph rejoice over his ill treatment?
Who sent him into Egypt?
6 How much longer was the famine to continue?
How did Joseph know this?
What would not be?
7 What would have become of the Israelites but for this providence of God?
How did Joseph return good for evil?
8 What three things did God make Joseph in Egypt?
9 What did Joseph urge his brethren to do?
10, 11 What land did Joseph promise to his brethren?
Where was Goshen?
What kind of country was it?
Whom should Jacob take down into Egypt?
Why should Jacob not tarry?
12, 13 How did Joseph again assure his brethren that he would do this?
14, 15 Why could they talk with him?
How long did Jacob remain in Egypt?
Where was he buried?
What did his brethren think Joseph might do now?
What is the only way to get rid of sin?
What did Joseph's brethren say Jacob had commanded him to do?
What confession did they make?
What again fulfilled Joseph's dream?
How did Joseph encourage his brehren?
What did he mean by the question, "Am I in the place of God?"
What lesson does Joseph's action teach us?
What was the motive of Joseph's brethren in selling him?
What did God overrule this sin to be?
Did this lessen the crime?
What does God leave men free to do?
What does he make to praise him?
Were these crimes necessary to the accomplishment of God's purposes?

LESSON IV.—APRIL 22.

MOSES—LIBERATOR AND LAWGIVER

(A Survey of Moses' Life)

Lesson: Ex. 2: 1-19, 25; 32: 1-33; Deut. 34: 1-8. Lesson Text: Exodus 14: 10, 13-22.

EXODUS 14. 10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid: and the children of Israel cried out unto Jehovah.
13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.
14 Jehovah will fight for you, and ye shall hold your peace.
15 And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward.
16 And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.
17 And I, behold, I will harden the hearts of the Egyptians and they shall go in after them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.
18 And the Egyptians shall know that I am Jehovah, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.
19 And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them:
20 and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night; and the one came not near the other all the night.
21 And Moses stretched out his hand over the sea; and Jehovah caused the sea to go *back* by a strong east wind all the night, and made the sea dry land again, and the waters were divided.
22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

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Golden Text—Fear ye not, stand still, and see the salvation of Jehovah. (Ex. 14: 13.)

Time—B. C. 1491.

Place—Shores of the Red Sea.

Persons—The Israelites and the Egyptians.

Devotional Reading—Ps. 70: 1-5.

Reference Material—Deut. 3: 23-28; Ps. 105: 23-45; 106: 7-33; Matt. 17: 3; Acts 7: 17-44; 2 Cor. 3: 7-13; 23-29.

Memory Verse—Ex. 3: 12.

Home Reading—

Apr. 16. M. Birth and Rescue of Moses. Exod. 2: 1-10.
17. T. The Call of Moses. Exod. 3: 1-10.
18. W. Through the Red Sea. Exod. 14: 13-22.
19. T. Moses on the Mount. Exod. 19: 16-20.
20. F. The Ten Commandments. Exod. 20: 3-17.
21. S. The Death of Moses. Deut. 34: 1-8.
22. S. God, the Deliverer. Psalm 70: 1-5.

GEOGRAPHICAL NOTES

Pi-hahiroth, Migdol, and Baal-Zephon were places close together and near which the Israelites encamped before crossing the Red Sea. (Ex. 14: 1, 2; Num. 33: 7, 8.)

INTRODUCTION

I. "By Faith"

Faith was the mainspring, the moving principle, the guiding star of Moses' life from his birth to his death. By the faith of his parents, Amram and Jochebed (Ex. 6: 19, 20), "when he was born" he was hid three months "because they saw he was a goodly child; and they were not afraid of the king's commandment." (Heb. 11: 23.) The commandment was that all the male children born to the Israelites at that time should be destroyed. They were not afraid of punishment for concealing him from the executioner.

When his mother could no longer hide him, she put him in the ark of bulrushes and placed the ark "in the flags by the river's brink" and with an assurance born of faith committed him to the keeping of God.

Under this hallowed influence of faith Moses' sister, Miriam, herself a child, "stood afar off," watching him, and to learn what would become of her baby brother. (Ex. 2: 1-10.)

With wisdom surpassing one of her age, Miriam suggested to Pharaoh's daughter, that she be allowed to call a Hebrew woman to nurse this child. This suggestion was accepted; and thus, in the providence of God, Moses was nursed and taught by his own mother, who no doubt instilled into his heart this great principle of faith.

It was then that Pharaoh's daughter took him up, and nourished him for her own son. During this time he "was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works"—that is, while a recognized Egyptian, or son of Pharaoh's daughter.

But when he was well nigh forty years old it came into his heart to visit his brethren, the children of Israel." (Acts 7: 20-23.) He knew the wealth and glory of Egypt and that his people were a set of slaves when he made his famous choice between Egypt and the cruel bondage of his race. But he determined to liberate them. So when "he was grown up" and able to weigh and decide matters for himself, he did eight heroic 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 reproaches of Christ greater riches than the treasures of Egypt"; (4) "looked unto the recompense of the reward"; (5) "forsook Egypt"; (6) "endured as seeing him who is invisible"; (7) "kept the Passover"; and (8) "passed through the Red Sea." (Heb. 11: 28, 29.)

By faith also all the Israelites "passed through the Red Sea as by dry land, which the Egyptians assaying to do were swallowed up." Through faith in God they did what he commanded.

Thus all who in faith obey God now are saved by faith. People cannot be saved by faith in disobedience to God.

II. No One Except God Can Make One Thing a Type of Some Future Thing, or Erect Monuments to Future Events

For fifteen hundred years the passover commemorated the salvation of the first born of the Israelites in Egypt when the death angel passed over the land, until Christ, "our passover" died on the cross.

(See 1 Cor. 5: 7.) For almost two thousand years the Lord's Supper has commemorated deliverance from sin and the grave through the body and blood of Christ. None but God could have foreseen and prearranged all this so that one was the type of the other; none but God can erect monuments of events before they transpire.

Human wisdom would not have selected the simple lamb and unleavened bread, and, in case of the Lord's Supper, the loaf and fruit of the vine; it would have selected more enduring, time-defying, and costly substances. But man's ways are not God's ways. (See Isa. 55: 8, 9.)

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks and herds, even very much cattle." (Ex. 12: 37, 38.)

From the time God made this covenant with Abraham (Gen. 12: 3; Gal. 3: 8-17) until this deliverance was four hundred and thirty years (Ex. 12: 40). Later on God said Abraham's seed would be afflicted four hundred years. (Gen. 15: 13; Acts 7: 8.)

God claimed the firstborn of man and beast because he thus saved the firstborn alive. (Ex. 13: 1-16.) Later he took the Levites in lieu of the firstborn. (Num. 3: 1-51.)

III. The Israelites Journeyed by Faith

Since the Israelites went out of Egypt by faith, God directed them. He "led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and return to Egypt: but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt." (Ex. 13: 17, 18.)

By consulting a map you will readily see how it was nearer to Canaan by the Philistine way, and that in that way there was no sea —no water—to cross; but that was not God's way. The Israelites could not have gone that way by faith.

According to Joseph's direction, which was also given by faith, his bones were carried out of Egypt by Moses. (Ex. 13: 19; Heb. 11: 22.)

From Succoth they journeyed to Etham, which was east or northeast from Succoth (consult the map), "in the edge of the wilderness." (Ex. 13: 20.) Here the pillar of cloud by day and of fire by night is first mentioned. This was given that the Israelites might know the way God wanted them to go and that they might travel by night. (Ex. 13: 21, 22.) They had started the wrong way out of Egypt, but the way human wisdom would suggest.

Just so men sometimes start in the wrong way to heaven—the way human wisdom suggests; but such is not God's way and wisdom.

At Etham, God turned the Israelites back; and they traveled southward, in an opposite direction from Canaan, and encamped "before Pi-hahiroth, between Migdol and the sea, before Baal-Zephon." (Ex. 14: 1.) This was between the mountain and the sea in a kind of pocket, or trap, from which there was, seemingly, no escape but to return the way they went into it. Read Ps. 77, 78; Num. 33.

EXPLANATORY NOTES

I. "Stand Still, and See the Salvation of Jehovah"

10, 13, 14. On the day after the passover the Egyptians were busy burying their dead (Num. 33: 3, 4); but when Pharaoh heard where the Israelites were, he thought they had lost their way and were "entangled in the land" and the "wilderness" had "shut them in." Repenting that he had let them go, he at once made ready "six hundred chosen chariots, and all the chariots of Egypt," and pursued them.

This greatly frightened the Israelites, and they "cried out unto Jehovah," for they saw no way of escape. Their faith in God was not sufficiently strong, and there their murmurings began. They should have known God could have delivered them. Moses said to them: "Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. Jehovah will fight for you, and ye shall hold your peace." Moses trusted in God, believed God would save the Israelites, and spoke to them as above.

Their duty was to "stand still," or patiently wait in faith, until God should give further directions. "Rest in ['be still before'—margin] Jehovah, and wait patiently for him." (Ps. 37: 7.)

15, 16. God said to Moses: "Wherefore criest thou unto me, speak unto the children of Israel, that they go forward. And lift thou up thy rod, and stretch out thy hand over the sea and divide it; and the children of Israel shall go into the midst of the sea on dry ground." (Verses 15, 16.) One must obey God as well as pray. In this way God saved the Israelites and in this way he fought for them. He opened up the way, and they had to obey him.

II. How Did God Harden Pharaoh's Heart?

"I will harden the hearts of the Egyptians." God said also he would "harden Pharaoh's heart." (Verse 4; 11: 10.) It is also stated that Pharaoh hardened his own heart. How was it done?

God saves men now. How does he do that? He saves them through Jesus—the life, death, blood, and resurrection of Jesus; he saves them through the gospel. (Rom. 1: 16, 17.) Also, men save themselves. (Acts 2: 40; Phil. 2: 12.) How do they do it? By obedience in faith to God's will. (Acts 2: 38-41; Phil. 2: 12; 1 Pet. 1: 22.) So God hardens men and they harden themselves. All his threatenings and warnings, means of grace and salvation in which many rejoice, serve only to harden the hearts of all who reject them. "To the one a savor from death unto death; to the other a savor from life unto life." (2 Cor. 2: 16.)

The signs and means which increased and strengthened the Israelites' faith and saved them hardened Pharaoh's heart and the heart of the Egyptians. Thus God saved the Israelites and hardened the hearts of the Egyptians; thus too, the Israelites saved themselves and the Egyptians hardened their hearts. The Egyptians were left to choose their own course, and their choice to resist God and God's means hardened their hearts.

"And the Egyptians shall know that I am Jehovah, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen." The Egyptians acknowledged that God fought for the Is-

a true woman. Like the love of David for Jonathan, the devotion of Ruth to 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.

II. The Famine

The facts leading to our lesson, as stated in the previous part of the chapter, are as follows: "In the days when the judges judged, . . . there was a famine in the land." It is not stated what caused the famine, whether it was caused by the depredations made upon the people by the Philistines and other enemies or by a drought, probably by the latter.

At this time Elimelech and his wife, Naomi, with their two sons, Mahlon and Chilion, "Ephratites of Bethlehem-judah," left Bethlehem and went across the Jordan into the land of Moab to dwell there. Ephrath and Ephratah are the same as Bethlehem. (Gen. 35: 19; Mic. 5: 2.)

III. Bethlehem and Elimelech's Family

Bethlehem we know, is about six miles south of Jerusalem. The word means "house of bread." Many sacred memories cluster around that 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 innocents.

"Elimelech" means "God is my King;" "Naomi," "Pleasant;" "Mahlon," "a sick person;" "Chilion," "wasting away." Elimelech died in Moab, leaving Naomi alone, with her two sons. They married wives of Moab—namely, Orpah and Ruth. "They dwelt there about ten years. And Mahlon and Chilion died both of them," and Naomi was bereft of her husband and two sons.

Naomi heard that God had visited his people in giving them bread, and she decided to return to Bethlehem. A widow in distress and sorrow, leaving buried in a strange land her husband and two sons, we can well imagine she longed for her own home and her people.

EXPLANATORY NOTES

I. Orpah Turned Back

14. Read verses 6-13. Naomi's daughters-in-law "went on the way" with her; but she bade them return each "to her mother's house," praying God to deal kindly with them, as they had dealt with her and "the dead"—their husbands—and that each might find again a kind husband. "Then she kissed them; and they lifted up their voice, and wept." Both declined to return, declaring they would accompany her. Naomi stated that she could not hope to become the mother of other sons, who, according to the law among the Israelites, 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."

II. Ruth's Choice and Faithfulness

15. Nothing more is said of Orpah, except that which has been stated in this verse. Naomi said she had "gone back unto her people, and unto her god."

Once more Naomi urged Ruth to return. Naomi, it seems, did not desire to get rid of these women; but she wanted them to understand fully what they were sacrificing to go with her. If they went, she wanted them to go upon their own choice and through no personal consideration for her.

Like Orpah, many professed Christians, who know more of the truth than she did, turn back to the world. Like these two women, people today must choose for themselves and upon their own responsibility to serve God. In the parable of "counting the cost" (Luke 14: 25-33) Jesus does not teach that one should count the cost of becoming a Christian, but of continuing a sinner. Like the man who surrendered all to the advancing foe, so must one surrender all to Jesus. One must deny self, give up everything in the way of his being a Christian, and serve God faithfully. If he does not do this, he will lose his soul. None can be saved except through Christ, but the benefits of Christianity are so enormous that it pays one to surrender all he has for Christ. All are "able" to become Christians and to resist the devil, but they are not willing to make the sacrifice necessary to do so. Orpah represents this class.

Ruth was willing and determined to forsake all for the true God.

16. "Entreat me not to leave thee; . . . for whither thou goest, I will go; and where thou lodgest, I will lodge." Ruth was personally attached to Naomi and manifested a true, unselfish, lofty, and noble nature. Naomi was old, childish, and poor; but for these reasons Ruth clung to her. Naomi was a good and true mother-in-law, who had taught her daughters-in-law the true God and his worship. Ruth appreciated this and firmly expressed her determination to follow Naomi at any cost.

"Thy people shall be my people, and thy God my God." Ruth, although personally attached to Naomi, had a higher reason for accompanying her. She was moved by religious consideration. She had turned from idolatry to worship the true and living God. She was ready to give up her country for another country, her people for a strange people, her god for the true God.

17. "Where thou diest, I will die, and there will I be buried." It has been well said that now we must take God's people for our people, and this we will do if we are his children. Rich or poor, whoever does the will of God in heaven is owned by Jesus as his "brother, and sister, and mother." (Matt. 12: 50.) Christianity overleaps social forms, family ties, and national bounds. One Christian is brother to every other Christian in the world and loves him as a Christian.

"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 the time, shows that she was acquainted with Jehovah and respected the true God.

18. When Naomi 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 determined in her purpose. Thus Paul says: "But one thing I do." He had but this one purpose and made but this one effort. (See Phil. 3: 7-15.)

All this presents a beautiful family picture in every particular—the home influence of a devout and good mother-in-law and the dutifulness and faithfulness of a pious daughter-in-law. From every

home the light of Christians should now shine. There is great power in a consistent home life. Home is the realm of godly women.

III. "Naomi" and "Mara"

19-21. Naomi and Ruth then traveled together to 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. The people all knew her. They knew that she left there over ten years before with her husband and two sons, and now she has returned poor, desolate, and helpless. At this, all, and especially the women, expressed surprise. "Is this Naomi?" They did not ask this question because they did not recognize her, but to express their astonishment at her condition—as if they had said: "Can this poor and sorrowful creature be Naomi?"

She replied: "Call me not Naomi [pleasant], call me Mara [bitter]." She was once happy, but now she had returned in bitterness of sorrow. "For the Almighty hath dealt very bitterly with me." She gave the following reason for saying this: "I went out full, and Jehovah hath brought me home again empty. . . . 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—that God had visited his people with plenty after the famine, that he had afflicted her and 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.

IV. The Result of Faithfulness

22. "And they came to Bethlehem in the beginning of barley harvest." This was about the middle of our spring. Following this was the wheat harvest.

Ruth still showed her faithfulness and devotion to Naomi in her proposition to go and "glean" for a living. (On gleaning, see Lev. 19: 9, 10; 23: 22.) She gleaned in the fields of Boaz, "a mighty man of wealth, of the family of Elimelech."

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 nearest of kin," the man whose attention Boaz called 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." (On the duties of nearest of kin, see Lev. 25: 25; Deut. 25: 5-10; Matt. 22: 23, 24.)

QUESTIONS

Give the subject.
Repeat the Memory Verse.
Repeat the Golden Text.
Give the Time, Places, and Persons?
Did you read the entire book?
Repeat the facts in this story in order.
(The teacher should ask the different ones to do this.)
When did these things transpire?
What is the purpose of this book?
What two Gentile women are in the genealogy of Christ?
Mention Ruth's characteristics.
What is the meaning of "Elimelech?"
What is the meaning of "Naomi?"

What is the meaning of "Mahlon?"
What is the meaning of "Chilion?"
Why did they leave Bethlehem?
What does "Bethlehem" mean?
Where was it?
Mention some important events which transpired there.
To what country did Elimelech and family go?
What became of him?
Whom did the sons marry?
What became of them?
How long was Naomi there?
Why did she decide to return to Bethlehem?
14 What did her daughters-in-law do?
What did she say to them?
What blessing did she ask upon them?
What did they decline to do?
What further reason did she give why they should return?
What did Orpah do?
15 What became of Orpah?
What did Ruth do?
Why did Naomi again urge Ruth to return?
Like whom is Orpah?
What must all do in order to become Christians?
What does the parable of "counting the cost" in Luke 14 teach?
16 What did Ruth say in this verse?
What had Naomi taught her daughters-in-law in regard to religion?
For what considerations did Ruth determine to go with Naomi?
What had she given up for God and his people?
17 Repeat this verse.
Whom does one choose for his people when one becomes a Christian?
Why do we know that Ruth acknowledged God?
18 What did Naomi see in Ruth?
What did Paul say about this one purpose?
Where is woman's realm?
What effect did Naomi's return have upon the people of Bethlehem?
What questions did they ask?
What did they mean by the question, "Is this Naomi?"
What did Naomi tell them to call her?
What testimony had God borne against her?
At what time did she and Ruth reach Bethlehem?
How did Ruth obtain a living?
What was God's law concerning reaping the fields?
How did Boaz treat Ruth?
What did he recognize in her?
Give the law concerning the duty of the nearest of kin.
Who was born of this marriage?

Burdened gleaner, thy sheaves I see;
Indeed thou must a-weary-be!
Singing a-long the home-ward 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—MAY 6

SAMUEL—JUDGE AND PROPHET

(A Survey of Samuel's Life)

Lesson: 1 Samuel 1: 1—4: 1; 7: 3—10:27; 12—13: 15; 15; 1—16: 13; 25: 1; 28: 3-20. Lesson Text: 1 Sam. 12: 1-5, 20-25.

1 SAMUEL 12. 1 And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my youth unto this day.

3 Here I am; witness against me before Jehovah and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it to you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness.

20 And Samuel said unto the people, Fear not: ye have indeed done all this evil; yet turn not aside from following Jehovah, but serve Jehovah with all your heart:

21 and turn ye not aside for *then would ye go* after vain things which cannot profit nor deliver, for they are vain.

22 For Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself.

23 Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you: but I will instruct you in the good and the right way.

24 Only fear Jehovah and serve him in truth with all your heart; for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

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Golden Text—Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you. (1 Sam. 12: 24.)

Time—Uncertain, probably about B. C. 1095.

Place—Gilgal.

Persons—Samuel, Saul, and the people.

Devotional Reading—Ps. 33: 1-9.

Reference Material—1 Chron. 9: 22; 29: 29; Jer. 15: 1; Heb. 11: 32, 33.

Memory Verse—1 Sam. 3: 9.

Home Reading—

Apr. 30. M. The Boy Samuel. 1 Sam. 1: 21-28.
May 1. T. Hannah's Song of Thanksgiving. 1 Sam. 2: 1-10.
2. W. Samuel Called by God. 1 Sam. 3: 1-10.
3. T. Samuel Anointing Saul. 1 Sam. 9: 25—10: 1.
4. F. Samuel Anointing David. 1 Sam. 16: 6-13.
5. S. Samuel—A Faithful Leader. 1 Sam. 12: 1-5.
6. S. Jehovah, the Judge. Psalm 26: 1-7.

GEOGRAPHICAL NOTES

These notes are embraced in the body of the lesson—Mizpah, Jabesh-Gilead, and Gilgal.

INTRODUCTION

I. What Teachers Should Do

By studying the Scripture lessons the teachers should be ready to relate the facts of Samuel's life from his birth up to this lesson.

II. Saul First Selected as King

After having been selected at Mizpah as king, Saul went back to his rural pursuits until the messengers of Jabesh-gilead aroused him in their call for help against the Ammonites. This was his first opportunity for demonstrating his powers as general and king. "The Spirit of God came mightily upon him," and, summoning all Israel to battle, he gained a signal victory over the Ammonites. (1 Sam. 11: 1-13.)

Jabesh-gilead was the chief city of the country of Gilead. Gilead lay east of the Jordan. An interesting circumstance concerning the inhabitants of this city can be found in Judg. 21: 8-14. Later, in gratitude the men of Jabesh-gilead buried the remains of Saul and his sons there. (1 Sam. 31: 11-13.) David finally removed the bones of Saul and Jonathan. (2 Sam. 21: 12-14.)

III. Saul Inaugurated King

After this victory, Samuel called all the people to Gilgal to renew the kingdom there. Saul had demonstrated his ability and shown himself worthy, and Samuel saw that it was a fit time to confirm him as king. This was like the inauguration of a president or the crowning of a king now. "There they offered sacrifices of peace offerings before Jehovah; and there Saul and all the men of Israel rejoiced greatly." (1 Sam. 11: 15.)

"Gilgal" means "rolling." (Josh. 5: 8, 9.) It was the first stopping place of the Israelites after they crossed the Jordan, and was between the Jordan and Jericho, about four or five miles from the former and two miles or three miles southeast from the latter. At this time and place, it seems, Samuel made the speech of this lesson.

EXPLANATORY NOTES

I. Samuel Resigned His Office as Judge—His Integrity

1, 2. Samuel first reminded the people of the fact that he had hearkened unto them in making them a king, and that the king was before them to lead and to judge them. Here Samuel resigned his office as judge. He said: "I am old and gray-headed; and, behold, my sons are with you: and I have walked before you from my youth unto this day." It is inferred from this reference to his sons that Samuel had removed them from office on account of their wickedness.

3-5. Samuel then called the people to witness before Jehovah and the king that he had not taken an ox or an ass from them, had received no bribe, and had never defrauded or oppressed them in any way. They replied that such was the case, and both he and they called upon God to witness their statements. (Verses 1-6.)

"No man was oppressed under his government; no man was defrauded. He had accumulated no riches for himself; he had procured none for his friends; nor had one needy dependent been provided for out of the public purse. He might have pardoned his own sons, who had acted improperly, before he quitted the government;

but though he was the tenderest of parents, he would not, but abandoned them to national justice, with only a tacit solicitation of mercy: 'Behold, my sons are with you.'" (Clarke.)

II. Intervening Facts (Verses 6-18)

In the intervening verses Samuel recounted what God had done for them and showed them how faithful God had been. He again arraigned them before God for rejecting him in asking for a king.

When their fathers in cruel Egyptian bondage cried unto Jehovah, he heard them and sent Moses and Aaron and brought them out to dwell in the land of promise; when they forgot God, "served the Baalim and the Ashtaroth," and were overrun and oppressed by Sisera and by the Moabites, then in penitence they cried unto Jehovah, and he sent Jerubbaal (or Gideon), Bedan (or Barak), Jephthah, and Samuel and delivered them out of the hand of their enemies on every side and caused them to dwell in safety; but, notwithstanding all this, when they saw that Nahash, the king of the Ammonites, came against them, they said, "Nay, but a king shall reign over us," when God was their King.

Remember the many times Samuel reminded them of this declaration and this sin. He solemnly impressed upon them on every occasion that they had rejected God.

Should not faithful preachers now solemnly and constantly remind people of the fact that to turn away from God's blood-sealed commandments and order of things is to reject him? Because of God's faithfulness and of all that he had done, these Israelites owed it to him to trust in him as King and in his government and means as all-sufficient. Many now do not trust God's gospel, his church, his means, and his ways as all-sufficient.

Since the people would have a king, even to the rejection of God, Samuel said: "Now therefore behold the king whom ye have chosen, and whom ye have asked for: and, behold, Jehovah hath set a king over you." The king had been selected and anointed and the kingdom had been confirmed.

Although they had sinned in asking for a king, God promised upon their faithul obedience unto him in the future, to overrule the kingdom to their good, even when it resulted in their chastisement. But if they should not obey God and should rebel against his commandments, his hand would be against them, as it had been against their fathers.

God confirmed that which Samuel had said and the great sin of the people by the miracle of sending rain and thunder during "wheat harvest," or on a clear and serene day.

III. The People Requested Samuel to Pray for Them

20-22. Realizing now their sin in asking for a king, together with their other sins, in the power and presence of God, they feared his righteousness and his justice and requested Samuel to pray for them. They had been brought also to a confession of their sin in asking for a king and of all their sins: "We have added unto all our sins this evil, to ask us a king."

"Is it not strange that they did not now attempt to repair their fault? They might have done it, but they did not; they acknowledged their sin, but did not put it away. This is the general way of

mankind 'God help us; we are all sinners,' is the general language of the people; but though to be a sinner is to be in the most solemn and awful circumstances, yet they are contented to bear the character, heedless of the consequences." (Clarke.) To say, "I know I do wrong," without trying to amend your ways, is useless. Pharaoh requested Moses to "entreat Jehovah" that the plagues might cease (Ex. 9: 28), but Pharaoh continued in hardness of heart.

Samuel prayed for the people on different occasions when they were in great distress or when they had sinned. (See 1 Sam. 5: 7; 8: 6; 15: 11.) Samuel is placed in the Bible among those who have the greatest power with God in prayer. (See Ps. 99: 6; Jer. 15: 1.)

"And Samuel said unto the people, Fear not." When people realize their dependence upon God, fear him, tremble at his word (Ez. 9: 4; 10: 3; Isa. 66: 2, 5), and approach him with reverence and awe, then he says: "Fear not."

"Ye have indeed done all this evil." Although they had sinned, God would still bless them if they would from that time on continue to obey him and "turn not aside from following" him "but serve" him with all the heart. This service must be sincere and hearty—with the whole heart. They must not "go after vain things [idols, or the 'nothings'] which cannot profit nor deliver, for they are vain."

22. "For Jehovah will not forsake his people," upon the conditions that they continue now to obey him and turn not after these "vain things." Although they had sinned and deserved to be cast off, yet God was merciful; and if they would obey him, he would not forsake them "for his great name's sake, because it hath pleased Jehovah to make you a people unto himself." On this point read the pleading of Moses. (Ex. 32: 7-14; Num. 14: 13-26.)

There is much strength and consolation in being "a people unto" God, with full purpose of heart to serve him. (See Tit. 2: 14; 1 Pet. 2: 9, 10.)

IV. Samuel's Promise to Pray for Them

23. "Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you." God was merciful and would bless them upon the conditions described above; and Samuel, therefore, would pray for them as a servant of God. They had asked him (verse 19) to pray for them, and he said he would do so. He said, too, that it would be a sin against God for him not to do so.

When we see men go wrong today, and especially the church, do we not sin against God in failing to pray for them? There would be more peace and harmony in the church now—and, therefore, less division over untaught things—if more people would pray for the good and unity of the church. God teaches us to pray "for all men" (1 Tim. 2: 1-4); Christ prayed for his enemies.

Samuel promised to do two things for them—to pray for them and to instruct them "in the good and the right way." These two things—(1) to pray and (2) to walk "in the good and the right way" —were necessary then; they are necessary now. We must pray and obey God; obey God and pray. It was "the right way" because it was God's way (his way is eternally right); it was "good" because God's way always brings good to those who walk in it.

V. Samuel, the People's Friend Forever

Samuel was still their teacher, if not their judge. He was rejected in a sense but he still loved the people and sought their good. He did not wish to see them go to ruin because they had done so wickedly; he did not give them up, or turn from them, so long as there was any hope of doing them any good and turning them back to God. Let us also learn a lesson from this.

Samuel was a most remarkable character. He did not hesitate to tell the people that they had sinned and had rejected God; he did not curry favor with them. He loved them, prayed for them, and taught them all his life. Notwithstanding they unanimously—with all the "intelligent," "leading," and "brainy" men, except Samuel, on one side—thought it best to have a king, yet they knew Samuel was their friend, and, after all, was the purest, most faithful, and most loyal man among them. They sought his help in trouble, and even the God-forsaken king, in utter despair, would call him up from the grave seeking his guidance. (1 Sam. 28: 8-25.)

People today cannot fail to realize who love the church and its peace, who seek its greatest good, who are most faithful and most loyal, and who pray and work for the maintenance of God's order of things. Such true and faithful men never fail to show wherein God has been rejected and the enormity of the sin of rejecting him, and they never fail to teach "the good and the right way," praying God for all.

To be always the same for truth and right, regardless of who goes wrong, is the principle which always guides and governs true and godly men.

VI. What is it to Fear Jehovah?

24. To "fear Jehovah" is to respect and reverence him. (See Heb. 12: 28.) "And serve him in truth with all your heart"—that is, serve him truly, sincerely, and honestly, with all the powers of the inner man enlisted and engaged. People cannot serve God "in truth" unless they do his will.

"For consider how great things he hath done for you." Samuel had often reminded them of what God had done for them. After he had saved them from Egypt and had saved them all along from their enemies, they seemed to forget it all and rejected him in asking for a king; now Samuel would have them nevermore to forget what God had done for them. For this reason they were under great and lasting obligations to serve God. "He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen." (Deut. 10: 21.) For the same reason we should love and obey God. (See Rom. 2: 4-11; 12: 1, 2; 2 Cor. 5: 14; 1 John 4: 19.)

25. This declaration goes to show still further that God could not spare and save them in sin and rebellion. In Joshua's farewell address he placed these same principles and conditions before the people (Josh. 24: 20); so did Moses. (Deut. 28.)

Truly it has been said: "Never was a people more fully warned and never did a people profit less by the warning." All this is admonition and warning to us.

Both the kingdom and the king were "consumed" because they did not heed this warning and walk "in the good and the right way."

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden Text.
Give the Time, Place, and Persons.
What did Saul do after having been selected at Mizpah as king?
Who called for help?
What response did Saul make, and with what result?
Where was Jabesh-gilead?
How did the inhabitants show their gratitude?
To what place did Samuel then call the people?
Why did Samuel do this at this time?
Where was Gilgal?

1, 2 Of what did Samuel first remind the people?
Why is this called Samuel's farewell address?
What was Samuel's age?
How long had he served them?
What did he mean by this reference to his sons?

3-5 What did he say he had not done during his life as judge?
What response did the people make?
Upon what did he call as witness?
What does Samuel next recount?
What had God done for them?
But what did they say when the Ammonites came against them?
How often did Samuel tell the people of this sin?
What should faithful servants of God do today?
What did Samuel tell them to behold?
What did Samuel say they should do?
If they did this, what would follow?
What would be against them if they should fail to obey God?
Why were all these things written?
What miracle did God perform?
Why did Samuel call upon God to do this?

20-22 What did the people fear?
What did they confess?
What did they ask Samuel to do?
What did they not put away?
What custom have many about confessing their wrong doing?
When did Samuel at other times pray for the people?
What does God say about Samuel as an intercessor?
What did Samuel say to the people?
When does God show his mercy?
Upon what conditions would God still bless them?
What had it pleased God to make of them?
For the sake of what would he not forsake them?
For what reason did Moses ask God to spare the people?
Upon what conditions would God even bless them for his name's sake?

23 What two things did Samuel say that he would do for them?
Against whom would it be a sin for Samuel not to pray for them?
What two things are always necessary?
Why did Samuel call it "the good and right way?"
What was the condition of Samuel's heart toward the people?
How long did Samuel work with them?
What lesson should this teach us?

24 What is it to "fear Jehovah?"
What is it to "serve him in truth with all your heart?"
Why should they serve God truly?

25 What other men warned the people as did Samuel?
When did they do so?
What became of the king and, finally, the kingdom?

ASKING FOR A KING

(ALL SHOULD STUDY THIS)

Not a more important lesson can be learned than the one which must be learned from Israel's asking for a king.

Anointing Saul king is important, but the reasons for asking for a king at all are the fundamental principles of rejection of God, and should be studied most seriously. These are given in 1 Sam. 8.

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah." (1 Sam. 8: 4.)

They held a council, or "convention," to determine what in "their wisdom" was best to be done. Peloubet's "Select Notes" says this was "the national congress, or parliament." May we not call it "the national convention," "representing the brotherhood?" These "elders" did represent the people and are put for the people in verses 7, 10, 19, 20; but they did not represent God or his will.

An old, gray-haired man was the only one in that conference, or "convention," of "leading" and "representative" men who pleaded the cause of God.

If God's people are to be governed by human "brains" and "the majority rule," old Samuel was in great opposition to God, for he was distressingly in the minority.

God's order, or way, must be maintained, regardless of majorities, "representative men," and "human wisdom." I would rather be Samuel old and alone, on God's side, than to be the greatest and most popular man of the great majority of "leading men" of the nation, against God.

Majorities and "human wisdom" are not signs of right and loyalty to God. "Thou shalt not follow a multitude to do evil." (Ex. 23: 2.) Many go down the "broad way," while few travel the "narrow way," etc. "Where is the wise? . . . hath not God made foolish the wisdom of the world?" (1 Cor. 1: 20.)

But the people composing this conference, or "convention," of "representative men" were of one mind. They had discussed this grave question of changing the form of government, had decided in mature deliberation, and had passed a "unanimous resolution" to have a king.

They came in a body to Samuel. They gave three reasons for making this request—(1) "behold, thou art old;" (2) "thy sons walk not in thy ways;" (3) "now make us a king to judge us like all the nations." (Verse 5.)

"To judge us" means not only to settle disputes; it means to rule over us and to fight our battles.

A king would organize and centralize them as a nation and give them a permanent, systematic, and successful government. With a king, a court, and a standing army, they would be ready at any time to put forth a successful "organized effort" against any foe. (1 Sam. 9: 16; 11: 3.) "And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us; when Jehovah your God was your king." (1 Sam. 12: 12.) To have a king would also give them prestige among other nations and make them respectable.

They did not want a king because it was God's will for them to have one, but to be "like all the nations." God had foretold that they would ask for a king and had said that then they should set over

themselves the one only whom he should choose (Deut. 17: 14-17), but this did not justify their desire and request for one and their rejection of God as King.

The reasons these elders offered for wanting a king were only pretexts. (1) Samuel was old; but he was still mentally and physically vigorous and strong and lived nearly forty years after that. (2) His sons walked not in his ways They could have been rejected as were Eli's sons, and better men appointed. (3) They wanted a king to judge them "like all the nations;" But God had said they should be unlike the nations—"a peculiar people"—and he would be their King.

They should have remembered the wonderful deliverance God had given them from Egypt and the great victories he had given them over Sihon and the giant, Og, king of the Amorites, "from the valley of the Arnon unto Mount Hermon." (Deut. 3: 1-17.) Og ruled over sixty cities. (Josh. 13: 30.) They should have remembered how God had turned Balaam's curses into blessings and had given them the victory over the Moabites and the Midianites. They should also have remembered how, through Joshua, God had conquered the nations in the land of Canaan and had given them the land by lot, and how, through such judges as Barak, Deborah, Gideon, Jephthah, Samson, and Samuel, he had always delivered them from their enemies. There were no people like them and none could stand before them. So long as they put their trust in God, one could chase a thousand and two could put ten thousand to flight.

Other Pretexts

The reasons that brethren now give for organizing missionary societies and other societies to do the work God has committed to the church and for uniting all the churches in one "national convention," or organization, are only pretexts. They want a king, "like all the [denominations]," but must have some pretexts for making one.

One of these pretexts is: "The church will not do the work." They have forgotten what the church has already done; and that the thousands of congregations, which existed before the organization of a missionary society, were planted by the church.

Samuel Was Hurt

Samuel was a just and good man. He knew the complaint against his sons was true, and at this he took no offense. "But the thing displeased Samuel, when they said, Give us a king to judge us." He felt this was a rejection of himself as judge.

"And Samuel prayed unto Jehovah." (Verse 6.) He laid the matter before God and sought his guidance. Samuel was troubled when the people did wrong, and he prayed over it.

God answered Samuel and explained that this was a rejection of himself, and not of Samuel—that God should not be king over them." (Verse 7.) This was a fearful sin. God was their King. (1 Sam. 12: 12.) The government under the judges was God's order. "He gave them judges until Samuel the prophet. And afterward they asked for a king." (Acts 13: 20, 21.) To reject God's commandments (Luke 7: 29, 30), or his system of government, is to reject him.

How God is Rejected Today

God now has his spiritual kingdom, over which Christ is King; his church, over which Christ is Head. This church he has set in

order. It has elders, deacons, and other members. (Phil. 1: 1.) Each congregation has a plurality of elders, and deacons. These elders are called "overseers," or "bishops;" "shepherds," or "pastors." Their qualifications and duties are clearly defined. (See Acts 14: 23; 15: 4, 6, 22; 20: 17, 18, 28, 29; 1 Tim. 3: 1-7; Tit. 1: 5-11; 1 Pet. 5: 1-4.) He did not centralize, or combine the different congregations, or "churches of Christ" (Rom. 16: 16)—as the one in Jerusalem, Samaria, Antioch, Ephesus, Corinth, etc.—into one huge organization and ecclesiasticism.

A simple church at a place—with its elders, deacons, and other members—is all the organizing and centralizing God has ever done for his church.

To turn away from God's church and church government now is to turn away from him; to reject these is to reject him.

But what if elders of the church will not do the work? Let it be remembered that Samuel's wicked sons failed to do their work; still it was a rejection of God to reject his system of government, even when perverted by mean men. Why not "turn the rascals out" and select honest and righteous judges?

The wickedness of Samuel's sons furnished a pretext for asking for a king, and a failure on the part of elders and the church now to do the work God requires furnishes a pretext to those not satisfied with the New Testament order of things for asking for a change of God's way.

This is a trick of Satan. He took advantage of the corruption and wicked practices of Samuel's sons to suggest a change in God's government. He doubtless pointed out to the elders of Israel the centralization and solidity of other nations under kings and how they had succeeded; that the Israelites, in their spasmodic and irregular way of opposing their enemies, could not succeed; and that "the Lord's plan would not work." He practices the same trick today.

When elders fail in qualifications and duties and the church drags along, Satan steps in and suggests a "change." He never suggests that the church should have intelligent, active, scriptural elders, doing a scriptural work. His special effort is to persuade the church that "God's way will not work;" that all the denominations practice the one-man-pastor or one-man-"minister" system, and the church must be like them—*and do as they do or fail.* Hence frequently "a novice" (1 Tim. 3: 6)—a beardless youth—is "installed" as "the pastor" or "the minister" of the church, and the elders are practically "laid on the shelf." When the church fails to "endeavor" to do the will of God in developing the young members, Satan, becoming at once very much interested in their spiritual welfare, never suggests that the church should be stirred up to the discharge of its duty, but proposes to "organize" an "endeavor society" which will do this particular work; when the church fails to "associate" as it should, Satan, becoming interested in Christian association, proposes the organization of an "association" which will do this work; when the church fails to do missionary work, old Satan, suddenly turning missionary and, shedding great crocodile tears over the poor heathen who are dying without the gospel, never suggests that the church should be taught and trained, as such, to do this work, but proposes to furnish an organization which will do it.

To deliver the Israelites from their enemies at one time, in one way, by one judge, and to deliver them at another time, in a different

way, by another judge, as God did, did not seem to them wise and sufficient. They thought they could improve on this. They preferred their wisdom to God's wisdom. The apostles and New Testament evangelists—and therefore, the church—preached the gospel in about thirty years in all the known world; yet the way in which they did it seems now to many people "unbusinesslike," haphazard, and inefficient. "Business in religion" is their cry. To organize one huge, central, national institution—not because it is God's will to do so, but because their judgment approves it—seems to them the most efficient way.

Satan's next move was to pervert into a central, ecclesiastical government these very organizations which were established for spreading the gospel. No wonder he is called "the deceiver of the whole world." (Rev. 12: 9.) He "fashioneth himself into an angel of light." (2 Cor. 11: 14.)

If these elders of Israel had not protested against Samuel's sons, they had not done right. If elders fail to do their duty now, the church should protest against their dereliction and, if possible, arouse them to a sense of their duty; if not possible to do this, then the church should raise up those who will do the work. But God's order can never be changed, and he who attempts it rejects God. If the church will not do missionary work, it should be taught and stirred up until it will; but his people should never turn to any other organization.

Let it be remembered that God did not justify the wickedness of Samuel's sons because the Israelites rejected him in wanting a king; and he does not justify the church in idleness, indifference, and covetousness because some do wrong. The only successful way to overcome error and wrong is for the church to do earnestly and faithfully the work God has committed to it.

Doubtless these elders of Israel did not intend to reject God. Peloubet's "Select Notes" says: "At the bottom of the people's desire for a king lay the delusion . . . that the kingdom would be an aid in addition to God." That very thought proved that they no longer held God to be their all-powerful and all-sufficient Ruler. When the Israelites made the golden calf, they intended it as an "aid" to the worship of God. (Ex. 32: 5.)

So all these modern "aid" societies, missionary organizations, and other human religious institutions, spring from the delusion that God's ordained church, bought with the blood of Jesus and filled with the Holy Spirit, is not sufficient to accomplish God's work. Humanity has ever committed the great blunder and sin of trying to supplement God's wisdom, God's institutions, to "aid" him in his purposes and plans and to help him out of difficulties. This is the greatest sin against God, because it is rejecting him.

God told Samuel that as "the people" had forsaken him and served other gods ever since he had delivered them from Egypt, so they were doing then in asking for a king. (1 Sam. 8: 8.) They fell in the wilderness because of unbelief—because they did not think God's ways and means were adequate to accomplish his purposes. (Heb. 3.) Just so, the church is solemnly warned today against unbelief in falling away from God.

"The Manner of the King"

God told Samuel to "protest solemnly unto them" and to show them what the King would do in oppressing them:—he would make charioteers, horsemen, captains, other soldiers, manufacturers of implements of war, and plowmen of their sons—the goodliest of them; he would make perfumers, cooks, and bakers of their daughters; he would confiscate their fields, vineyards, and olive yards—"even the best of them"—and give them to his servants; he would take their servants, their asses, and the best of their herds for his own work; he would tax them to the tenth of the products of their fields and vineyards and flocks to maintain his officers and kingdom; and he would make servants of them all. In all these ways he would oppress them until they should cry out in distress unto Jehovah; but then he would not hear. (1 Sam. 8: 10-18.)

A Universal Fact

Civil governments have always been oppressive. This is human nature. They have made soldiers and servants of the noblest and best sons of people; they have made servants of their daughters; they have taxed property of all sorts, have taxed the brains of men, and have taxed the dead as well as the living. Our own country and other countries are groaning under the burden of taxation today. Millions of the goodliest young men of the world have been slain in war, while the kings and other rulers have gone unhurt and free. Almost all the taxes paid today are for the purposes of war.

The People's Decision

After Samuel's warning and solemn protest the people refused to hear him, and 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."

God then told Samuel to "hearken unto their voice and make them a king."

Why did God grant a king, since seeking one was a rejection of himself? Because when God sets good and evil, right and wrong, the true and the false way, clearly before people, he then allows them to choose which they will do and whom they will serve. He could not do otherwise and hold them responsible for their conduct.

The Sad Consequences

The kingdom in extension and worldly prosperity flourished for a while. However, it was soon divided, went from bad to worse, and was finally destroyed.

In its strife and contentions, divisions and continual wars, morally and spiritually weak state, idolatrous and basely corrupt condition, God said: "It is thy destruction, O Israel, that thou art against me, against thy help. Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I have given thee a king in mine anger, and have taken him away in my wrath." (Hosea 13: 9-11.)

A Lesson and Warning

It has been human wisdom and human effort since the incipiency of the greatest and mightiest ecclesiasticism on earth, the church of

Rome, to unite the churches under one earthly head. Years ago this work began with churches of Christ. To unite these churches in one huge, central, national organization and government may give them prestige, worldly greatness and glory among the denominations of the earth; but this has ever led and still leads to strife, division, corruption, humiliation, and destruction.

In vain, as did Samuel, grand and godly, true and faithful, gray-haired and venerable men, full of the knowledge of the truth and the spirit of Christ, loving the church and her peace above their chief joy, have solemnly protested and warned against this great evil; yet many say, "Nay; but we intend to have it." To what it has led already, strife, division, and infidelity declare.

And the end is not yet. In the same reverence and awe for God and profound respect for his way and rule in the church, such men may most solemnly protest and warn against a "one-man-pastor," or "one-man-minister," or "one-man-evangelist," or any other "one-man" rule; against other religious organizations than the church; and may point out most clearly the oppression and other evils to which all this surely leads; yet many congregations will say: "Nay, but we want them," and many young men will say: "Nay, but we want to fill just such places."

It is not an uncommon thing for a young "minister," or "local evangelist," or whatever he may call himself, to demand so many hundred or even so many thousand dollars a year, with a "parsonage" and automobile thrown in, to "serve" a congregation. Imagine Paul, Timothy, Titus, or Peter preaching on such a basis.

According to this system, when will the destitute places be "evangelized?" Where now are the "ministers," "evangelists," etc., willing and ready to go into the "highways and hedges," "hills and hollows," and "waste places," adapting themselves to the homes and habits of the poor, in order to preach the gospel for Christ's sake?

There may be professed clergymen or professed evangelists, or professed ministers (what is the difference?); but the only right and safe way is to study and to learn and to practice the New Testament teaching on this subject, as well as on all others.

Preachers, evangelists, and different kinds of ministers are mentioned in the New Testament, and all have their necesasry work to perform; and the work of the New Testament will never be fully done until all this work is done according to its teaching and in the spirit of Christ.

Also, the New Testament teaches the just and free and liberal support of preachers, evangelists, and elders "who labor in the word and in teaching," and that "the laborer is worthy of his hire." Its teaching is as clear and plain on this subject as on any other. Let all teach and follow that, but never attempt to change God's order of government, work, and worship.

[Let teachers study this and ask such questions as they deem best to bring out the truth.]

LESSON VII—MAY 13

DAVID, THE POET KING

(A Survey of David's Life.)

Lesson: 1 Samuel 16: 1—31: 13; 2 Sam. 1: 1—24: 25; 1 Kings 1: 1—13: 12. Lesson Text: 1 Sam. 16: 1-13.

1 SAMUEL 16. 1 And Jehovah said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thy horn with oil, and go; I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And Jehovah said, Take a heifer with thee, and say, I am come to sacrifice to Jehovah.

3 And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which Jehovah spake, and came to Bethlehem. And the elders of the city came to meet him trembling and said, Comest thou peaceably?

5 And he said, Peaceably; I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him.

7 But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for *Jehovah seeth* not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this.

10 And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon, and Jehovah said, Arise, anoint him; for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

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Golden Text—Surely goodness and loving-kindness shall follow me all the days of my life; and I shall dwell in the house of Jehovah forever. (Ps. 23: 6.)

Time—Uncertain, about B. C. 1063.

Place—Bethlehem.

Persons—Samuel, Jesse and his sons, especially David.

Devotional Reading—Ps. 1.

Reference Material—Ps. 51; Isa. 9: 7; Jer. 33: 15-26; Luke 1: 32; Acts 2: 29-34; 4: 25.

Memory Verse—1 Sam. 16: 7.

Home Reading—

May 7. M. David before Saul. 1 Sam. 16: 19-23.
8. T. David and Goliath. 1 Sam. 17: 45-51.
9. W. David and Jonathan. 1 Sam. 20: 35-42.
10. T. David before Jehovah. Psalm 51: 1-13.
11. F. David, the Poet. Psalms 8, 23.
12. S. David, the King. 2 Sam. 7: 18-26.
13. S. The Blessed Life. Psalm 1.

GEOGRAPHICAL NOTES

Bethlehem is spoken of in comments under verse 4.

INTRODUCTION

I. A Quotation from Brother Lipscomb

For an introduction we cannot do better than to quote the following from Brother Lipscomb:

"God first selected Saul, a man of fine bodily appearance and great strength, and, withal, a brave and courageous man, modest and unassuming, to begin with. He soon showed that he could not bear elevation. He became uplifted in heart, proud and presumptuous in spirit, and set aside the commandments of God and substituted what he thought was best.

"Next, God selected David, a man of strong faith and courage and a man loyal to God in heart. No higher exhibits of faith and courage can be found than David gave on several occasions; yet David, by his exaltation and power, was led into such sin that God said to him: 'Now therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.' (2 Sam. 12: 10.) The course of David, the king, brought perpetual war and divided the children of Israel into two warring factions, making both a prey to the enemies of God. While David built the kingdom up in strength and power and brought present earthly greatness, he sowed the seeds of division and discord that brought weakness and destruction. It did not prepare the people to be a blessing to man, nor did it fit the children of Israel to receive the blessing of God.

"After David, and while the kingdom was yet united, God raised up Solomon, who was noted for his earthly wisdom and learning. He increased still the grandeur of the kingdom, but did not bring the people to worship God; on the contrary, by his example he led them into idolatry and prepared them for the division and strife that followed.

"After Solomon's time, a nation divided against itself, that could not stand, lingered out an existence through the reigns of a number of kings—some good, some bad, some fitted to receive the blessing of God, others calling down his wrath; but, as a whole, leading Israel farther and farther from God, fitting it less and less to be a blessing to the world, until God, who had given Israel a king in his anger, took him away in his wrath. Hosea (13: 9-11), speaking of this, says: 'It is thy destruction, O Israel, that thou art against me, against thy help. Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I have given thee a king in mine anger, and have taken him away in my wrath.'

"The kings brought Israel to ruin. None of them did more toward this than David and Solomon, who, while they brought the nation to the highest point of earthly power and greatness, sowed the seeds of pride, discord, and destruction.

"The kingly power lasted in Israel from about B. C. 1100 until about B. C. 400—about seven hundred years. They were no better fitted for being blessed of God or being a blessing to the world at the close of the ministry of the kings than they were at the beginning,

save that they had run the course of the experiment, had proved the folly of their own wisdom, and had exhausted the efforts of human ingenuity in seeking good by the wisdom of the world. This was something gained.

"During the remaining four hundred years, without an earthly head, they were unknown as a power in the world; but, without observation or outward show, they were being turned from idolatry and were learning to trust God as their only King and Lord. Under this discipline they were prepared to receive the forerunner, John the Baptist, and Jesus Christ, the Son of God."

II. Hints and Helps for Teachers

1. It is strange that, with all this before them, the professed disciples of Christ should turn away from the all-sufficient blood-bought and Spirit-filled church of God to the experiments and ultimate failures of worldly wisdom manifested in the various human religious institutions of today.

2. The church stands out before the world as a manifestation of God's wisdom. "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3: 10, 11.)

EXPLANATORY NOTES

I. Samuel Forbidden to Mourn Longer for Saul

1. After Samuel and Saul separated at Gilgal, "Samuel came no more to see Saul until the day of his death; for Samuel mourned for Saul: and Jehovah repented that he had made Saul king over Israel." (1 Sam. 15: 35.) "Samuel mourned for Saul" because he had anointed Saul, because he had counseled him, because he had been to him as a father, and because he was interested in the welfare of the nation. Saul's downfall greatly grieved Samuel. God forbade that Samuel should mourn any longer for Saul. The reason given for this is that God had rejected him. When Nadab and Abihu sinned and were destroyed, God forbade that their father and brothers should show any signs of grief. (Lev. 10: 1-7.) When God rejects a character, all his loyal servants must join in that rejection, a lesson most difficult for many to practice.

II. Samuel Commanded to Anoint One of Jesse's Sons

God instructed Samuel to fill his horn with oil and go "to Jesse the Bethlehemite," saying: "For I have provided me a king among his sons." Horns were then used for drinking vessels and were carried by people making journeys. The "oil" of verse 1 was probably the anointing oil described in Ex. 30: 22-25.

To anoint a rival king would arouse Saul's jealousy and anger; hence Samuel said: "How can I go? if Saul hear it, he will kill me." Then God told him to "take a heifer, . . . and say, I am come to sacrifice to Jehovah." The sacrifice was made in connection with the anointing and in order that the people might worship God; and since the time had not yet come to make public the anointing of David as king, Samuel practiced no deception in saying that he went to Bethlehem to sacrifice to God. It was not necessary to tell his other purpose in going.

3. God told Samuel to call Jesse and his sons to the sacrifice, and then he would show Samuel further how to proceed, and would point out to him the one to anoint.

III. Bethlehem and Peace

4. "And Samuel did that which Jehovah spake, and came to Bethlehem." Samuel went from Ramah, his home, about four miles north of Jerusalem. Bethlehem was about six miles south of Jerusalem. "Bethlehem," as we have already learned, means "house of bread." It was first called "Ephrath," near which place Jacob buried his beloved Rachel. (Gen. 35: 16-20; 48: 7.) It has been said: "The book of Ruth is a page from Bethlehem." Here Ruth lived and found Boaz after her famous decision to cling to Naomi. David was the great-grandson of Ruth. David was born and reared at Bethlehem. It is also called "the city of David." (Luke 2: 4.) There David learned to sing psalms, and there, as a shepherd lad, he fed his father's flock more than a thousand years before the birth of the great "Shepherd and Bishop" of our souls. "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." (Mic. 5: 2; see also Matt. 2: 6.)

Samuel at this time was quite an old man; Jesse, too, was an old man, "stricken in years among men." (1 Sam. 17: 12.) He was probably one of the elders of the city. The elders were the rulers of the city. (See Josh. 20: 4; Judg. 8: 16; Ruth 4: 2.) The elders went out to meet Samuel "trembling, and said, Comest thou peaceably?" These elders of the city knew that Samuel was a prophet and frequently reproved the people and pronounced the curses of God upon places for their sins; hence they desired to know if Samuel had come with a message of evil or of peace.

Here, too, the shepherds trembled in the presence of the angels who declared the birth of Jesus; but the angels, as Samuel, came in peace.

5. Samuel assured these elders that he had come in peace—to sacrifice to Jehovah. This was for the good of the people. During this period sacrifices were offered at different places. Later on we read of a family sacrifice at Bethlehem by David's family. (1 Sam. 20: 29.) Samuel was to sacrifice a heifer. (1 Sam. 16: 2.) The whole burnt offering was consumed; in peace offerings the blood was shed, the fat was burned, and the flesh was eaten according to the manner specified by the Lord.

"Sanctify yourselves." That means to wash themselves in pure water, to change their clothes, and to prepare their hearts for the sacrifice, or worship of God. (See Gen. 35: 2; Ex. 19: 10-15.)

This suggests that today we should be prepared for the worship of God by meditation and prayer before we engage in that worship. "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire." (Heb. 12: 28, 29.) While the others sanctified themselves, Samuel assisted in sanctifying "Jesse and his sons, and called them to the sacrifice."

IV. Jesse's Sons

6. Eliab, Jesse's firstborn, was tall, strong, and fine looking (1 Sam. 16: 7); and for this reason Samuel said: "Surely Jehovah's

anointed is before him." Such a figure was Saul, and God had selected him, and Samuel would naturally conclude that he would select again one similar in appearance. Eliab was with Saul in the battle (1 Sam. 17: 28); "and when Saul saw any mighty man, or any valiant man, he took him unto him." (1 Sam. 14: 52.) Eliab is called "Elihu" in 1 Chron. 27: 18. This time God did not select according to physical appearance, although David was "of a beautiful countenance, and goodly to look upon." (1 Sam. 16: 12.)

7. "But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him." His "countenance" and "height" are not the tests. "For man looketh on the outward appearance, but Jehovah looketh on the heart." The true test is not outward appearance, but what one really is at heart; not how he looks, but what he is.

It is frequently stated in the Bible that God searches the heart, knows the heart, and judges according to the intents of the heart. (See 1 Chron. 28: 9; Matt. 5: 27, 28; Luke 16: 15; Acts 1: 24; 1 John 3: 15.)

8. Abinadab, Jesse's second son, was also rejected. He, too, followed Saul to battle.

9. Shammah, the third son, was likewise rejected. These men may have been worthy men; they were rejected by Jehovah only as unfit to be king. Shammah is called "Shimeah" in 2 Sam. 13: 3, "Shimei" in 2 Sam. 21: 21, and "Shimea" in 1 Chron. 2: 13. Jonadab, Shammah's son, "was a very subtle man" (2 Sam. 13: 3); and Jonathan, another of his sons, was a brave man. (2 Sam. 21: 20, 21.)

10. "And Jesse made seven of his sons to pass before Samuel," but none of them were accepted. Jesse had eight sons (1 Sam. 17: 12) and two daughters. (1 Chron. 2: 16.) David was the youngest son. In 1 Chron. 2: 15 David is said to be Jesse's "seventh" son; why, we cannot definitely state.

From Samuel's declaration to Jesse, "Jehovah hath not chosen these," it seems that Samuel had explained to Jesse his mission, although some people think that while Samuel let it be known that the Lord desired one of Jesse's sons for a special purpose, that purpose was not yet made known.

11. Since God had chosen not one of these seven, Samuel asked Jesse if these were all of his sons. Jesse informed him that there was one more, "the youngest," who was "keeping the sheep." Samuel knew, therefore, that he must be the one; hence he said, "Send and fetch him; for we will not sit down until he come hither"—that is, will not sit down to eat the feast.

12. David was not far away; "and he sent, and brought him in." "Now he was ruddy [he had auburn hair and fair skin] and withal of a beautiful countenance [the margin says "fair of eyes"], and goodly to look upon."

Somewhat after this manner Joseph and Moses are described. (Gen. 39: 6; Ex. 2: 2; Acts 7: 20.) David at this time was young, for Saul later on called him "a youth" (1 Sam. 17: 33); but he was active and strong, for he slew, single-handed, a lion and a bear (verses 34-36), and said his arms did "bend a bow of brass." (2 Sam. 22: 35.) When he appeared, the Lord said: "Arise, anoint him; for this is he."

From the flocks David was taken to be the shepherd of God's people, and from the manger came forth "the Shepherd and Bishop" of our souls.

V. David Anointed

13. Fulfilling his mission, and according to God's command in the preceding verse, Samuel "took the horn of oil, and anointed him [David] in the midst of his brethren," all of whom had been rejected by the Lord as unprepared in heart to be king. This anointing was doubtless done privately, as in Saul's case. The intention was not to proclaim it to the world yet. This assured David that God was pleased with him and had honored him in making him "the Lord's anointed." In this particular he represented the Lord on earth among the people.

As in the case of Saul, so in David's case, as soon as he was anointed the Spirit of the Lord came upon him. "The Spirit of Jehovah came mightily upon David from that day forward." David was not always under the influence of the Spirit, but the Spirit was with him "from that day forward." The Spirit was not with Saul, for "the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him." (1 Sam. 16: 14.) The Spirit gave David wisdom and guided him to do the things which in his surroundings were best. The Spirit did not protect him from temptation and sin, as his after life shows.

God never miraculously endowed men with the Spirit to shield them from temptation and sin. Every one must overcome these, as Paul brought his body, with its passions, under. (1 Cor. 9: 26, 27.) The Spirit departed from Saul because he refused to be guided by the Spirit.

When his mission had been performed, "Samuel rose up, and went to Ramah."

The remainder of the chapter shows how David was introduced into Saul's family.

This lesson is only the beginning of David's eventful life. Being confined to the lesson text precludes any extended or even brief survey of his life—his slaying Goliath, his experiences with King Saul, his becoming king and his reign of forty years, his sins and sorrows on account of them, rebellion in his own family, his victories, his charge to Solomon, and his death.

QUESTIONS

Give the subject.
Repeat the Memory Verse.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Why did God select Saul as king?
Why did he reject Saul?
Who was selected next?
Mention here some good traits in David's character.
Why did God say that the sword should never depart from his house?
What did David's course bring upon the nation?
Who followed David as king?
What did he promote?
Into what sins did he lead the nation?
How long was Israel ruled by the kings?
What was the general character of these kings?
What did God finally say as recorded in Hos. 13: 9-11?
How long, then, did the Israelites exist without a king?
With their kings, were they any greater blessing to the world?
For whom were they prepared, although they existed so long without a king?
What lesson concerning the church and God's wisdom should all this teach us?
What is a manifestation of God's wisdom?
1 Why did God forbid Samuel's mourning longer for Saul?
What did God direct Samuel to do?
2 Why did Samuel fear to do this?

3 How did God direct Samuel to manage this?
Why was not this practicing deception?
What did God promise to further show to Samuel?
4 What is the meaning of "Bethlehem?"
Where was it situated?
Relate what occurred there.
What was it originally called?
Who were the elders of a city?
How old was Jesse?
What effect did Samuel's coming have upon these elders?
5 What reply did Samuel make?
What did he tell them to do?
What was done in sanctifying themselves?
What preparation is now necessary to worship God acceptably?
6 Who first passed before Samuel?
Why did Samuel think that he was the one to anoint?
7 What did God say to Samuel?
What in regard to the heart is frequently stated in the Bible?
8 Who came before Samuel next?
9 Who came next?
For what one thing only were these men rejected?
By what other names is Shammah called?
For what were two of his sons noted?
10 How many sons had Jesse?
How many daughters?
What leads us to think that Jesse must have known Samuel's mission?
What did Samuel direct Jesse to do?
What would they not do until David should come?
12 Give David's personal appearance.
What was his age?
What indicates his physical strength and courage?
13 Why was this anointing done at this time?
What then came upon David?
In what sense was the spirit upon David from that day forward?
Why did the Spirit depart from Saul?
What did the Spirit do for David?
What did the Spirit not do for him?
What did Samuel then do?
How was David introduced into Saul's family?

Be still and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth,
Jehovah of hosts is with us;
The God of Jacob is our refuge.
(Ps. 46: 10, 11.)

LESSON VIII—MAY 20

ELIJAH, THE BRAVE REFORMER

(A Survey of Elijah's Life.)

Lesson: 1 Kings 17: 1—19: 21; 21: 1-29; 2 Kings 1: 1—2: 12.
Lesson Text: 1 Kings 18: 30-39.

1 KINGS 18. 30 And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name.

32 And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering and on the wood.

34 And he said, Do it the second time; and they did it the second time. And he said, Do it the third time, and they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the *evening* oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and *that* thou hast turned their heart back again.

38 Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God.

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Golden Text—Choose you this day whom you will serve. (Josh. 24: 15.)

Time—B. C. 906.

Place—Mount Carmel, Cherith, and Zarephath.

Persons—Elijah, Ahab, and Prophets of Baal.

Devotional Reading—Ps. 2.

Reference Material—Mal. 4: 5, 6; Matt. 11: 14; 16: 14; 17: 3, 4, 10, 12; 27: 46-49; Luke 1: 17; John 1: 21-25; Rom. 11: 2-4; James 5: 17, 18.

Memory Verse—Rom. 8: 28.

Home Reading—

May 14. M. Elijah Introduced. 1 Kings 17: 1-7.
15. T. Elijah Raises the Widow's Son. 1 Kings 17: 17-24.
16. W. Elijah at Mt. Carmel. 1 Kings 18: 30-39.
17. T. Elijah under the Juniper Tree. 1 Kings 19: 1-8.
18. F. Elijah at Mount Horeb. 1 Kings 19: 13-18.
19. S. Elijah's Translation. 2 Kings 2: 1-11.
20. S. Christ is King. Psalm 2.

GEOGRAPHICAL NOTES

"The brook Cherith"—no other mention of this brook is made in the Bible. It flowed into Jordan. Elijah was directed to turn "eastward" from the place of his interview with Ahab and to hide himself there. (1 Kings 17: 3-7.)

"Mount Carmel"—"Carmel" means "garden land." It is one of the most noted mountains of the Bible, being connected with two famous prophets, Elijah and Elisha. (This lesson and 2 Kings 4: 25.)

It extended southeast from the Mediterranean about twelve miles into the corner of Samaria, as a wall between the famous plain of Esdraelon on the north and the plain of Sharon on the south. The western end was a promontory, running almost into the sea, forming a bay; and the eastern end was also a similar bluff. Its highest point, about four miles from the eastern end, is 1,728 feet above the sea. Its sides are covered with flowers, shrubs, and trees of the most beautiful and fragrant kinds.

Zarephath was a town "in the land of Sidon." It was brought into notice by being the place where Elijah spent the latter part of the drought of this lesson and where he raised to life the widow's son. It is mentioned by Obadiah (verse 20) and by Jesus (Luke 4: 26).

INTRODUCTION

I. Elijah and His Character

We know nothing concerning the parentage and birthplace of Elijah, or of his early life.

He "was of the sojourners of Gilead," which implies that he removed to Gilead from some other place. No reason is given for his doing this. He had the characteristics of a Gileadite and has been called a "typical mountaineer." He manifested great physical courage, and was strong and fleet.

He wore the dress of a prophet—a garment of hair and "a girdle of leather about his loins." (2 Kings 1: 8; Isa. 20: 2; Zech. 13: 4.) He wore also "a mantle" or cape. (See 1 Kings 19: 19; 2 Kings 2: 8, 13, 14.)

Smith Bible Dictionary, says: "'Elijah the Tishbite' has been well entitled 'the grandest and the most romantic character that Israel ever produced.' Certainly there is no personage in the Old Testament whose career is more vividly portrayed or who exercises on us a more remarkable fascination. His rare, sudden, and brief appearances; his undaunted courage and fiery zeal; the brilliancy of his triumphs; the pathos of his despondency; the glory of his departure; and the calm beauty of his reappearance on the mount of transfiguration—these throw such a halo of brightness around him as is equaled by none of his compeers in the sacred story. The ignorance in which we are left of the circumstances and incidents of the man who did and suffered so much doubtless contribute to enhance our interest in the story and the character."

II. The Condition of Israel

Ahab was the king of Israel at the time of this lesson. He was contemporary with Jehoshaphat, king of Judah.

Jehoshaphat's kingdom was flourishing under his righteous reign, while Ahab's was in the deepest darkness of idolatry and wickedness.

Israel had forsaken the faith and worship of Jehovah long ago. While Jeroboam had introduced the calves mentioned in 1 Kings 12: 25-33, he and other kings acknowledged Jehovah and endeavored to worship him through these calves; but Ahab had introduced the worship of Baal, the idolatry of the heathen Sidonians.

"As lightning in a clear sky," as we say, Elijah, in our first introduction to him, appeared before Ahab and declared by the word of Jehovah there should not be dew or rain for so long, except as he

said. God spoke through Elijah and it did not rain except as Elijah said. God did this through Elijah to show that Elijah was his true and loyal prophet. He sent Elijah to Ahab to let Ahab know that it was "the God of Israel" against whom he was sinning and that God was in this way chastising Israel.

God sent droughts as chastisements for disobedience. (Deut. 28: 15-24.) He sends them today.

This famine was a direct challenge to Baal, because Baal was the god of production and agriculture. If he could not send rain and cause the earth to produce rich harvests, he was nothing, and the people were worshipping a vain thing.

This drought continued for three years and six months. Jesus (Luke 4: 25) and James refer to it and also to Elijah's faith and righteousness. (Jas. 5: 17, 18.)

III. A Hint to Teachers

When God's prophet prayed all the hundreds of the prophets of Baal could not reverse that prayer.

IV. A Test of Elijah's Faith

We should learn how God gave food and drink to Elijah at the brook Cherith and at Zarephath. (1 Kings 17: 3-24.)

"In the third year" of the drought God commanded Elijah, saying: "Go, show thyself unto Ahab." (Read here 1 Kings 18: 1-12.)

If it was a test of Elijah's faith and courage to stand before the wicked, revengeful Ahab; he had the faith and courage to do it. He promptly obeyed God, as usual, knowing that God, who had preserved him at Cherith and Zarephath, could still save him from the wrath of Ahab and his still more wicked wife, Jezebel.

Prompt obedience to God always gives courage and strength. "And I will send rain upon the earth"—that is, after Elijah had stood before Ahab and the contest which followed was over.

In the distress of this famine Ahab directed Obadiah to go through the land in search of water and grass. He and Obadiah divided the land between themselves and went through it, one going in one direction and the other in another.

When the wicked Jezebel was trying to exterminate the prophets of Jehovah, Obadiah hid a hundred, fifty in a place, in caves and fed them with bread and water.

Passing through the country, Obadiah met Elijah. Elijah directed him to go and tell Ahab that Elijah was there. Obadiah declined, knowing that Ahab wanted to punish Elijah for the famine and thinking that God, as he had protected Elijah before, would again remove him out of Ahab's reach and Ahab would then kill him for allowing Elijah to escape. But Elijah assured Obadiah that he would not disappear. Obadiah believed Elijah, went to meet Ahab, and told him what Elijah had said. Ahab went to meet Elijah. (Read now verses 13-24.)

V. Who Troubles Israel Today?

As soon as Ahab saw Elijah, "with impudent and shameless bravado, that only disclosed his inherent weakness and contemptibleness," he said: "Is it thou, thou troubler of Israel?" With shameful boldness he made this bare attempt "to turn the tables" on Elijah by accusing him of being the criminal.

The enemies of Jesus and the apostles tried this very trick of Satan. They accused Jesus of having a demon and of raising insurrections, etc.; and they accused Paul of stirring up the mobs which they themselves had raised. (Acts 17: 5-8.) The same tactics still are resorted to.

Elijah met Ahab's charge with a direct denial, saying: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim." These sins brought on all these troubles. Elijah reproved the sinners and announced the coming famine.

Many now turn from God's order and true worship. His loyal servants, as Elijah, oppose all such departures, and trouble and divisions arise; then those who introduce the departure accuse the ones who oppose such things of causing the trouble and producing division.

How strange and how sad that brethren, who should follow Elijah, will accuse today the ones who teach the whole truth of God, and nothing more, of causing strife and trouble, of manifesting a bad spirit and producing division!

God has preserved this charge of Ahab and Elijah's reply to forever settle the question of who troubles Israel. The true servant and friend of God today is the one who maintains God's order of things, and teaches the whole truth on all subjects, both in season and out of season, whether opportune or inopportune.

VI. Elijah's Challenge

After denying the charge that he was the troubler of Israel and showing that Ahab had caused all the trouble by forsaking the commandments of God and maintaining the worship of Baal, Elijah then challenged Ahab to the contest of our lesson between Baal and Jehovah.

By the majesty of right and the authority of Jehovah speaking through him, Elijah issued the following order to Ahab: "Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, that eat at Jezebel's table."

Ahab accepted the challenge and obeyed the order, and "sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel."

It seems "the prophets of the Asherah" did not attend this contest (verses 22, 40); neither did the wicked queen. It may be she did "believe in such discussions."

While this wicked Jezebel supported these false prophets at her table, she slew with the sword all of God's prophets.

It doubtless required several days to collect this assembly.

Then "Elijah came near unto all the people, and said, How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him." The people hesitated, and were undecided between Jehovah and Baal. Clarke's "Commentary" makes the following pertinent remark: "They were halt; they could not walk uprightly; they dreaded Jehovah, and, therefore, could not totally abandon him; they feared the king and queen, and, therefore, thought they must embrace the religion of the State. Their conscience forbade them to do the former, their fear of man persuaded

them to do the latter; but in neither were they heartily engaged. At this juncture their minds seemed in equipoise, and they were waiting for a favorable opportunity to make their decision. Such an opportunity now, through the mercy of God, presented itself."

Indecision between right and wrong is a decision in favor of the wrong. Too many now are "limping between the two sides." God's true and loyal servants, as Elijah, are decidedly and wholly for his way.

Joshua put this test to the people. (Josh. 24: 14, 15.)

To Elijah's exhortation the people then made no response. "Then said Elijah unto the people, I, even I only, am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under. . . . And call ye on the name of your god, and I will call on the name of Jehovah: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

EXPLANATORY NOTES

I. The Challenge Accepted (Verses 25-39)

The above was a challenge for a fair test. This the people saw, and they accepted it. The prophets of Baal also accepted it. When the bullocks were brought, Elijah allowed them to choose one and to proceed first, for they were many. This was logically right, because Baal worship had been introduced where God's worship prevailed, and the prophets of Baal were logically bound to show the superiority of their god.

This was a contest between a false god and the true God, a false religion and the true religion, corruption and righteousness, licentiousness and virtue, four hundred and fifty false prophets on one side and one true prophet on the other side.

This is one of the greatest victories of right over wrong and truth over error on record.

A thousandfold would I rather be on Jehovah's side in this or any other struggle, although, as Elijah, alone, than to be on the popular side and wrong. He who follows the popular side to do wrong is strongly condemned. "Thou shalt not follow a multitude to do evil; neither shalt thou speak [bear witness] in a cause to turn aside after a multitude to wrest justice." (Ex. 23: 2.) **So now we must choose the right and serve God truly, as Elijah, though we are alone. We** must do this at all hazards.

The prophets of Baal prepared their bullock, "and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made." From morning until noon they called upon Baal, but received no answer. As the time passed and they received no answer, they became more frenzied, until they "leaped about the altar." "They danced round it with strange and hideous cries and gesticulations, tossing their heads to and fro, with a great variety of bodily contortions." (Clarke.)

See a description of the dance of dervishes in "Lands of the Bible," pages 422, 423.

Then Elijah, in the keenest sarcasm and the bitterest irony and

with the most withering ridicule known in all literature, began to mock them, saying: "Cry aloud; for he is a god [of course it requires loud calling in order to make a god hear]: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked."

They did cry aloud, and not only so, but they "cut themselves after their manner with knives ['swords,' margin] and lances, till the blood gushed out upon them." It was customary in idolatrous worship, as a kind of penance to satisfy their god, for the worshipers to punish themselves with such bodily afflictions as those just mentioned. They confess their sins, lash themselves with whips knotted with bones or iron, cut themselves with swords or lances, until, indeed, the blood gushes out. Thus these prophets of Baal acted in wild frenzy, growing more frantic, "until the time of the offering of the evening oblation [or three o'clock in the afternoon]; but there was neither voice, nor any to answer, nor any that regarded."

II. God Answers Elijah

30. After all the loud crying, wild gesticulations, and frenzied bodily afflictions of the prophets of Baal for about nine hours had most signally failed, Elijah, full of faith in Jehovah and confidence which such faith inspires, called the people to him, that they might see the fairness of this whole matter. He wanted them, too, to witness the result of this test.

"And he repaired the altar of Jehovah that was thrown down." This altar of Jehovah was probably built before the erection of the temple at Jerusalem. This altar had been thrown down by the enemies of Jehovah. (1 Kings 19: 10.) This Elijah first "repaired," that his offering might be made on an altar consecrated and acceptable to God.

Our services today must be rendered in a manner acceptable to God. Elijah honored God in repairing his altar and obeying his commands (1 Kings 18: 36), and we can honor God now only as we conform to his way.

31. Elijah took not ten, but twelve, stones, according to the twelve tribes of Israel. God was called "the God of Israel" after the ten tribes revolted to show that he was still their God if they would serve him faithfully.

Jacob was still the father of all twelve tribes. The name "Jacob" had been changed to "Israel"—"a prince with God." (Gen. 32: 22-32.) Jacob had been blessed by clinging to Jehovah in prayer, and Elijah was about to pray to him. This altar was to represent the whole nation, not some division of it.

32. "And with the stones he built an altar in the name of Jehovah." Elijah was there by God's command, and this altar was built by his authority to the honor of his name, and was intrusted to his care and protection.

To avoid the barest possibility of any charge of deception, a trench was made about the altar to be filled with water. "As great as would contain two measures of seed," or, as the margin says, "a two-seah measure"—that is, deep and wide enough for such a measure to sit in it. This measure contained two or three gallons.

33-35. The altar erected and the trench dug, the wood was then put on it in order, and the bullock was cut in pieces and laid on the

wood. This done, Elijah then directed that "four jars" of water be poured "on the burnt offering, and on the wood." These "jars" were such as maidens used to carry water upon their heads and held about three gallons. Twelve "jars" of water were poured on; thirty-six gallons of water, in all, were poured on. The water thoroughly saturated the sacrifice and wood, running all through them and all over the altar, and it also filled the trench.

This was done to show that there was no fire concealed about the altar and to preclude any possibility of any thought of deception.

36. Elijah not only built the altar according to God's directions, but the offering was made at the time the evening sacrifice was offered to God. Everything was done in strict compliance with God's law.

So we must now implicitly obey God in observing his order.

Then Elijah addressed God, as he is frequently called, as "the God of Abraham, of Isaac, and of Israel." God had promised to bless the descendants of these faithful men when these descendants were likewise faithful, and as the descendants of these men Elijah and the people then addressed God.

Elijah wanted them near, that as much as possible this might be their prayer as well as his.

Elijah desired this done for God's honor. "Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word."

This shows the faithfulness and loyalty of Elijah. In all this Elijah was proceeding only as God commanded. To hear him whom God sends is to hear God. (John 13: 20.)

37. Elijah prayed God to hear him and consume, therefore, the sacrifice for God's own glory and the salvation of the people. He prayed in a calm and trustful spirit. God wrought miracles to convince the people that he had sent his servants and was with them and to confirm the truth. (Ex. 4: 29-31; Heb. 2: 4.)

38. In answer to Elijah's prayer "the fire of Jehovah fell," consumed the burnt offering and wood, melted the stones and dust with intense heat, and "licked up the water" in the trench. God sent fire upon the altar which Moses built (Lev. 9: 24), the one David built (1 Chron. 21: 26), and the one Solomon built (2 Chron. 7: 1).

See also the cases of Abraham (Gen. 15: 17) and of Gideon (Judg. 6: 21).

39. The agreement and test was: "And the God that answereth by fire, let him be God." The people saw this, and were convinced. They hesitated no longer; they went no longer "limping between the two sides." Acknowledging Jehovah as the true God, in reverence and awe "they fell on their faces" and said: "Jehovah, he is God; Jehovah, he is God." This was the answer to Elijah's question whether Baal or Jehovah is God. (1 Kings 18: 21.)

To own Jehovah as the true God, or now to acknowledge Jesus as the Christ, and at the same time to refuse to obey him, is to prove false and untrue to one's convictions.

These people proved their sincerity and convictions by acting at once upon Elijah's order to "take the prophets of Baal; let not one of them escape." All these Elijah "brought . . . down to the brook Kishon, and slew them there." (Verse 40.) It was God's law that such prophets should be slain. (Deut. 13: 1-5; 18: 20.) In the good-

ness and mercy of God for the salvation of the nation these false prophets were slain. It seems that Ahab consented to it. The execution of these prophets was just, because God had it done, and his judgment is righteous. (Rom. 2: 5.)

All idolaters, false teachers, with all who know not God and obey not the gospel of Jesus Christ, will be punished with "eternal destruction from the face of the Lord and from the glory of his might." (2 Thess. 1: 7-10; see also Rom. 2: 4-11.)

After the false prophets were slain there was an abundant rain. The idolatry of the king and people had occasioned the drought; and now that it had accomplished its chastening effect, rain would come. (See an account of this in verses 41-46.)

Space will not permit writing of Elijah's retreat to Horeb, his despondency, God's sending him back to the field of action, his ascension, and return to the mount of transfiguration.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Places, and Persons.
Tell about Chereth, Carmel, Zarephath.
What was the condition of Israel at the time of this lesson?
What was the first appearance of Elijah to the world and as a prophet?
Why did God send the drought?
Who was king at this time over Judah?
What did God command Elijah to do?
How was this a test of Elijah's faith and courage?
What did God say he would send upon the earth?
What was the condition of Samaria?
Why did God send this famine?
What is said of the continuance of God's chastisement?
What effect did the famine have on Ahab?
Who was Obadiah?
What had Jezebel done to God's prophets?
What did Obadiah do to preserve God's prophets?
What did Ahab direct Obadiah to do?
What word did Elijah send to Ahab?
What did Ahab accuse Elijah of doing?
What reply did Elijah make?
To what did Elijah challenge Ahab and the prophets of Baal?
What did Ahab do?
What question and proposition did Elijah put to the people?
What does "limping between two sides" mean?
What test did Elijah then propose?

25 Why was this an appropriate and fair test?
Between what was this a contest?
26 How long did Baal's prophets call at first before any interruption?
27 How then did Elijah mock them?
28 What bodily afflictions did they impose upon themselves?
29 What was the result?
30 Why did Elijah call the people to him?
What then was the first thing he did?
Why had this altar and others been thrown down?
What is necessary that our worship may be acceptable to God?
31 How many stones did Elijah use? Why use this number?
32 What was it to build an altar in the name of Jehovah?
Why was this trench made about the altar?
33-35 State the facts in order as Elijah proceeded.
Why pour on the water?
Where could water be obtained after so long a drought?
36 When was the offering made?
What did this signify?
As what did Elijah address God?
Why did Elijah request God to do this?
37 For what then did Elijah pray?
38 How did God answer this prayer?
39 What did the people do and say?
How did the people show the sincerity of their declaration?
Why did God order such prophets to be slain?
What will become of all false teachers and those who obey not the gospel?
Give an account of the rain and how it came.

LESSON IX—MAY 27

ISAIAH—THE STATESMAN-PROPHET

(A Survey of Isaiah's Life)

Lesson: 1 Kings 18: 13-20; 19; Isaiah 1; 6: 1-13. Lesson Text: 6:1-8.

ISAIAH 6. 1 In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
2 Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
3 And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory.
4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.
5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.
6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:
7 and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.
8 And 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.

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Golden Text—Here am I; send me. (Isa. 6: 8.)
Time—The year Uzziah died—about B. C. 758.
Place—The temple in Jerusalem.
Persons—Isaiah, the Seraphim, and the Lord.
Devotional Reading—Isa. 12.
Reference Material—2 Chron. 26: 22; 32: 20, 32; Isa. 7: 1-17; 8: 1-4, 16-18; 9: 1-7; 11: 1-10; 28-31.
Memory Verses—6-8.
Home Reading—

May 21. M. Isaiah's Call. Isa. 6: 1-8.
22. T. The Victory over Sennacherib. 2 Kings 19: 32-37.
23. W. Hezekiah's Life Lengthened. 2 Kings 20: 1-7.
24. T. The Babylonian Captivity Foretold. 2 Kings 20: 12-19.
25. F. Isaiah's Prophecy of Peace. Isa. 11: 1-9.
26. S. Isaiah's Prophecy of the Saviour. Isa. 63: 1-9.
27. S. Isaiah's Vision of Strength. Isa. 12.

GEOGRAPHICAL NOTES

We have learned what and where Jerusalem was; of the building of the temple by Solomon, of the rebuilding of it by Zerubbabel, and of its being enlarged and beautified by Herod.

INTRODUCTION

By reading all the reference material much will be learned about Isaiah.

I. Isaiah

Isaiah was the son of Amoz. "Isaiah" means "salvation of Jehovah." He says: "Behold, I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts who dwelleth in Mount Zion." (Isa. 8: 18) His wife is called "the prophetess." (Isa. 8: 3.) The name of his first son, "Shear-jashub" (Isa. 7: 3), means "a remnant shall return;" the name of his second son, "Maher-shalal-hash-baz" (Isa. 8: 3), means "the spoil speedeth, the prey hasteth."

Isaiah prophesied during the reigns of the kings of Judah, Uzziah, Jotham, Ahaz, and Hezekiah. (Isaiah 1: 1.) He did not prophesy through the entire reigns of all these kings, but belonged to this period of the national history. Uzziah (called also "Azariah") reigned fifty-two years (2 Kings 15: 1, 2); Jotham, sixteen years (2 Kings 32, 33); Ahaz, sixteen years (2 Kings, 16: 2); Hezekiah, twenty-nine years (2 Kings 18: 1, 2.)

Supposing that Isaiah began to prophesy when a young man and before the close of Uzziah's reign, he was an old man at the beginning of Manasseh's reign.

He touches on the destiny of the kingdoms surrounding Judah and Israel, and he saw, beyond the revolutions of kingdoms and downfall of empires, the coming Savior, whose work and kingdom should surpass all others.

Tradition says that Manasseh had Isaiah sawn asunder in the trunk of a tree. It is supposed that reference is made to this in Heb. 11: 37.

II. The Condition of Judah During the Period of Isaiah's Ministry

This was a critical period. Under Uzziah the kingdom of Judah flourished and he extended it over the country of the Philistines to Elath on the Red Sea. (2 Kings 14: 22; 2 Chron. 8: 17.) 2 Chron. 26: 6-15 states the prosperity of Uzziah. Under Jeroboam II, contemporary with Uzziah, the kingdom of Israel flourished, and was extended to the entrance of Hamath," on the north. (2 Kings 14: 25.) So the two kingdoms together occupied almost as much territory as the united kingdom under Solomon. (1 Kings 8: 65.)

These kingdoms had never enjoyed so much wealth and worldly greatness since the time of Solomon. With this prosperity came luxury, ease, drunkenness, licentiousness, idolatry, oppression of the poor, and all kinds of immorality. With all this came vain confidence in man, a corresponding lack of confidence in God, and a perfunctory performance of religious ceremonies—a form of godliness without the power. With all this sin came decay, and the two kingdoms began to decline. Their enemies began to overrun them.

During this period Amos, Hosea, and Micah prophesied.

EXPLANATORY NOTES

I. Helps and Suggestions

1, 2. "In the year that King Uzziah died" Isaiah saw this vision. Some think this vision marks the beginning of Isaiah's work as a prophet; but this is hardly probable, because prophets, like other servants of God, grew and developed in their prophetic work from one degree of service to another, and the vision in this chapter shows a high degree of advancement and close relationship to God.

Fidelity in little prepares one for the reception of much and for fidelity in that.

God gave Isaiah a true insight into the condition of affairs, the cause and the remedy. He saw it all clearly and felt it keenly. The more righteous he became and the nearer to God he drew, the more heinous and terrible became to him the sins and crimes of his people and the more deeply he felt for them in the awful retribution which overhung them.

All that is in the book of Isaiah was not revealed to the prophet Isaiah at the same time. If he prophesied at all during Uzziah's lifetime, this vision was not his call to become a prophet, for it came in the year that Uzziah died.

Besides prophesying, he wrote "of the acts of Uzziah" (2 Chron. 26: 22) and of "the acts of Hezekiah" (2 Chron. 32: 32).

III. The Vision

This was a glorious vision—the Lord sitting upon a throne in the most holy place in the temple, "high and lifted up," while the skirts of his garments filled the temple, and above him stood the seraphim, each one having six wings. With two wings a seraph covered his face; with two, his feet; and with two he flew.

The seraphim, it seems, correspond to the cherubim whose wings overshadowed the mercy seat. (Ex. 25: 10-22; 37: 7-9; 1 Kings 6: 23-28; 2 Chron. 3: 10-14.) From between the two cherubim which were upon the ark of the testimony, above the mercy seat, God gave commandments concerning the children of Israel. (Ex. 23:22.)

The "four living creatures" in Ezekiel's vision had each "four wings" (Ezek. 1); but in the vision of John on Patmos "the living creatures" had "each one of them six wings" John saw "a throne set in heaven" and these "four living creatures" "round about the throne." (See Rev. 4: 1-8; 5: 6-14; 6: 1, 6; 7: 11; 14: 3; 15: 7; 19: 4.)

Some say that covering their faces with two wings showed humility and covering their feet with two wings showed respect; but I do not know, and care not to guess.

3. The twofold mission of the seraphim was to declare the holiness and praise of Jehovah and to communicate Jehovah's message through Isaiah to the people. The "one cried unto another," or spoke alternately, it seems: "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." So said "the four living creatures" in John's vision. (Rev. 4: 8-11.)

4. "And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke." Sinai "quaked greatly" when God came down upon it and spoke. (Ex. 19: 18.) "Whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven." (Heb. 12:26.)

The smoke may have been to veil the presence of Jehovah, as "the cloud of incense" covered the mercy seat when the high priest went into the most holy place. (Lev. 16: 12, 13.)

This vision and prophecy, like others, not only referred to the people then, but to Christ and the Jews in his day. John ((12: 41) says that in this vision Isaiah spoke of Christ: "These things said Isaiah because he saw his glory; and he spake of him."

IV. Isaiah's Humility

5. Isaiah felt his sinfulness and that he was undone in the presence of God. God said to Moses: "Thou canst not see my face; for man shall not see me and live." (Ex. 33: 20.)

Different ones saw angels and God's glory; but this filled them with fear and trembling, as in the case of Moses and the children of Israel (Heb. 12: 18-21); Gideon (Judg. 6: 22); Manoah (Judg. 13:

21-23); Peter, James, and John (Matt. 17: 6; Rev. 1: 17, 18).

6, 7. When Isaiah declared that he was "a man of unclean lips" and dwelt "in the midst of a people of unclean lips," one of the seraphim touched his mouth with "a live coal" which he had taken with tongs from the altar, and said: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven."

V. His Willingness to Go

8. When the Lord said, "Whom shall I send, and who will go for us?" Isaiah answered, in humility and submission: "Here am I; send me." Samuel, when a child, said to Jehovah, "Speak; for thy servant heareth" (1 Sam. 3: 10); and Saul of Tarsus said: "What shall I do, Lord?" (Acts 22: 10). Saul meant not only what should he do in order to be saved from his past sins, but that he would do whatever God would have him to do in the future; therefore when God sent him to the Gentiles, he went. (Acts 26: 16-20.)

Every one now should manifest the spirit of Isaiah and be as ready to work for the spread of the gospel and to do every other duty.

VI. The Message

Verses contain the messages Isaiah was to deliver to the people. It was a sad one indeed. Jesus and Paul frequently quote this passage and apply it to the Jews of their day. Jesus says it was fulfilled by the Jews of his day. (See Matt. 13: 14, 15; Mark 4: 12; Luke 8: 10; John 12: 40; Acts 28: 26, 27; Rom. 11: 8.)

The prosperity, luxury, ease, pleasure, fashion, vanity, pride, and evil associations described in chapters 2-4 and referred to in the Introduction closed the eyes and stopped the ears of the people against the truth and pure worship of God. Their hearts became "fat" and slow and dead to act in obedience to God.

God had predicted that when the people had eaten, become full, and "waxed fat," they would turn to idols, despise him, and break his covenant (Deut. 31: 20) and Jeshurun, or Israel, "waxed fat, and kicked." (Deut. 32: 15.) Jesus says the people closed their eyes, stopped their ears, would not understand with their hearts, and would not turn that he might heal them. (Matt. 13: 15.)

It is said that Isaiah closed the eyes, stopped the ears, and made fat the hearts of the people because he declared their true condition.

This sad message is like Jeremiah's (8: 20) declaration, "The harvest is past, the summer is ended, and we are not saved," and Jesus' lamentation over Jerusalem. (Matt. 23: 37, 38.)

VII. "How Long?"

In verses 11-13 Isaiah said: "How long?" How long was this sad condition of the people to continue? The response was: "Until cities be waste without inhabitant," "houses" be "without a man," "the land become utterly waste," "Jehovah have removed men far away," and the forsaken places be many in the midst of the land." Even if "a tenth" of the people be left, it in turn shall be eaten up. There should nothing be left, only a remnant called "the holy seed," which was "the stock," or substance, like the roots of a terebinth tree and an oak. The terebinth was a small tree of Palestine, from whose stump, when cut down, new branches would spring up. So the remnant left of God's people was like this stump. This condition con-

tinued until the Babylonian captivity, until the personal ministry of Jesus on earth, until the final destruction of Jerusalem, and still continues.

Isaiah is called "the gospel prophet" because he foretold so much concerning Christ and his kingdom and reign.

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden Text.
Give the Time, Place, and Persons.
What does his name mean?
For what were he and his sons in Israel?
What was his wife called?
Give the names of his two sons and their meaning.
During the reigns of what kings did he prophesy?
How account for Isaiah's prophesying during these reigns?
How does tradition say he died?
What was the condition of the kingdoms of Israel and Judah at the beginning of Isaiah's ministry?
What came with this prosperity?
What brought these kingdoms low?
What prophets mentioned were contemporary with Isaiah?
1, 2 When did Isaiah see this vision?
Why is it probable that this was not his first call to become a prophet?
Why did the sins of Judah appear so heinous and their punishment so inevitable to Isaiah?
Describe this vision.
Who had similar visions?
3 What was the twofold mission of the seraphim?
What did one cry to the other?
4 What effect did the voice of him that cried have upon the foundation of the temple?
Why say this vision embraced Christ?
5 What effect did the appearance of an angel, or the presence of God, have upon Isaiah and others?
What did Isaiah say?
6, 7 What did one of the seraphim do and say?
8 What did the Lord say to Isaiah?
What reply did Isaiah make?
What did Samuel and Saul of Tarsus say when the Lord spoke to them?
What spirit should all manifest today?
What message was Isaiah to deliver?
To whom do Jesus and Paul frequently apply this message?
Describe the condition of the people's eyes, ears, and hearts.
What produced this condition?
What had God predicted?
Why is it said that Isaiah closed the eyes, stopped the ears, and made the heart of the people gross?
Similar to what is this sad message?
What question did Isaiah ask?
What reply did the Lord make?

LESSON X—JUNE 3, 1923.

JEREMIAH, THE PROPHET OF COURAGE

(A Survey of Jeremiah's Life)

Lesson: Jeremiah 1: 1-10; 7: 1-15; 20: 1-6; 21: 26; 32: 36; 37: 11-28; 39: 11, 12; 42: 1-11; 43: 4-10.

Lesson Text: Jer. 35: 5-14, 18, 19.

JEREMIAH 35. 5 And I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said unto them, Drink ye wine.
6 But they said, We will drink no wine; for Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever:
7 neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn.
8 And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters;
9 nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:
10 but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.
11 But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem.
12 Then came the word of Jehovah unto Jeremiah, saying,
13 Thus saith Jehovah of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith Jehovah.
14 The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; and unto this day they drink none, for they obey their father's commandment. But I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me.
18 And Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you;
19 therefore thus saith Jehovah of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

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Golden Text—Watch ye, stand fast in the faith, quit you like men. (1 Cor. 16: 13.)

Time—About 607 B. C.

Place—Jerusalem.

Persons—Jeremiah, the Rechabites, and the Jews.

Devotional Readings—Ps. 46: 1-7.

Reference Material—Jer. 9: 1-9; 13: 1-19; 16: 1-4; 17: 19-27; 19: 1-10; 22: 13-19; 15: 31-34; Matt. 2: 17, 18; 16: 14.

Memory Verse—Eph. 6: 7.

Home Reading—

May	28.	M.	The Call of Jeremiah. Jer. 1: 5-10.
	29.	T.	Jeremiah Preaching Repentance. Jer. 7: 1-7.
	30.	W.	Jeremiah's Faithfulness. Jer. 26: 10-15.
	31.	T.	The Story of the Rechabites. Jer. 35 5-14.
June	1.	F.	Jeremiah Praying for his People. Jer. 42: 4-12.
	2.	S.	Jeremiah in Egypt. Jer. 43: 4-10.
	3.	S.	God, the Defender of the Afflicted. Psalm 94: 16-23.

GEOGRAPHICAL NOTES

Anathoth was only two or three miles northeast from Jerusalem, and was the City of Priests. (Josh. 21: 18.)

INTRODUCTION

Read all the lesson and all references and something will be learned about Jeremiah.

I. Jeremiah

"The words of Jeremiah the son Hilkiah, of the priests that were in Anathoth in the land of Benjamin; to whom the word of Jehovah came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month." (Jer. 1: 1-3.)

Hilkiah, Jeremiah's father, is thought to be a different man from the high priest of that name so prominent in Josiah's time.

Jeremiah began to prophesy while young (Jer. 1: 6), and continued from the thirteenth year of Josiah's reign until a short while after the downfall of Jerusalem—a period of more than forty years—and was carried into Egypt, where it is thought he was martyred.

In studying the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin or Jeconiah ("Coniah" in Jer 22: 24), and Zedekiah, one should study the book of Jeremiah, as he should study the book of Isaiah in studying the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.

Jeremiah prophesied the downfall of Jerusalem and the nation because of sin, and then advised the people to submit to the Babylonians as chastisement from the Lord.

Great and grievous were the sins of the people—rebellion against God, rejection of his word, dishonesty, oppression of the poor, covetousness, murder, adultery, falsehood, treachery, deceit, idolatry with all its abominable practices, etc. 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, and at times placed in the dungeon—a horrible pit. His life was a martyr's life.

Chapters 25, 26, and 27: 1-11 are samples of Jeremiah's warning and advice in Jehoiakim's reign.

Jeremiah has been called "the weeping prophet." We cannot read his prophecies and not be impressed with his tears and lamentations over the sins of the people and his earnest prayers to God. We should read the entire book of Jeremiah.

II. Teaching by Object Lessons

Jeremiah taught much by object lessons—the girdle hidden in the cleft of the rock by the Euphrates (13: 1-11), jars of wine (13: 12-14), the potter's vessel (18: 1-12), the bottle broken in the valley of Hinnom (19), good and bad figs (24), bonds and bars (27: 1-15), the Rechabites (35), buying land and recording the deed (32: 6-35).

EXPLANATORY NOTES

I. Jehoiakim's Reign

1. The word from Jehovah teaching the lesson of this chapter came unto Jeremiah in the days of Jehoiakim, king of Judah. Jehoiakim was the son of Josiah. But Jehoiakim's brother, Jehoahaz, succeeded Josiah to the throne and reigned only three months in Jerusa-

lem. Pharaoh-necoh removed Jehoahaz and placed on the throne his brother, Eliakim, and changed Eliakim's name to "Jehoiakim."

Jehoiakim reigned eleven years in Jerusalem. "He did that which was evil in the sight of Jehovah, according to all that his fathers had done." (See 2 Kings 23: 28-37.) He cut into strips the word of God which Jeremiah had sent to be read to the people and burned it. (See Jer. 36.) He was buried with the burial of an ass. (See Jer. 22: 13-19.)

II. The Rechabites

2. Jeremiah was commanded by Jehovah to go to the house—that is, the family—of the Rechabites, to bring them into one of the chambers of the temple in Jerusalem, and to give them wine to drink.

The Rechabites were descendants of Rechab (2 Kings 10: 15), who was a Kenite (1 Chron. 2: 55); and the Kenites were descendants of Jethro, Moses' father-in-law (compare Num. 10: 29-32; Judg. 1: 16; 4: 11). Verses 6-11 of this lesson give their manner of life: They drank no wine, built no houses, sowed no seed, planted no vineyards, cultivated no fields, and were never to do any of these things; but they dwelt in tents, leading this nomadic life, and subsisted on their flocks, believing that in this way, they could live the longest and happiest life.

They had before them the lives of Abraham, Isaac, Jacob, and other patriarchs, who were sojourners in a land not their own, while they looked for the heavenly country.

They seemed not disposed to bind themselves in any way that would impede their progress toward this heavenly country. This life they pursued conscientiously and religiously in faithful adherence to the command of Jonadab and all their fathers.

The reason they gave for being then in Jerusalem was, they sought protection from the Chaldean army, which was invading the land.

While it is right for us to cultivate the soil, to follow any other honest business, and to build houses and dwell in them, yet God teaches us to use these blessings as not abusing them, to set our affections upon things above and not upon the things on the earth, and to seek first the kingdom of God and his righteousness.

That which God commends in the Rechabites is not their nomadic life, but their purity of life, and especially their faithfulness to the instruction of their fathers.

III. The Rechabites Tested

3, 4. All the ones named in these verses were Rechabites. Jeremiah did as God had commanded him and brought the whole family of the Rachabites into the chamber of Jehovah's house herein designated.

These verses state whose chamber it was and where located. Igdaliah is called "the man of God."

It is not a worldly honor, but a far greater honor, to be distinguished as a "man of God"—a man who honors and loves God and whom God uses to serve his purposes. Moses, Elijah, Elisha, and other prophets and faithful servants of Jehovah, have been so distinguished. To be a "man of God" is to be the very greatest thing one can be on earth. This is a man who knows God, who knows the will

of God, whose meat and drink and life are to do the will of God, who spends his life in teaching and persuading others to obey that will, and who has the spirit of God.

5. Jeremiah then set before the Rechabites cups and bowls filled with wine and invited them to drink. This was not to induce them to do wrong, but to bring out their strength of character and to show their fidelity to principle.

6. But they firmly declined the invitation, saying, "We will drink no wine," and gave their reason for not doing so.

IV. Their Reason

8-11. Jonadab, their father, had charged them and their wives, their sons and their daughters to drink no wine all their days; to build no houses to dwell in; to plant and to possess no vineyards and fields and to sow no seed; but to dwell in tents; and they had obeyed and were then obeying the voice of their father.

They gave their reason for being then in Jerusalem. "When Nebuchadnezzar came up into the land," they went into the city of Jerusalem "for fear of the army of the Chaldeans, and for fear of the army of the Syrians."

V. The Lesson Taught

12, 13. Then Jeremiah was sent to the men of Judah and the inhabitants of Jerusalem to say: "Thus saith Jehovah of hosts, the God of Israel: . . . Will ye not receive instruction to hearken to my words?"

14. The Rechabites through trials had performed the words of their father, Jonadab, the son of Rechab, not to drink wine. Nothing had ever caused them to disobey their father. But God had spoken unto his people, "rising up early and speaking;" but they had not hearkened unto him.

As verse 15 shows, God had spoken to his people through different earnest and faithful prophets, and had promised many times that if they would turn every man from his evil ways and amend their doings and not go after other gods to serve them, they should dwell in the land which he had promised their fathers and not be carried away by the Chaldeans; but they would not do so.

Hence, as verses 16 and 17 declare, forasmuch as the Rechabites had hearkened unto their father and God's people had not obeyed him, therefore he would destroy Judah and the inhabitants of Jerusalem.

18, 19. But concerning the Rechabites, God declared that, because they had obeyed their father and had been true to the principles he had taught them, they should not lack for a man to stand before him forever.

This is a fine lesson on faithfulness and its reward, on principle and its blessings, on self-control and courage and their glorious end. If the Rechabites should regard the customs and commands of their fathers, should not the people of God much more be true and faithful to him?

Again, the children of God had so much more instruction and solemn warnings, many times repeated than the Rechabites, and yet they had failed.

Today the people of God have not only all the examples and warnings of the Old Testament, but also all of the New Testament, and yet

many are failing in self-control, self-denial, and submission to the will of their Father in heaven. Of how much sorer punishment will they be judged worthy?

QUESTIONS

Give the subject.
Repeat the Memory Verse.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Who and what was Jeremiah?
Where did he live?
When did he prophecy?
Why did he prophesy the downfall of Jerusalem and the Jewish nation?
Name the sins of the people.
What did Jeremiah advise the people to do?
How did the people receive these prophecies and treat Jeremiah?
Give some of the object lessons he presented.
Why has he been called "the weeping prophet?"
1, 2 Who was Jehoiakim?
How long did he reign?
What course did he pursue as king?
What did he do with the word of God on one occasion?
What kind of burial was his?
From whom did the Rechabites descend?
Who were the Kenites?
Give the manner of the life of the Rechabites.
What worthies had lived such lives?
Why pursue this kind of life?
What reason did they give for being then in Jerusalem?
Is it wrong to cultivate the soil and to own homes?
Upon what does God teach us to set our affections?
What must first be sought?
How must we use the things of this life?
3, 4 Where did God command Jeremiah to bring the Rechabites, and what to set before them and invite them to do?
Who was Igdaliah?
What is it to be a "man of God?"
Name some who were men of God.
5 Why did God have wine set before the Rechabites?
7 Why did they decline to drink?
8-11 State the reasons they gave for their course.
12, 13 What then did God command Jeremiah to say to his people?
14 What is the lesson taught?
18, 19 What promise did God make the Rechabites?
On what principles is this a fine lesson?
What warnings and inducements have the people of God today?
Why will their punishment be sorer if they heed not all these?

He that goeth forth and weepeth,
Bearing seed for sowing,
Shall doubtless come again with joy,
Bringing his sheaves with him.

(Ps. 126: 6.)

LESSON XI—JUNE 10

NEHEMIAH, THE BOLD BUILDER

(A Survey of Nehemiah's Life.)

Lesson: Nehemiah, chapters 1 and 2: 4-6; 8: 9-12; 12: 31—3; 31.

Lesson Text: Nehemiah 4: 6-15.

NEHEMIAH 4. 6 So we built the wall: and all the wall was joined together unto half *the height* thereof: for the people had a mind to work.

7 But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth:

8 and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein.

9 But we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease.

12 And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times from all places, Ye must return unto us.

13 Therefore set I in the lowest parts of the space behind the wall, in the open places, I set *there* the people after their families with their swords their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

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Golden Text—Be ye not afraid of them: remember the Lord. (Nehemiah 4: 14.)

Time—B. C. 444.

Place—Jerusalem.

Persons—Nehemiah, the Jews, and their enemies.

Devotional Reading—Ps. 46: 1-7.

Reference Material—Furnished in the lesson.

Memory Verse—Rom. 8: 31.

Home Reading—

June 4. M. Nehemiah's Prayer. Neh. 1: 5-11.
5. T. Nehemiah before the King. Neh. 2: 1-8.
6. W. A Man who was not Afraid. Neh. 4: 6-15.
7. T. Nehemiah Rebuking Extortioners. Neh. 5: 6-13.
8. F. Nehemiah, the Comforter. Neh. 8: 9-12.
9. S. Nehemiah, the Reformer. Neh. 13: 10-19.
10. S. God our Refuge and Strength. Psalm 46: 1-7.

GEOGRAPHICAL NOTES

Shushan means a lily. "Shushan the palace," or "castle" (margin), was the capitol of the Persian Empire, the winter residence of the king; it was about 200 miles east of Babylon. There Nehemiah began his public career; it was the place of the story of Esther, and some of Daniel's visions. (Dan. 8.) Lessons XI and XII are almost identical with lessons IX and VII of the third quarter of 1922, and with some necessary changes to suit the life of Nehemiah and that of Esther, the comments on the lesson text cannot be very different.

INTRODUCTION

I. Nehemiah

This lesson is in the book of Nehemiah, which is the latest historical book of the Old Testament. Its author was Nehemiah himself.

Nehemiah was the "son of Hacaliah, and apparently of the tribe of Judah, since his fathers were buried at Jerusalem; and Hanani, his brother, was of that tribe. (Neh. 1: 1; 2: 3; 7: 2.) All that we know certainly concerning this eminent man is contained in the book which bears his name. His autobiography first finds him at Shushan, in high office as the cupbearer of King Artaxerxes Longimanus. In the twentieth year of the king's reign—that is, B. C. 445—certain Jews, one of whom was a brother of Nehemiah, arrived from Judea, and gave Nehemiah a deplorable account of the state of Jerusalem and of the residents in Judea. After three or four months [from Chislev to Nisan], an opportunity presented itself of obtaining the king's consent to his mission.

"Having received his appointment as governor of Judea, a troop of cavalry, and letters from the king to the different satraps through whose provinces he was to pass, as well as to Asaph, the keeper of the king's forests, to supply him with timber, he started on his journey, being under promise to return to Persia within a given time. Nehemiah's great work was rebuilding . . . the walls of Jerusalem and restoring that city to its former state and dignity as a fortified town." (Smith's Bible Dictionary.)

This record does not show that Nehemiah requested to be accompanied by the captains and horsemen. He accepted them, as Paul did, a guard from Jerusalem to Caesarea. (Acts 23: 23, 24.) Ezra was ashamed to ask for a guard, because he said God would protect him. (Ezra 8: 22, 23.) Accepting protection is very different from engaging in carnal warfare.

Nehemiah was just and generous, righteous and good. He had the nobles and rich to restore to their poor brethren the exactions and usury extorted from them, and he himself refused his legal allowance as governor from the people because of their poverty; he arranged for the proper support of the priests, and ejected from the priest's office all who could not legally serve; he joined Ezra in rebuking all who had contracted heathen marriages; and he restored the observance of the Sabbath.

After the thirty-second year of the reign of Artaxerxes, Nehemiah returned to the king of Persia. Then, "after certain days," he went again to Jerusalem. (Neh. 5: 14; 13: 6.) We do not know how much time was embraced in doing that which followed this return to Jerusalem.

II. Hints and Helps to Teachers

1. Chislev was the ninth month of the Jewish year (Zech 7: 1), and corresponds to the last of November and first of December; Nisan was the first month of the Jewish year, and corresponds to the last of March and first of April. So the twentieth year of Artaxerxes' reign embrace parts of two years—the last of 445 B. C. and the first of 444 B. C. (See Neh. 1: 1; 2: 1.)

2. Comparing the time of these events with the time of Ezra

7: 7, 8, it will be seen that they occurred thirteen years before Ezra went to Jerusalem. Ezra went to Jerusalem seventy-three years after Zerubbabel's return under the order of Cyrus. Zerubbabel's return was B. C. 536; laying the foundation of the temple, B. C. 535; the beginning of the revival of the work under the prophecies of Haggai and Zechariah, B. C. 519; the completion of the temple, B. C. 515; the events of the book of Esther, B. C. 483-473; Ezra's journey to Jerusalem, B. C. 458; Nehemiah's prayer and visit to Jerusalem, B. C. 445, 444; and rebuilding the walls and reading and obeying the law, B. C. 444. These dates are approximately correct.

3. The Jews since their return had made some progress. They had built and dedicated the temple, had at least partially rebuilt the walls about the city, had established themselves in their trades (Neh. 3: 8, 31, 32), and were planting and raising crops. But they were "in great affliction and reproach." They were poor, few, and weak; and their enemies were strong, fierce, and relentless.

4. They were in reproach because the walls of Jerusalem were broken down and the gates had been burned with fire. (Neh. 2: 11-17.) By reference to Ezra 4: 12; 5: 3, 9, it will be seen that the Jews after their return rebuilt the walls of the city. Their enemies, then, had broken down these walls and burned the gates.

5. There was more in this than the temporal comfort and peace of the Jews. Through these Jews and the restoration of God's worship were to come the Messiah and the spiritual worship of God. The purposes and honor of God were involved.

III. Nehemiah Was a Prayerful Man

When Nehemiah heard this sad news, he "sat down and wept, and mourned certain days"—four months—from Chislev (Neh. 1: 1) to Nisan (Neh. 2: 1). He also "fasted and prayed before the God of heaven." His deep concern for his people caused him to fast. He wept, fasted, and prayed, waiting for an opportunity in the providence of God to aid his people.

In four months the king noticed Nehemiah's "sorrow of heart," and he explained the cause to the king. Then the king asked for what did he make request. Before making any request of the king he again prayed to God. Then he requested the king to send him to Jerusalem with letters of authority for a safe passage through the provinces between there and Jerusalem and for help after reaching there, and he set a time when he would return; and the king granted his request. The queen probably favored his request. For this he gave God thanks. (Neh. 2: 1-8.)

For these four months, "day and night" and before he found the opportunity to make his requests to the king, Nehemiah offered up the prayer of Nehemiah 1: 5-11, which read.

EXPLANATORY NOTES

I. "A Mind to Work"—Nehemiah Led

6. As Nehemiah exhorted and encouraged the people, they said: "Let us rise up and build;" and "they strengthened their hands for the good work." (Neh. 2: 17-20.)

The details of the work on the walls and gates are given in chapter 3.

This work was divided between forty-four working parties, composed of priests, merchants, mechanics, countrymen, and women. (Verse 12.)

The order of the work was for every one to "repair over against his own house." (Verse 28.) This was practical and wise. Every one was working for his own defense as well as for the defense of the city, and every one's work stood for itself and represented his skill and earnestness.

In teaching Christianity and extending the church of Christ, every member should instruct and influence those next to him. This is God's order of work now.

"So we built the wall." This is a victorious conclusion. The following declaration states the progress: "And all the wall was joined together unto half the height thereof." Although the Jews were few and poor and their enemies fierce and powerful, yet the work progressed wonderfully, "for the people had a mind to work." (Neh. 4: 6.)

This is a great and most necessary lesson to learn. "A mind to work" makes opportunities, surmounts difficulties, overcomes opposition, and removes mountains. In the midst of good opportunities and with no great hindrances many with no mind to work have accomplished nothing and have gone to destruction.

In energy, work, generosity, zeal and prayer Nehemiah took the lead.

II. The Jews' Enemies

7. Sanballat was a Moabite, designated as "the Horonite" (Neh. 2: 10, 19), probably from Horonaim, a town of Moab (Isa. 15: 5; Jer. 48: 3, 5, 34). He had, it seems, some civil or military command under Artaxerxes. (Neh. 4: 2.) He was a fierce adversary of Nehemiah, and from the very beginning of his work opposed every measure for the good of Jerusalem. Sanballat's daughter married a grandson of the high priest. (Neh. 13: 28.)

Tobiah was an Ammonite (Neh. 2:10), but a son-in-law of Shecaniah. His son also was a son-in-law of Meshullam. (Neh. 6: 17, 18.)

These marriages show why there was a strong faction among the Jews in favor of these men. The "Ammonites" were a tribe east of the Jordan and descendants of Lot. (Gen. 19: 38.)

The "Arabians" were the Arabs of the desert.

The "Ashdodites" were of the city of Ashdod, Philistine city near the Mediterranean Sea.

These were all enemies of the Jews; and when they heard of Nehemiah's work, "they were very wroth." It grieved them to learn that Nehemiah had come "to seek the welfare of the children of Israel." (Neh. 2: 10.)

III. Prayer vs. Ridicule

The first attack these enemies made upon the Jews in their effort to rebuild the wall was that of ridicule. "They laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king"? Nehemiah informed them that the Jews' strength was in God, and that they had "no portion, nor right, nor memorial, in Jerusalem." (Neh. 2: 19-20.) As the work progressed, Sanballat "took great indignation, and mocked the Jews.

"What are these feeble Jews doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they are building, if a fox go up, he shall break down their stone wall. (Neh. 4: 1-3.)

Nehemiah prayed and worked on. "So we built the wall; and the wall was joined together unto half the height thereof" (Neh. 4: 4-6) —that is, the breaches in the wall were all stopped, and the wall was built up all around the city to half its height.

Ridicule is a most powerful weapon, before which some cannot stand. When the good king Hezekiah sent men throughout both Judah and Israel teaching and exhorting the people to come to Jerusalem and worship God "as it is written," while many repented and came, others "laughed" these men "to scorn" and "mocked them." (2 Chron. 3: 10-12.) Satan laughs to scorn, mocks and ridicules to-day all who worship God "as it is written" in the New Testament, and who seek to teach others to do the same.

Such teachers and worshipers are called by ridiculous names, are told that they cannot accomplish much, and that foxes can leap any walls, figuratively speaking, that they may attempt to build. Satan does this through human agencies and through many who claim to be the people of God. Sad and strange it is that some who seem desirous of working after the New Testament order of things cannot stand this ridicule and mockery; they seem to wither under it, and turn to follow the popular current.

Nehemiah and his coworkers, instead, prayed and worked on.

Let us be impressed with the fact that Nehemiah was a praying man. Let us make a note of all that is stated in regard to his praying and when he prayed. Then, instead of wilting under ridicule and mockery and running after the fashionable and popular ways, let us pray, rely upon God, and work on. Ridicule and mockery should make us only the stronger; and they do strengthen many now as they strengthened Nehemiah and the Jews. He who cannot endure ridicule and the contradiction of sinners against himself is unworthy of Christ.

IV. A Conspiracy to Resort to Arms

8. The second attack planned against the Jews by their enemies was to come upon Nehemiah and his men unawares, capture them, and stop the work. (Verse 11.) "They conspired all of them together to come and fight against Jerusalem, and to cause confusion therein." Ridicule and mockery would not accomplish their purpose, and they resorted to arms.

9. Nehemiah learned of this conspiracy from the Jews who lived near their enemies, (verse 12), and prayed to God, and "set a watch against them day and night, because of them."

The fact that Nehemiah prayed and watched should impress us. We should work now as well as pray. Nehemiah not only watched literally, but he made every possible arrangement for defense against his enemies. We should diligently use all the means God has placed in our hands, praying earnestly all the while.

10. "And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build

the wall." This was one of the discouragements at home which came with the conspiracy of the enemy. Clearing away the rubbish and carrying the material for the wall and upon the wall as it became higher was no little work. There were "heaps of rubbish," and to remove it was an arduous task. (Neh. 4:2.)

11. This verse shows the scheme of the Jews' adversaries. "They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease." These adversaries did not intend for Nehemiah and his coworkers to know of their plan.

12. "The Jews that dwelt by them"—that is, by the adversaries—warned Nehemiah against this intended sudden attack. "They said unto us ten times from all places, Ye must return unto us." It is difficult to get the meaning of this expression. The margin of the version used in preparing these lessons says: "From all places whence ye shall return they will be upon us." It may mean that the scattered Jews among the enemies besought the ones at work in Jerusalem ten times to return from the city to them, because they were the most exposed to the enemy and would be the first to suffer from this expected attack.

13. Nehemiah prepared at once for the attack. Where the wall was lowest and the city most exposed to the enemy he set "the people after their families with their swords, their spears, and their bows." He wisely placed all where they could defend their own families and could know the welfare of their own families.

V. Our God Will Fight for Us

14. He then addressed all saying: "Be not ye afraid of them; remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses." No stronger motive to defend themselves could have been placed before them, and no stronger appeal to action could have been made. They must rely upon God and use all possible means. They could easily recall what God had done to the enemies of his people in the past.

15. The enemies learned that their scheme was known by the Jews and the Jews were prepared for them, and did not make the attack. "God had brought their counsel to naught" in the manner described above. The work on the walls was then resumed.

I have no doubt that God now brings wicked schemes and counsel to naught, whether of members of the church or of others not members.

Continuing this interesting lesson, let it be noted that while half of Nehemiah's servants worked on the wall, the other half carried weapons of war. In fact all "they that builded on the walls and they that bare burdens" laded themselves with weapons of war. "Every one with one of his hands wrought on the work, and with the other held his weapon." (Verses 16, 17.)

Every builder had his sword by his side as he worked. Those who laid the stones in the wall needed both hands for this work; but they kept their swords girded by their sides, ready for use at a moment's warning.

VI. Nehemiah Was Vigilant

Nehemiah superintended the entire work, and kept a keen watch for the enemy. The work was extensive and the workmen scattered; therefore the enemy might attack and destroy one party at a time. Nehemiah kept a trumpeter with him, and instructed all, should the trumpet sound the alarm, to rush to the defense of those attacked. He said, "Our God will fight with us." With all the vigilence and diligent use of means on their part, Nehemiah knew that God must fight for them and give them the victory. (Verses 18-20.)

Verses 22 and 23 show how diligently all worked and held themselves ready to fight "from the rising of the morning till the stars appeared." The Jews who lived in the country near Jerusalem would work through the day and return home for the night, but Nehemiah ordered all to remain in the city at night for a guard. "So neither I, nor my brethren, nor my servants, nor the men of the guard that followed me, none of us put off our clothes, every one went with his weapon to the water."

VII. Treachery

In order to see to what other tricks the enemy resorted and what other efforts were made read chapter 6. Their first attack, as we have seen, was mockery and ridicule; their second, conspiracy and arms; and the third, treachery. Under the guise of friendship they invited Nehemiah to a conference "in one of the villages in the plain of Ono," a town about twenty-six miles north of Jerusalem.

Nehemiah was on the alert in regard to any movement or strategy of his enemy. He knew, and said: "They thought to do me mischief." He declined this invitation for two reasons: (1) He saw into its treachery; (2) he was too busy doing the Lord's work. He said: "I am doing a great work, so that I cannot come down to you." Four times his enemies invited him to a conference and four times he declined "after the same manner." While they were persistent, he was steadfast.

VIII. False Accusation and Threats

The fourth effort Nehemiah's enemies made was to attack him with false accusations and threats.

Human nature is the same and some now, even professed Christians, resort to the same wicked methods of false reports and threats in order to carry out their unrighteous ways. But, as did Nehemiah, the ones falsely accused and threatened can in calm composure and the peace of God move steadily on in their good work. False accusations will die of themselves, threats will fail and the truth will shine forth as the sun in a clear sky.

IX. An Effort to Frighten Nehemiah Into Transgression

The fifth effort made by Nehemiah's enemies was to frighten him into transgression of God's law and thereby bring him into reproach, if it was not a plan to assassinate him. Shemaiah was hired by them to do this. Other prophets and one prophetess were engaged in this nefarious work. But Nehemiah escaped because he would not believe that God would send any one to him to frighten him into transgression, and he would not do wrong in an effort to save his life.

X. His Work Hindered by Wrongs Among His Brethren

In chapter 5 we learn that Nehemiah's work was hindered by the oppression of the poor Jews by their rich brethren. In the fear of God, he had this oppression stopped and proper restoration made.

XI. Nehemiah a Splendid Example

Nehemiah was a splendid example to his brethren. For the twelve years he had been governor he had not collected and used the governor's salary, as other governors had done. He had served for the good of the people at his own charges. Besides this, he had sustained his own servants and a hundred and fifty men of the Jews and rulers. He gave an account of the daily fare to show that it cost much to sustain so many. This must be the spirit of all today who would move the people to penitence from the love of money and the oppression of the poor.

XII. Some Applications

1. The progress of the Gospel and work of the church are greatly hindered today by wrongs in the church members.

2. God today will fight the battle of right to a glorious victory against all mockery, ridicule, treachery, false accusations, threats, and wicked plots to lead into sin.

3. Right always comes out right, it matters not who does wrong.

4. God's work today in preaching the gospel throughout the world, restoring his worship "as it is written" in the New Testament, and building up the church after the Bible order, is "a great work," and, like Nehemiah, his people must go steadily on with it. There is no time for conferences with the enemy.

5. The enemies are all who teach for doctrines the precepts of men and worship otherwise than is written in the New Testament.

6. For Nehemiah to have a conference with his enemies would be to acknowledge their authority and to place God's word on an equality with their teaching. Nehemiah's was a different work; his authority was from God, and he needed not their advice.

7. For God's people to hold conferences today with those who teach for doctrines the commandments of men and worship after the ways of men is to place the wisdom of God and God's ways on a level with the wisdom and ways of men. To do this is to surrender the truth.

QUESTIONS

Give the subject.
Repeat the Memory Verse.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Who was the author of the book of Nehemiah?
To what tribe did Nehemiah belong?
Where do we learn about him?
Under what government and king did he serve?
What was his office?
What appointment did he receive from Artaxerxes?
What led to this appointment?
What authority and help did he receive from the king?
What shows his justice, righteouness, and generosity?
When did he return the first time to Persia?
Where and what was Shushan?
What months were Chislev and Nisan?
Give the dates of Zerubbabel's, Ezra's and Nehemiah's return to Jerusalem.
When was the foundation of the temple laid and when completed?
What prophets encouraged its

construction?
State the deep meaning and purpose of this.
Give the occasions of Nehemiah's praying.
What did the leaders determine to do?
How was the work parceled out?
Why should everyone work over against his own house?
Why did the work progress so rapidly?
7 Who was Sanballat?
How was he allied to the Jews?
Who was Tobiah?
Why was there a strong faction among the Jews in favor of these men?
Who were the Ammonites, the Arabians and the Ashdodites?
What effect did Nehemiah's work have upon all these?
How did they first attack him and what did they say?
What was Nehemiah's reply?
What progress had been made in the work up to this time?
8 What was the plan for the second attack upon Nehemiah and the Jews.
9 How did he prepare to meet it?
What lesson does this teach us?
10 What complaint did the men of Judah make?
11, 12 Who warned Nehemiah of this intended attack?
What was meant by what these Jews said?
13 How did Nehemiah proceed to prepare for the defense?
14 Repeat the address he made to all.
15 Why did not the enemies execute their plan?
How did God bring their counsel to naught?
How were Nehemiah's servants prepared for an attack while they worked?
How did the builders go prepared?
What shows Nehemiah's diligence?
What instruction did he give to all?
What was the necessity for all to rally to the place attacked?
State how diligently and arduously all worked.
What was the third effort made against Nehemiah by his enemies?
How many times was this invitation given?
Why did Nehemiah not accept it?
What great work have we to do?
Of what is it an acknowledgement now for God's people to hold conferences with teachers of error and false systems of worship?
What was the fourth attack of Nehemiah's enemies?
What was the fifth attack?
What among the Jews was hindrance to this work?
How was this remedied?
In what was Nehemiah a great example?
What is the true spirit of all who love the truth and would turn men to God?
Give all the applications of this lesson to us.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—*Faber.*

LESSON XII—JUNE 17.

ESTHER, THE PATRIOTIC QUEEN

(A Survey of Esther's Life.)

Lesson: The Book of Esther. Lesson Text: Esther 4: 13—5: 3.

ESTHER 4. 13 Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?

15 Then Esther bade them return answer unto Mordecai.

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

ESTHER 5. 1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house.

2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.

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Golden Text—Who knoweth whether thou art not come to the kingdom for such a time as this? (Esther 4: 14.)

Time—B. C. 473.

Place—Shushan.

Persons—King Ahasuerus and his princes, Vashti and Esther, Haman and Mordecai.

Devotional Reading—Psalm 124.

Lesson Material—The Book of Esther.

Memory Verse—Ps. 23: 4.

Home Reading—

June 11. M. Vashti Deposed. Etsher 1: 13-22.
12. T. Esther Chosen Queen. Esther 2: 15-18.
13. W. Haman Plotting against the Jews. Esther 3: 8-13.
14. T. Esther's Heroism. Esther 4: 13—5: 3.
15. F. Mordecai Honored. Esther 7: 4-11.
16. S. Haman Hanged. Esther 8: 1-10.
17. S. Help in Jehovah. Psalm 124.

GEOGRAPHICAL NOTES

As stated in Lesson XI Shushan is the scene of the story of Esther and Mordecai.

INTRODUCTION

I. The Book of Esther

The author of this book is not certainly known. Some suppose its author to be Ezra; some, Mordecai. The purpose of this book is to give the account of the salvation of the Jews by Esther.

Esther 1 shows why Vashti was discarded by the king; chapter 2:

1-18 shows how and when Esther became queen. The sequel shows she was faithful to her trust and true to her people.

This lesson is in this book because the facts in it come in order after the completion of the temple at Jerusalem. As stated in Lesson XI, after the return of Zerubbabel with the first company of Jews to Jerusalem to the completion of the temple was twenty years; from the completion of the temple to the time Esther saved her people was forty-three years; from the time Esther saved her people to Ezra's journey to Jerusalem was fifteen years (Ezra 7: 1, 6, 9: 8); and from Ezra's journey to the time Nehemiah went to Jerusalem was thirteen years.

II. Mordecai

Mordecai was a Benjaminite, and was carried into captivity by Nebuchadnezzar with Jehoiachin. (2 Kings 24: 10-17; Esth. 2: 6.) He was an officer of some kind of Ahasuerus. (Esth. 2: 19, 21.) Mordecai and Esther were cousins. Esther's parents were dead, and Mordecai had adopted her and reared her as his own daughter. (Esth. 2: 7.)

"Esther" means "star"; and her other name, "Hadassah," means "myrtle." She was "fair and beautiful." Besides being "fair and beautiful," she was prudent, wise and had becoming manners.

III. Ahasuerus

There are three different kings by the name of "Ahasuerus" mentioned in the Bible—(1) Dan. 9: 1; (2) Ezra 4: 6; (3) the one of our lesson. The Ahasuerus of our lesson is identified with Xerxes. (See margin at Esth. 1: 1.)

"We are, therefore, reduced to the belief that Ahasuerus is Xerxes (the names being identical); and this conclusion is fortified by the resemblance of character and by certain chronological indications. Xerxes scourged the sea and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated his queen, Vashti, because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify the malice of Haman. In the third year of Xerxes was held an assembly to arrange the Grecian war. (Herod VII. ff.) In the third year of Ahasuerus was held a great feast and assembly in Shushan, the palace. (Esth. 1: 3.) In the seventh year of his reign Xerxes returned, defeated, from Greece, and consoled himself by the pleasures of his harem. (Herod IX. 108.) In the seventh year of his reign 'fair young virgins were sought' for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he 'laid upon the land, and upon the isles of the sea' (Esth. 10: 1), may well have been the result of the expenditure and ruin of the Grecian expedition." (Smith's Bible Dictionary.)

Shushan was the capital of Persia, and was about two hundred miles east of Babylon. Upon making Esther queen, the king made a great feast, called "Esther's feast." (Esth. 2: 15-18.) As yet Esther had not made her kindred and people known, as Mordecai had charged her; for she still obeyed Mordecai, as she did before becoming queen. (Esth. 2: 19, 20.) "In those days" Mordecai made known to Esther the wicked plot of two of the king's chamberlains to lay hands upon the king, and she made it known to the king in Mordecai's name.

A record was made of this, and served to promote Mordecai to great honor, as well as to help save his life and that of his people.

IV. Haman and His Wicked Plot

Haman was an Agagite—that is, a probable descendant of Agag, the king of the Amalekites, whom God sent Saul to utterly destroy. Haman was a great favorite of Ahasuerus, who advanced him above all princes.

Mordecai refused to bow down before Haman, because doing so was most probably a species of idolatry.

This refusal of Mordecai to bow before Haman so enraged Haman that he sought the extermination of all the Jews. He scorned the idea of slaying Mordecai only. In the twelfth year of the king's reign "they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar" (Esth. 3: 7), in order to see, it seems, which would be the best month for exterminating the Jews.

Haman offered to reimburse the king for the loss of the Jews with an immense sum of money.

The king granted his request and ordered the massacre of the Jews. The thirteenth day of the twelfth month was set for this bloody business.

When Mordecai learned of this, it greatly distressed him, and he rent his clothes, put on sackcloth with ashes, and "cried with a loud and bitter cry" in the midst of the city. In Shushan and in every province of all the king's realm "there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." (Est. 4: 1-3.)

V. Esther Seeks the Cause of Mordecai's Grief

Esther at first, not knowing the cause of this grief, sent clothes to Mordecai; but he refused them. Then she sent Hathach, the chamberlain appointed to attend her, to Mordecai "to know what this was, and why it was."

Mordecai explained it all to Hathach, and told him of "the exact sum of money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them." Mordecai also sent Esther a copy of the decree, and charged her to "go in to the king, to make supplication unto him, and to make request before him, for her people." (Verses 4-8.)

VI. Esther's Message to Mordecai

Hathach carried Mordecai's message to Esther and returned her message to him.

Esther's reply to Mordecai was that whoever went into the inner court to the king without being called would be put to death, unless perchance the king should hold out to him the golden sceptre; that the law applied to all alike; and that she had not been called by the king in thirty days.

It seems from this that the king's love for Esther was becoming cool.

While there was a possible chance for Esther to thus reach the king, it was a most hazardous venture, for in so doing she would probably lose her life. She belonged to a despised race, and this would

reveal her nationality; also she would have to risk her life against the influence of Haman, the most popular man with the king. (Verse 10, 11.)

EXPLANATORY NOTES

I. Mordecai's Reply to Esther

13, 14. These verses give Mordecai's reply. He placed before Esther these facts: (1) Being a Jew, she must not think she would escape the massacre; (2) should she hold her peace and decline to undertake this deliverance, deliverance would arise from some other source, but she and her fathers house would perish; and (3) who knew but that for this purpose she had come to the kingdom.

While the name of God does not appear in this book, yet this shows Mordecai's belief in God and his providence.

II. Esther's Wise but Serious Decison

15, 16. Upon considering Mordecai's argument, Esther decided to take this dangerous step; but she was unwilling to take it without proper preparation. She requested Mordecai to gather together all the Jews who were in Shushan and to fast with her, neither eating nor drinking for three days and nights, saying that she and her maidens would likewise fast. Being Jews, it seems certain that with this fasting was earnest prayer and an acknowledgement of dependence upon God. "And so will I go in unto the king"—that is, with this preparation.

"And if I perish, I perish." This was a heroic act on Esther's part; she risked her life for the salvation of others by going in to the king contrary to the law.

This is to us a most cruel and brutal law, but the king and other despots then were cruel and brutal.

17. Mordecai recognized the propriety of making this preparation, and did as Esther requested.

1. "Now it came to pass on the third day." This shows how time was counted then. Verse 16 says "three days, night or day," and this verse says "on the third day." "On the third day" means, according to our more accurate way of counting time, after two days and nights, and not three days and nights.

"Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house," while the king sat upon his throne, which was opposite the entrance of his house. Esther was a wise and practical woman, and used all the means of success in her power; namely, the religious preparation of the previous verses; her appearance in the presence of the king in a dignified, respectful, and courteous way; her personal beauty and gracious manners.

III. The Happy Result

2. When the king saw Esther in the court, he was moved by her appearance, and extended to her the golden scepter, because she had obtained favor in his sight. Having gained the favor of the king, Esther "drew near, and touched the top of the scepter."

3. The king asked Esther's wish, and promised to grant it, even to the half of the kingdom.

Esther proceeded in a wise way to further gain the favor of the king.

Haman was elated with the idea of being invited to the queen's banquet with the king, but Mordecai's conduct filled him with wrath.

At the suggestion of his wife, Zerash, Haman prepared to hang Mordecai.

This reminds us of the destruction of Naboth by that most wicked woman, Jezebel, in order that her husband might take Naboth's vineyard. (1 Kings 21: 1-16.)

God's providence was helping in the matter; and through restlessness the king learned that Mordecai had never been rewarded for informing the king of the plot against him, and he determined to do so.

The result of Esther's heroic action was the tragic death of Haman, the promotion of Mordecai to Haman's place, the enactment of a law allowing the Jews to defend themselves on the day set for their extermination; great numbers of their enemies were slain, and fear of the Jews fell upon the people. The Jews declined to lay hands upon the spoil.

This gave origin to the feast of Purim, which the Jews have celebrated on the thirteenth and fourteenth of their month Adar—the last of February and first of March—annually ever since.

Do we not wish professed Christians were as true to one another and as faithful to Christ and therefore to his church as Esther was to her people?

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verse.
Did you read the book of Esther?
State the order of events and number of years between them from Zerubbabel's return to Nehemiah's visit to Jerusalem?
What is the purpose of the book of Esther?
Who was Mordecai?
Who was Esther?
What was her other name?
Who was Ahasuerus?
What was Shushan, and where was it?
Why was Vashti discarded?
How did Esther become queen?
What plot did Mordecai make known to the king?
Who was Haman?
Why would not Mordecai bow to Haman?
What did Haman seek to do to the Jews?
How did he plan to have this done?
How did he promise to reimburse the king for the destruction of the Jews?
How was the day for the extermination of the Jews determined?
What effect did this have upon Mordecai and the Jews everywhere?
What did Esther desire to know of Mordecai?
What reply did Mordecai make?
What did he charge Esther to do?
10, 11 What was Esther's reply to Mordecai's charge?
What was against Esther's gaining favor with the king?
12-14 State, in order, Mordecai's reply to Esther.
15, 16 What was Esther's decision?
What preparation was made?
Why do we suppose the Jews prayed to God?
Why was this so heroic on Esther's part?
17 What did Mordecai consent to do?
How long did Esther say all should fast?
How did Esther prepare herself to appear before the king?
On what day did she go in before the king?
2 What was the result?
3 What promise did the king make?
How did Esther proceed to gain the further favor of the king?
Give Haman's course and end.
In what did Esther's heroic action result?
What is the feast of Purim?
What lesson should we learn from the action of Esther?

LESSON XIII—JUNE 24.

REVIEW—GREAT MEN AND WOMEN OF THE OLD TESTAMENT

Golden Text—Let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith. (Heb. 12: 1, 2.)

Devotional Reading—Psalm 99.

Memory Verses—Psalm 100.

Home Reading—

June 18. M. The Call of Abram. Gen. 12: 1-5.
19. T. Joseph Forgiving his Brothers. Gen. 45: 3-11.
20. W. The Call of Moses. Exod. 3: 1-10.
21. T. Ruth, the Faithful Daughter. Ruth 1: 14-22.
22. F. The Call of Isaiah. Isa. 6: 1-8.
23. S. The Shepherd Psalm. Psalm 23.
24. S. Jehovah, the King. Psalm 99.

All that has been written in the Old Testament concerning the great men and women of the last quarter and all the other things which have been written there, have been written for our learning and encouragement, that we through steadfastness and comfort of the scriptures may have hope. (Rom. 15: 3.)

We should have derived much profit from the study of these lessons.

1 Cor. 10: 1-13 gives other reasons of the Lord for having all these things in the Old Testament written and thus preserved in sacred history. "They are written for our admonition, upon whom the end of the ages are come." (Read 1 Cor. 10: 1-13.)

The Lord gives other reasons for studying the Old Testament. (See John 5: 39-47; Luke 24: 26, 44, 45; Rev. 9: 10; 1 Pet. 3: 2.)

The Golden Texts are put in the review because it is so helpful to commit Scriptures to memory.

Lesson I.—Give the subject. Repeat the Golden Text. On what day was this walk to Emmaus? Relate the conversation between Jesus and the two disciples. How and when was Jesus made known to them? What then did they do?

Lesson II.—Give the subject. Repeat the Golden Text. What country was Abraham's original home? Name his father, brothers, and other relatives. What was his greatest characteristic? In what different ways did he show his faith? Name some of his mistakes.

Lesson III.—Give the subject. Repeat the Golden Text. Who were Joseph's parents? Where was he born? Relate his dreams. Why did his brethren wish to destroy him? Give his greatest characteristics. How did he preserve his people? What did God do with all Joseph's cruel treatment?

Lesson IV.—Give the subject. Repeat the Golden Text. When and where was Moses born? Name his parents. How was his life preserved? What famous choice did he make? What ruling principle guided his parents and ruled him in all they did? What did they and what did he do by faith? What did he become?

Lesson V.—Give the subject. Repeat the Golden Text. Who was Ruth? What were the controlling principles of her character? How was she rewarded? Into whose lineage was she incorporated?

Lesson VI.—Give the subject. Repeat the Golden Text. Give the account of Samuel's birth. What facts show his courage and faith? What most greatly distressed him? Why did the children of Israel want a king? In what ways were Samuel's justice, righteousness and goodness shown?

Lesson VII.—Give the subject. Repeat the Golden Text. Who was David's father? Where was he reared? What was his vocation? What were his leading characteris-

tics? What were some of his greatest weaknesses and sins? Name the consequences of his sins. Why would the Lord not allow him to build the temple? Why did the Lord forgive him? As king of whom was he a type? Who today is on his throne?

Lesson VIII.—Give the subject. Repeat the Golden Text. When and where do we first meet Elijah? Who were Ahab and Jezebel? What was the condition of Israel in Elijah's time? What were Elijah's greatest characteristics? Give the different circumstances or conditions which showed his faith, courage and his strength. (Let the teacher see that all these are related.) In what did he show weakness? In what ways was he rewarded?

Lesson IX.—Give the subject. Repeat the Golden Text. Relate the circumstances and facts of Isaiah's call. What did he become? What book did he write? What were his leading characteristics as a man and as a writer?

Lesson X.—Give the subject. Repeat the Golden Text. When did Jeremiah live and prophesy? Why is he called the weeping prophet? What different circumstances and facts show his great faith and sublime courage? Should he not have remained silent in times of persecution and trouble and spared himself suffering, imprisonment, and punishment? What have we done in trying times?

Lesson XI.—Give the subject. Repeat the Golden Text. Who was Nehemiah? What greatly grieved him? What was he and where was he at this time? What affected the king and what speech did Nehemiah make to him? What did he allow Nehemiah to do, and how did he assist Nehemiah? What did Nehemiah build?

Lesson XII.—Give the subject. Repeat the Golden Text. Relate the story of Esther. What did Jehovah accomplish through her?

O Jehovah, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising;
Thou understandest my thoughts afar off.

(Ps. 139: 1, 2.)

THIRD QUARTER

GREAT MEN AND WOMEN OF THE BIBLE

II. THE NEW TESTAMENT

LESSON 1—JULY 1.

JOHN THE BAPTIST

(Survey of the life of John the Baptist.)

Lesson: Matt. 3: 1-17; 11: 2-15; Mark 6: 14-29; Luke 1: 5-80; John 1: 6-37. Lesson Text: Luke 3: 3-8; 7: 24-28.

LUKE 3. 3 And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins;
4 as it is written in the book of the words of Isaiah the prophet,
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
5 Every valley shall be filled.
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
6 And all flesh shall see the salvation of God.
7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?
8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

LUKE 7. 24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?
25 But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts.
26 But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.
27 This is he of whom it is written,
Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.
28 I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he.

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Golden Text—Blessed be the Lord, the God of Israel; For he hath visited and wrought redemption for his people. (Luke 1: 68.)

Time—Probably the first of A. D. 27.

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

Persons—John the Baptist and the People.

Devotional Readings—Isa. 40: 1-8.

Reference Material—Mal. 3: 1-6; 4: 5, 6; Matt. 17: 10-13.

Memory Verse—John 1: 23.

Home Reading—

June 25. M. A Voice in the Wilderness. Luke 3: 1-8.
26. T. The Parents of John. Luke 1: 5-17.
27. W. The "Benedictus." Luke 1: 67-80.
28. T. The Witness of John. John 1: 19-34.
29. F. Jesus' Estimate of John. Luke 7: 24-28.
30. S. The Death of John the Baptist. Mark 6: 14-29.
July 1. S. Revealing the Glory of Jehovah. Isaiah 40: 1-8.

GEOGRAPHICAL NOTES

Hebron was an ancient city "in the hill country of Judah," having been "built seven years before Zoan in Egypt." (Num. 13: 22.) Abraham dwelt there. (Gen. 13: 18). There was the cave of Machpelah (Gen. 23). The spies visited it. (Num. 13: 22.) It was taken by Joshua (Josh. 10: 36, 37.) It was given to Caleb (Josh. 14: 13; 15: 13). David first reigned there (2 Sam. 2: 1-4; 5: 1-5; 2 Chron. 12: 38; 29: 27). It was one of the cities of refuge (Josh. 20: 7), and a priestly city (Josh. 21: 11). There John the Baptist was reared. It was twenty miles south of Jerusalem. Its present number of inhabitants is ten thousand.

Wilderness is described in the lesson.

INTRODUCTION

I. Contemporary Persons

The contemporary persons—Tiberius Caesar; Pontius Pilate; Herod, tetrarch of Galilee; Philip, tetrarch of Ituria and Trachonitis; Lysanias; Annas, Caiaphas—are given in Luke 3: 1, 2. Tiberius Caesar, stepson and successor of Augustus, was the second emperor of Rome. He was associate emperor with Augustus before Augustus' death. He began to reign in A. D. 14, and reigned until his death—A. D. 37.

After the banishment of Archelaus—A.D. 6—Judea was made a province under Roman governors, with headquarters at Caesarea, on the sea. Pilate was the fifth of these. He was appointed in A.D. 25 or A. D. 26, and was removed in A. D. 36. "Wearied with his misfortunes," he committed suicide. Guilty of other sins and a depraved coward, he played a prominent part in the basest crime the world has ever known—the crucifixion of Jesus.

There are seven Herods mentioned in the New Testament: "Herod the king"—Herod the Great (Matt. 2: 1); Archelaus, his son and successor (verse 22); Herod Antipas, tetrarch of Galilee (Matt. 14: 3; Mark 6: 16, 17; Luke 3: 1), son of Herod the Great; Herod Philip (Luke 3: 1), son of Herod the Great, who built Caesarea Philippi and married Salome (the daughter of Philip, his half-brother), the girl who danced before Herod Antipas; Herod Philip, another son of Herod the Great, lawful husband of Herodias (verse 19), who was his half-niece; Herod Agrippa I, son of Aristobulus and grandson of Herod the Great; and Herod Agrippa II, son of Herod Agrippa I. We should familiarize ourselves with the different Herods.

Lysanias was the Roman ruler, or tetrarch, of Abilene.

Annas and Caiaphas were called "high priests;" there was really but one high priest at a time. Annas was father-in-law to Caiaphas (John 18: 13), and had been deposed by the Romans, and Caiaphas had been appointed in his stead. (John 11: 49-52; 18: 13, 14, 24; Acts 4: 6.)

II. An Outline of the Life of John the Baptist

The following scriptures will give us a general outline of John's life: In prophecy—Isa. 40: 3; Mal. 3: 1; 4: 5, 6. In promise—Luke 1: 1-25. His birth—Luke 1: 57-79. His growth and manner of life—Luke 15, 80; Matt. 3: 4. His mission and his work—Matt. 3: 1-10; Mark 1: 1-6; Luke 3: 1-14. He baptized Jesus—Matt. 3: 13-17; Mark

1: 9-11. His testimony to Jesus—Matt. 3: 11, 12; Mark 1: 7, 8; Luke 3: 15-17; John 1: 6-9, 15-34; 3: 25-36. Imprisoned by Herod—Matt. 4: 12; Mark 1: 14; Luke 3: 20. Sent his disciples to Christ—Matt. 11: 1-6; Luke 7: 18-23. Christ's testimony to John—Matt. 11: 7-14; 17: 10-13; Mark 9: 11-13; Luke 7: 24-30. Beheaded—Matt. 14: 1-12; Mark 6: 14-29; Luke 9: 7-9. The martyr's crown—Rev. 2: 19; 20: 4.

If we really desire to know John's life and work we will study these scriptures; if we do not, we will complain at the length of the lesson and the number of scriptures it contains. After all, it all depends upon whether or not we have willed to do God's will. (John 7: 16, 17.)

III. The Birth of John the Baptist

John was the son of Zacharias and Elisabeth, who lived at Hebron. (Luke 1: 39.) John was well born, was a cousin to Jesus. (Luke 1: 36), and was six months older than Jesus. Read the account of his birth. (Luke 1:5-25, 57-66.)

Zacharias was at the post of duty when the angel appeared. He was a priest and his wife was "of the daughters of Aaron." "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

They had prayed for a child. (Verse 13.) They had served long and had waited patiently, but at last they were assured that their prayers were heard and that they should soon become the happy parents of a wonderful son. They were told that his name should be "John," that he would be great in the sight of the Lord, and that many would rejoice at his birth.

Let us, then, as faithfully do our duty; let us serve on, pray on, wait on, hope on, and God will as surely bless us in the way which in his wisdom is best.

IV. John Grew

One verse tells us all we know of John's history from childhood until his public ministry began: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." (Verse 80.) As did Jesus, John grew in body and developed in mind and spirit; also, as was Jesus, he was brought up in a quiet place—"in the deserts"—where he was disciplined by self-denial and prepared by frequent and undisturbed communion with God for his great work.

V. John's Raiment and Food

John's raiment was "of camel's hair, and a leathern girdle about his loins." (Matt. 3: 4.) This was a loose garment made of a coarse fabric, woven out of the long, rough hair of the camel, and fastened about the waist with a "leathern girdle." This girdle was worn by any common laborer. The hairy garment was the recognized dress of the prophets. (2 Kings 1: 8; Zech. 13: 4.) "His food was locusts and wild honey." Jews were allowed to eat locusts (Lev. 11: 22)—large insects resembling grasshoppers. The poor of Arabia, Egypt, and Nubia still use them for food. Honey was deposited in the rocks by swarms of wild bees. (Ps. 81:16.)

John drank neither wine nor strong drink of any kind, and was filled with the Holy Spirit from his birth and was great in the sight

of God. (Luke 1: 15.) Compare this with the law for Nazarites. (Numbers 6).

To abstain from all intoxicating drinks and other injurious practices and to follow the will of God will cause any boy and young man to be great in the eyes of the Lord.

VI. The Mission of John the Baptist

John's mission was declared by Gabriel as follows: "And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him."

He was called "John the Baptist" because he baptized. God sent him to baptize. (John 1: 33.) He taught and baptized by the authority of God. (John 1: 33.)

The Old Testament closes with a prophecy concerning John's work, and the New Testament virtually opens with its fulfillment.

"In the fifteenth year of the reign of Tiberius Caesar" and during the time of the rulers named above, John the Baptist came "preaching in the wilderness of Judea." (Matt. 3: 1.) Luke (3: 2) says: "The word of God came unto John in the wilderness." It came by the inspiration of the spirit which was within him. (Luke 1: 15.) Thus was he called to begin his work. (See Jeremiah 1: 2.)

John was now about thirty years of age. His ministry preceded that of Jesus about six months.

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

EXPLANATORY NOTES

I. How John Prepared a People for the Lord

3. John left his home and went into the wilderness and "all the region round about the Jordan," "preaching the baptism of repentance unto remission of sins," and "saying, Repent ye; for the kingdom of heaven is at hand." (Matt. 3: 3.)

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

"At hand" means that it approaches, draws nigh. Matthew says "at hand," and Luke says "is come nigh"—"The kingdom of God is come nigh unto you." (Luke 10: 9; see also verse 11.) These expressions are equivalent in meaning. After Jesus had died, had arisen from the dead, had been crowned King in heaven, and had sent down the Holy Spirit on Pentecost, the apostles no longer said that "the kingdom of heaven is at hand" or that it "is come nigh;" they preached it as having been fully "set up," and that all Christians are in it. (Col. 1: 13; Rev. 1: 6, 9.)

During the ministry of John the Baptist and during Jesus' personal ministry it was in its preparatory state, and in that state during Jesus' personal ministry it suffered "violence" (Matt. 1: 12, 13) and people pressed into it. "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it." (Luke 16: 16.) They rushed violently into it. The conduct of the people from John's baptism to their failure to make Jesus king by force explains how the violent took the kingdom by force. They misunderstood the nature of the kingdom and tried to force along their conception of it.

The law did not cease to exist and to be of binding authority when John began to preach, but the gospel of the kingdom was preached in addition to the law; the law ceased when Jesus died on the cross. (See 2 Cor. 3: Eph. 2: 14-22; Col. 2: 14, 15; Heb. 10: 8-10.)

Luke says John preached "the baptism of repentance unto remission of sins." "Baptism of repentance" is baptism springing from repentance. The people repented and were baptized.

"Repentance" is turning from sin to obedience to God. It is more than sorrow for sin. Sorrow is not repentance, but "godly sorrow worketh repentance." (2 Cor. 7: 10.) It is a change of purpose, a change of will, a change of heart, a determination to forsake sin, and a real turning from sin to obedience to God. Repentance led to baptism, because baptism was the obedience which God required as an expression of repentance. Had he required some other act of obedience, John would have preached it, and truly penitent people would have rendered that act. When they obeyed God, he forgave their sins; hence it was "the baptism of repentance unto remission of sins."

There are two other passages like this: Christ shed his blood "for many unto remission of sins" (Matt. 26: 28); "Repent ye, and be baptized . . . unto the remission of your sins." (Acts 2: 38.) In these places the Authorized Version says "for the remission of sins." Christ shed his blood that sin may be remitted. "Apart from shedding of blood there is no remission." (Heb. 9: 22.) Through faith in Christ people now repent and are baptized "unto remission of sins," or that their sins may be blotted out, or forgiven.

John did not preach repentance "unto" the remission of sins and baptism "unto" something else; "the baptism of repentance" was "unto remission of sins." So the people clearly understood him, because they "were baptized of him in the river Jordan, confessing their sins." (Matt. 3: 6.)

II. Confessing Sins

Truly penitent people are not ashamed to confess their sins, to acknowledge them as their own; they blame no one else with them. Baptism itself—a burial in water of one dead to sin—is a confession of sin and an expression of repentance. John exhorted the people to repent, because the kingdom of heaven was "at hand" (Matt. 3: 2) and that they might escape "the wrath to come" (Luke 3: 7).

John baptized "in the river Jordan" and "in Ænon near to Salim, because there was much water there;" and the people "came, and were baptized," and "went out unto him," and were baptized, and went "up out of the water." (See Mark 1: 5, 10; John 3: 23.) Baptism is a burial. (Rom. 6: 3, 4; Col. 2: 12.) In order to be baptized

people went to the water, to much water, went down into it, were buried in it, went up out of it, and went away from it.

III. The Fulfillment of Prophecy

4-6. This prophecy concerning the work of John was being fulfilled at this time. It is from Isaiah 40: 3-5, and Luke quotes it in full. "The idea is taken from the practice of Eastern monarchs, who, whenever they entered upon an expedition or took a journey through a desert country, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments." (Clarke.)

John was this voice, this warning, this exhortation to the people; he was the harbinger of the great king soon to come that way, and was preparing the way for him. He preached really in the literal wilderness, and he preached to the Jews "in the desert of sorrow and sin."

The harbingers of kings prepared the way for chariots and armies by filling up valleys, leveling down hills, and making straight roads through the wilderness and mountain passes; John prepared "the way of the Lord" by inducing people to repent, and he made "his paths straight" by persuading them to forsake their crooked ways.

IV. Multitudes Were Baptized

7. John's preaching greatly interested and aroused the people. "Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan." (Matt. 3: 5.) This verse says "the multitudes." Not absolutely everyone was baptized for some refused to be. (Luke 7: 29, 30.)

Among those who went out to John to be baptized were "many of the Pharisees and Sadducees." To these he said: "Ye offspring of vipers, who warned you to flee from the wrath to come?" This is direct, plain and strong denunciation of sin. For such denunciation John was noted. This and his earnest exhortations to repentance greatly aroused and excited the people. They desired to escape "the wrath to come."

No responsible person can be saved without repentance. Sin is sin, and people should be made to see its exceeding sinfulness and horribleness.

The viper is a small, active, and very poisonous serpent.

These Pharisees and Sadducees claimed to be the seed of Abraham; but John said they were children of the old serpent, the devil—a generation of vipers. They were noted for their religious forms and ceremonies and for their zeal in keeping the traditions of the fathers; but they were denounced by John and Jesus as hypocrites filled with corruption. Their teaching was as ruinous and as poisonous to the souls of men as the bite of vipers was to the body. John saw by inspiration the poisonous, deadly effects of sin as God sees them; we see the same now through the revelation God has made.

We should hate sin now as we hate deadly serpents and we should flee from it as we would flee from them. We fear that many have their names on "the church book" when they have never repented. They are deceived. Sin is as deceptive as serpents.

"The wrath to come" is the awful destruction which awaits all who do not repent.

The destruction of Jerusalem and of the Jews, which soon followed the preaching of John, is a type of the still more fearful destruction of all the impenitent. Jesus delivers "us from the wrath to come." (1 Thess. 1: 10; see also 1 Thess. 2: 16; 5: 9; 2 Thess. 1: 7-10.)

Reader, have you repented of your sins—all sins?

Repentance should be the burning theme now with all preachers—not repentance as a theory, but genuine, true repentance as practice.

V. Fruits Worthy of Repentance

8. John exhorted all he baptized to so live as to show that they had repented. He baptized the Pharisees and the Sadducees who came "to his baptism" (Matt. 3: 7), and exhorted them to "bring forth . . . fruit worthy of repentance," "unto" which he had baptized them (verse 11). John knew their hearts and their claims.

None could claim special privileges in the kingdom of Christ because they were fleshly descendants of Abraham. God did not select Abraham arbitrarily. Abraham was a good man, a man of faith, and consequently obeyed God; and, therefore, God blessed him (Gen. 18: 19; 22: 12-18; 26: 1-5; Heb. 11: 8); and hence his children were not entitled to special privileges because they were his fleshly descendants. If they will not obey God, as did their father, they must be cut off. Being the children of Abraham, with so great opportunities to know and to do God's will, instead of being a benefit to them, will sink them deeper in destruction, unless they repent and obey God.

"God is able of these stones to raise up children unto Abraham." (Matt. 3: 9.) God was independent of them as servants and worshipers, but there they were poor, lost sinners and God in mercy was ready to save them upon their repentance and obedience in baptism. When the Jews judged themselves "unworthy of eternal life" (Acts 13: 46), the gospel was preached unto the Gentiles, and of other nations God raised up seed unto Abraham. (Gal. 3: 26-29.)

So far as these Pharisees and Sadducees were concerned, this destruction was near; and inasmuch as life is uncertain—"It is appointed unto men once to die, and after this cometh judgment" (Heb. 9: 27)—this destruction is near all sinners.

"Even now the ax lieth at the root of the trees," ready for the use of the woodman in cutting them down. Every one is responsible for his own manner of life and sins. (Matt. 3: 10.) All are trees. Every tree that does not bring forth "good fruit"—"fruit worthy of repentance"—is cut down "and cast into the fire."

"The multitudes asked him" what they must do to bring forth "fruit worthy of repentance." He said he who had two coats must impart to him who had none; he who had food must do likewise; the publican (taxgatherer) must exact no more than is due; and soldiers must do violence to none, accuse none falsely, and be contented with their wages. He warned each against the peculiar temptation to which his position exposed him, and exhorted each to serve faithfully in his place. (Verses 11-14.) He instructed his disciples in other religious duties.

VI. John Was Not "the Prophet" Moses Had Foretold, Not the Christ

The whole nation was in expectation that God would send a wise deliverer, who would free it from Roman bondage and gather the scattered Jews into a kingdom of peace and prosperity in their own land. John's earnest and fervent preaching, his denunciation of sin and the widespread influence of his work caused the people to wonder in their hearts if he were not the Christ.

The Jews sent priests and Levites from Jerusalem to ask him if he was "the prophet," or the Christ, and he said he was not, and told them who he was. (John 1: 19-28.) John knew the thoughts of the multitudes and gave this verse and the next one in answer to them. He was not "the prophet"—not "the Christ." His mission was only to prepare for Christ, as already declared; he was "not worthy to bear" Christ's shoes. Slaves among Jews, Greeks, and Romans put on, took off, and carried the shoes of their masters.

Unloosing one's shoe latchets was a humble service. It may have been done sometimes as a voluntary and humble service. John considered himself unworthy to do this for Jesus. He was "the friend of the bridegroom," and was happy to sustain that relationship to Jesus. He said that Jesus must "increase," while he must "decrease." (John 3: 29, 30.) Jesus would overwhelm their souls "in the Holy Spirit," as John had baptized their bodies "in water."

"He shall baptize you in the Holy Spirit and in fire." (Verse 16.) The margin says "with." John was speaking to a mixed multitude. Jesus would separate the good from the bad and baptize the good "in the Holy Spirit" and the bad "in fire," as the chaff is burned. (Verse 17.)

John did not teach by this, and Jesus and the apostles did not teach afterwards, that baptism "in water" ceased with John's mission. Jesus and his disciples baptized "in water" more disciples than John. (John 3: 22, 26-30; 4: 1-3.)

After his resurrection Jesus sent out his apostles into all the world to teach all nations, and to baptize all who would receive their teaching, or who would believe in Christ and repent of their sins, into the name of the Father, and of the Son and of the Holy Spirit, and teach all such to observe all things whatsoever he had commanded (Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 46, 47; Acts 2: 36-38, 41, 42. Follow the apostles in all their preaching throughout the world and see that they did this.

VII. Jesus' Testimony of John (Luke 7: 24-28)

24. Read the question of John's messengers and Jesus' reply in Luke 7: 18-23.

John had borne testimony of Jesus; Jesus now bears testimony of John. Jesus makes this speech for the benefit of his hearers, many of whom had been John's disciples. He shows that John himself is the fulfillment of prophecy as well as a great prophet. These people had heard John preach in the wilderness. The "reed" of Egypt and Palestine is a tall, slender cane, which grows ten or twelve feet high, and bends easily, without breaking, to every passing wind. John was not a pliable, fickle, undecided man, yielding, like a reed, to every popular breeze, sometimes on one side of a great question and some-

times on the other. He was quite the opposite, and unflinchingly reproved sin in the great and small alike, even unto imprisonment and death.

25. Neither was he "clothed in soft raiment." He was not an effeminate, voluptuous courtier. We have a description of his food, raiment and dwelling place.

26. This is an answer to the two questions in the preceding verses. John was a prophet—true, brave, loyal, and unwavering; but he was "much more than a prophet," because he was the "messenger" sent before the face of Jesus to prepare a people for him.

27. This verse explains in what John is more than a prophet. This was written in Isaiah 40: 3 and Mal. 3: 1.

28. The comparison is still between John and other prophets. Among all the prophets born of women there was not one greater than John. John was not great in the eyes of the world.

Generals, statesmen, and kings are considered great, measured by the human standard of greatness. John was "great in the sight of the Lord." (Luke 1: 15.)

The last of a long line of Hebrew prophets, John was greater than all—not in character, but in position and privilege. These prophets had foretold the coming of Christ; John was his forerunner, and saw him; John baptized him, saw the Spirit descend upon him, and heard God confess him. It was his privilege to point out Jesus as "the Lamb of God."

In all this he was greater than any other prophet; "yet he that is but little in the kingdom of heaven is greater than he," for the same reason that he is greater than all other prophets. He was not in the kingdom; it had not yet been set up; Christ was not yet on his throne, and none understood yet the nature and mission of his kingdom. The least in the kingdom was not greater than John in personal character, but in position, privilege, and knowledge.

Truly it has been said, "The least of the greatest is greater than the greatest of the least," and: "The least child is greater than the highest servant."

Beyond this verse Jesus continues his testimony of John. The people and publicans "justified God, being baptized with the baptism of John. But the Pharisees, and the lawyers rejected for themselves the counsel of God, being not baptized of him." (Verses 29, 30.)

We know the tragic end of this true and grand man of God. He was a child of prophecy and of promise. We know his parentage and the interesting events connected with his birth. His life stands out before the world as pure and unsullied as the new-fallen snow; his character as bold and unswerving as the rugged and unshaken mountain. His death was his greatest triumph and most glorious victory.

QUESTIONS

(The teachers should be able to answer these questions, and should use their judgment in what to ask the pupils, provided they have not time to ask all.)

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verse.
Name the persons contemporary with John the Baptist.
Give the character and end of Pilate.
Name the different Herods mentioned in the New Testament.
Who were Annas and Caiaphas?
Give the scriptural outline of John's life.

Who were John's parents?
Where did they live?
What was their character?
For what had he and Elizabeth prayed?
What was the announcement at last made to Zachariah by Gabriel?
Repeat the one verse which tells all we know of John's history from childhood until his public ministry?
What were John's raiment and food?
With what was he filled from birth?
What will make any boy or man great in the eyes of the Lord?
State John's mission in the language of Gabriel.
By whose authority did he teach and baptize?
With what does the Old Testament virtually close and the New Testament begin?
In what way was John called to begin his work?
How old was John?
Where did he begin?
3 What did John preach?
What kingdom is meant here?
What did Jesus, the twelve, and the seventy preach before Jesus' death?
What does "at hand" mean?
How did the kingdom of heaven suffer violence and the violent take it by force?
What is meant by the law and the prophets being until John?
When did the law of Moses cease?
What is repentance?
How does repentance lead to baptism?
When did God forgive the sins of the people?
How do people now reach remissions of sins?
What did people do in response to John's preaching?
What is baptism?
Aside from the meaning of the word what shows this?
4-6 Of what prophecy was John's work a fulfillment?
From what facts was this figure drawn?
7 State the effect of John's preaching upon the Pharisees and Sadducees?
What did he declare to be the character of the Pharisees and Sadducees?
What is a viper?
How should sin be feared and hated?
What is the wrath to come?
8 What fruit did John teach all to bring forth?
What would being fleshly descendants of Abraham not do?
Whom did God make children of Abraham?
Give the point in the comparison to good and bad trees.
How did John instruct each class to live?
Whom was the whole nation expecting?
What was his relationship to Jesus?
Who must increase and who decrease?
What shows that baptism in water did not cease with John's mission?
Who would be baptized in the Holy Spirit and who in fire?
24 Why did John send messengers to Jesus?
Where was he?
What was Jesus' reply to John's question?
Repeat Jesus' testimony of John to the people.
What is meant by John's not being a reed shaken by the wind?
State the contrast between John and those in soft raiment.
In what respect was John more and greater than all prophets?
In what respect is the least in the kingdom of heaven greater than John?
How did the people and publicans justify God?
How did the Pharisees and lawyers reject against themselves the counsel of God?
How was John's life ended?

Filled with the Holy Spirit when John the Baptist was circumcised and named, Zacharias spoke the words of the Golden Text and all the prophecy of Luke 1: 68-79. God wrought redemption for his people through Jesus, the Christ. Jesus was this "horn of salvation" of the house of David. John was blessed in being the prophet of "the Most High" and forerunner of Christ.

LESSON II—JULY 8

MARY, THE MOTHER OF JESUS

(A survey of Mary's Life)

Lesson: Matthew 1: 18—2: 12; 12: 46-50; Luke 1: 26-56; 2: 1-52; John 2: 1-11; 19: 25-27.

Lesson Text: Luke 2: 41-52.

LUKE 2. 41 And his parents went every year to Jerusalem at the feast of the passover.
42 And when he was twelve years old, they went up after the custom of the feast;
43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;
44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:
45 and when they found him not, they returned to Jerusalem, seeking for him.
46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:
47 and all that heard him were amazed at his understanding and his answers.
48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.
49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?
50 And they understood not the saying which he spake unto them.
51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.
52 And Jesus advanced in wisdom and stature, and in favor with God and men.

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Golden Text—Thou shalt call his name Jesus; for it is he that shall save his people from their sins. (Matt. 1: 21.)

Time—A.D. 8.

Places—Jerusalem and Nazareth.

Persons—Joseph, Mary, Jesus, and the teachers—"doctors of the law." (Luke 5: 17.)

Devotional Reading—Luke 1: 46-55.

Reference Material—Given above.

Memory Verse—Luke 2: 19.

Home Reading—

July 2. M. Mary and the Angel. Luke 1: 26-38.
3. T. The Divine Birth of Jesus. Matt. 1: 18-25.
4. W. Mary at Bethlehem. Luke 2: 1-7.
5. T. Mary and the Boy Jesus. Luke 2: 41-52.
6. F. Mary at the Marriage Feast. John 2: 1-11.
7. S. Mary at the Cross. John 19: 25-30.
8. S. The "Magnificat." Luke 1: 46-55.

GEOGRAPHICAL NOTES

Nazareth was a small town in Galilee, "amid the round-topped hills which form the southern ridges of Lebanon just before they sink down into the plain of Esdraelon." It was twenty miles east of the Mediterranean Sea, sixteen miles west of the sea of Galilee, and about seventy-five miles north of Jerusalem. It is not mentioned in the Old Testament. It had no history until Jesus immortalized it. It was held in disrepute even by the Galileans themselves. (John 1: 46.)

[Attention! Let the teachers try a contest for next Sunday's lesson. Announce now that on next Lord's day there will be a contest

in order to learn who can relate most accurately all the facts in Peter's life as given in the lesson for that day.]

INTRODUCTION

I. Mary, a Virgin of Great Faith

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."

He addressed Mary by saying, "Hail, thou art highly favored, the Lord is with thee." Mary was indeed blessed "among women." (See Luke 1: 42.)

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." This son should "be great, should be called the Son of the Most High," and God would "give unto him the throne of his father David," he should "reign over the house of David forever, and of his kingdom there" should be "no end."

These were most wonderful declarations and Mary asked how could such things 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." Then Gabriel added: "For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her." (Luke 1: 26-38.)

In this way Mary came by name first before the world. As we shall learn later, these facts were in prophecy.

Unlike Zacharias, Mary asked for no sign, no miracle, to convince her that God spoke the truth through Gabriel. Elizabeth praised and blessed Mary for her faith, saying, "blessed is she that believeth, for there shall be a fulfillment of the things which have been spoken to her from the Lord."

Elizabeth rejoiced also that the mother of her Lord had come to her. (Luke 1: 43, 44.) She called Mary the mother of her Lord before the Lord was born. This is faith.

Let us know that "no word of God shall be void of power." When God declared that Abraham and Sarah, although Sarah was past the age of becoming a mother, besides being barren, should become the parents of Isaac, it came to pass even as God had said. So with Zacharias and Elizabeth. And when he said a virgin should become the mother of his Son, the virgin believed him and it so came to pass.

Whatever God promises will surely come to pass, and whatever he says is true. To believe everything that God says because he says it is faith.

II. Joseph Was a Righteous Man

In the providence of God Joseph and Mary were called to Bethlehem in Judea just in time for Jesus to be born there.

Betrothal is a virtual marriage, although the betrothed did not go at once to the husband's home.

"Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph her husband,

being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son; and he called his name Jesus." (Matt. 1: 18-25.)

Mary knew not a man (Luke 1: 34), and Joseph "knew her not," until after Jesus was born. After this there were born unto Joseph and Mary both sons and daughters. (Matt. 12: 46-48; 13: 54-56; Acts 1: 14.) This forever destroys the dogma of Mary's "perpetual virginity."

III. Mary Was Faithful in All God's Appointments

On the eighth day Joseph and Mary had the child circumcised and named.

After the birth and circumcision of a son the mother continued "in the blood of her purifying three and thirty days." For a daughter she was unclean two weeks, and remained out of the sanctuary sixty-six days. (See Lev. 12.)

When these days were "fulfilled," Joseph and Mary carried the child to Jerusalem, "to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons." (Luke 2: 22-24.) For the law concerning the firstborn, see Ex. 13: 2, 12; Num. 3: 13; 18: 15, 16.

At this time Simeon not only took Jesus in his arms and spake of him as the "Light for revelation to the Gentiles," and the glory of Israel, but he also blessed Joseph and Mary. At this time, too, Anna, a prophetess, spoke of Jesus "to all them that were looking for the redemption of Israel."

When Joseph and Mary "had accomplished all things that were according to the law of the Lord, they returned into Galilee to their own city Nazareth." (Luke 2: 22-39.)

Note that everything the law of the Lord required Joseph and Mary did. The law of God must be obeyed notwithstanding the appearance of the angel and all other miraculous demonstrations. These do not release one from obedience to God.

Joseph and Mary did not return to Nazareth until after the visit of the Wise Men from the east, the flight into Egypt, the destruction by Herod of the male children in Bethlehem and its borders, and the death of Herod. (See Matt. 2: 13-23.)

EXPLANATORY NOTES

I. The Feast of the Passover

41. Another act of faithfulness in Mary, as well as in Joseph, was their attendance upon the feast of the passover.

"Three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." (Deut. 16: 16; see also Lev. 23; Ex. 12.) The passover occurred in the spring.

By reading the references we learn what the passover was and why it was observed. The women were not required to attend these feasts, but were allowed to do so, and frequently did so. Hannah went with Elkanah to Shiloh when the altar of God was there (1 Sam. 2: 1-21), and there God heard her prayer and gave her Samuel.

42. At twelve years of age boys began to celebrate the passover, and were required to keep the law. Always obedient, Jesus attended this feast with Joseph and Mary.

43. There were eight days in all. The first day was the passover, and there were seven days of the feast. (Num. 28: 16, 17.) It was through no accident or misunderstanding or foolishness on his part that Jesus "tarried behind in Jerusalem;" he knew when the feast ended and his company started for home; but it was on account of the great interest he felt in his Father's affairs. All that he saw and heard in the temple aroused the divinity within him and impressed him that he should be about his Father's business.

44. These companies were large. Starting from remote places, they increased in number until they reached Jerusalem. Families, kindred and acquaintances were together. So in returning they were necessarily large.

Jesus was old enough and large enough to care for himself; and easily he might not have been missed, therefore, until the end of the first day's journey, until each looked more carefully after his own at nightfall when all stopped to camp.

It was not carelessness in Joseph and Mary that Jesus was not missed before; for they supposed he was somewhere in the company, and they sought him at the right time. It would have been a reflection on his superior judgment to have watched him as a mere child.

II. Jesus in the Temple

45, 46. "When they found him not" among "kinsfolk and acquaintance," "they returned to Jerusalem, seeking him;" and "after three days [or on the third day] they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions." There were different apartments of the temple. In some of these, probably one of the porches or the court of the women, these teachers, or rabbis, conducted their schools and regularly expounded the law.

Jesus was not detained by the beauty and outward show of the temple; he did not loiter behind with careless companions for the sake of frolic and amusement; but, intensely interested in grave and important matters, he remained in a school in the temple.

"Hearing them, and asking them questions," means not only that Jesus answered the questions of the teachers, but also asked them such questions as would direct their minds to a clearer understanding of the law. The truth was frequently covered up with the numerous traditions of the fathers, and the questions and answers of Jesus were responses to these.

"Hearing them, and asking them questions," gives us an idea as

to how teaching was done at that time. This is yet one of the most impressive ways and one of the best ways to teach.

47, 48. Jesus manifested such a clear insight into the meaning of the Scriptures and an understanding so far beyond one of his age that he astonished all. Joseph and Mary, no doubt, had noted with great interest his growth and development from the eventful night of his birth; but they themselves were astonished and gladly amazed to find him thus engaged. They had sought him elsewhere, "sorrowing." His mother reproved him, and informed him of the sorrow she and Joseph had experienced on his account. Mary spoke of Joseph as Jesus' "father" in an accommodated sense. (See Luke 3: 23.)

49. This reply is not reproachful. "How is it that ye sought me [looked elsewhere for me]?" He seems to think they should have known where to find him. "Knew ye not that I must be in my Father's house [or 'about my Father's business'—Authorized Version]?"

Thus early he realized God had a work for him to do and he must be about it. It was this deep conviction which enabled him to accomplish so much in his eventful life and to say on the cross: "It is finished." What a beautiful example to all young people to enter the service of God early and to strive to accomplish much!

50. Joseph and Mary did not comprehend this reply; hence he had a clearer insight into his earthly mission than he received from them.

III. Jesus Was Subject to Joseph and Mary

51. If his divine wisdom and consciousness of his earthly mission drew him into the temple and caused him to tarry behind, the same led him back to Nazareth, where he remained for eighteen years in the quiet affairs and daily routine of a carpenter's life.

The law of God required obedience to parents (Deut. 21: 18-21), and Jesus kept it. He is a beautiful and royal example to children in this respect. (Eph. 6: 1-3.) The noblest, purest, most royal child that ever lived on earth was most obedient to his parents. Jesus was just as much in the work of God at home in Nazareth, subject to his parents, as he was in his public ministry. Disobedience to parents is a bad sign and a great sin. (2 Tim. 3: 1-7.)

"His mother kept all these sayings in her heart." There were many things already in his life to fill her soul with thought and wonder.

At Nazareth Jesus was reared, and here he lived until he "was about thirty years of age." (Luke 3: 23.) "Jesus grew up among a people seldom (and only contemptuously) named by the ancient classics, and subject at the time to the yoke of foreign oppressors; in a remote and conquered province of the Roman Empire; in the darkest district of Palestine; in a little country town of proverbial insignificance; in poverty and manual labor; in the obscurity of a carpenter's shop; far away from universities, academies, libraries, and literary and polished society; without any help, so far as we know, except the parental care, the daily wonders of nature, the Old Testament Scriptures, the weekly Sabbath service of the synagogue at Nazareth (Luke 4: 16), the annual festivals in the temple of Jerusalem (Luke 2: 42), and the secret intercourse of his soul with God, his Heavenly Father." (Schaff, in "The People's New Testament, with Notes by Johnson.")

IV. Jesus Grew

52. Verse 40 states that "the child grew; and waxed strong, filled with wisdom: and the grace of God was upon him." He grew in every way—in stature, in intellect, in wisdom, in heart, and "in favor with God and men." He grew by use of means—grew physically by taking proper exercise, wholesome food, and restful sleep; grew in wisdom and grace by asking questions, studying the Scriptures, and the exercise of mind and soul. These quiet years at Nazareth were spent in physical, mental, and spiritual development and preparation for his great public work. He resisted temptation, prayed, attended the feasts and public worship, and kept God's laws. Thus he grew in grace, or favor, with God; and his sincerity, purity, generosity, humility, and kindness brought him into favor with men.

Thus Christians should grow and do grow. (2 Pet. 3: 18.) They must so live "that they may adorn the doctrine of God our Savior in all things." (Tit. 2: 10.)

On the cross Jesus commended Mary to the care of John. John from that hour took her to his own home. (John 19: 26, 27.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verse.
Where was Mary's home?
To whom was she betrothed?
Who was sent from God to her?
Give the language Gabriel used in addressing her.
Relate in order his message to her.
How did Gabriel explain that all this would come to pass?
What shows Mary's great faith?
Where was this foretold in prophecy?
What did Elizabeth say to Mary in regard to Mary's faith?
What should every one know?
What is faith?
How in the providence of God did it come to pass that Jesus was born in Bethlehem of Judea?
What was Joseph's character?
What instruction did the angel give him in regard to Mary?
What destroys the dogma of Mary's perpetual virginity?
After his birth, what was done for Jesus?
For a son and for a daughter how long did the mother remain out of the sanctuary?
What did Simeon and Anna do and say?
Did the appearance of angels and other miracles release one from obedience to God?
Give in order the other events which occurred in the life of the child up to this lesson.

41 Who were required to attend the feasts at Jerusalem?
Where and when was Hannah blessed?
42 How old was Jesus at his time?
What was required of boys at this age?
43 How long did the feast last?
Why did Jesus tarry behind?
How did Joseph and Mary discover that he was not along?
44 Where did they first seek him?
45 Where did they then go?
46 Where and when did they find him?
What was he doing?
47 What was the character of his questions and answers?
48 Why were Joseph and Mary with the rest, amazed?
What reproof did Mary offer?
49 What answer did Jesus make?
50 Why did not Joseph and Mary understand him?
From what source did Jesus receive this insight into his mission and work?
51 Why, then, did he return to Nazareth?
What was his trade?
In this was he obedient to God?
What impression did all of this make upon his mother?
What "sayings" did she remember?
Where was Nazareth?
What is said of its obscurity and insignificance?
52 In what did Jesus grow?
How did he grow?
In what and how must Christians grow?

LESSON III—JULY 15

SIMON PETER

(A Survey of Peter's Life)

Lesson: John 1: 35-42; Matthew 4: 18-22; 14: 28-31; 17: 1-13; Luke 5: 1-10; 22: 31-34, 54-62; John 18: 10, 11; 20: 1-10; 21: 1-23; Acts 2: 1-5, 42; 8: 14-25; 9: 32—12: 19; 15: 7-11; Gal. 2: 1-11. Lesson Text: Matt. 16: 13-18, 21-23; John 21: 15-17.

MATTHEW 16. 13 Now when Jesus came into the parts of Caesarea 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.

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.

JOHN 21. 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? And he said unto him, Lord, thou knowest all things; thou knowest 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.

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Golden Text—Lord, thou knowest all things; thou knowest that I love thee. (John 21: 17.)

Time—A.D. 29, in the autumn.

Place—Near Cesarea Philippi.

Persons—Christ and his apostles.

Devotional Reading—1 Peter 2: 1-10.

Reference Material—1 and 2 Peter.

Memory Verse—John 21: 17.

Home Reading—

July 9. M. Peter's Confession. Matt. 16: 13-18.
10. T. Peter Brought to Jesus. John 1: 35-42.
11. W. Peter a Fisher of Men. Matt. 4: 18-22.
12. T. A Lesson in Fishing. Luke 5: 1-11.
13. F. Peter's Fall. Luke 22: 54-62.
14. S. Peter's Restoration. John 21: 15-22.
15. S. Jesus the Corner Stone. 1 Peter 2: 1-10.

GEOGRAPHICAL NOTES

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

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

INTRODUCTION

The great confession which Peter made and the good confession which Jesus made before Pilate and which Timothy witnessed before many witnesses (1 Tim. 6: 13-17) is of such vast importance that little space can be allotted in this lesson to other important events in Peter's life.

I. A View of Peter's Life

We first meet Peter in John 1: 40-42. He was brother to Andrew; was led to Christ by Andrew; his name was Simon; his father's name was John ("Joanes," called in Matt. 16: 17, "Jonah"—margin); Jesus changed his name 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, as in this lesson; 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: 57); repented and wept bitterly (Luke 22: 61, 62); ran with John to the grave 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 (Acts 1: 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 man (Acts 4: 1-22); reported these threats to the disciples and all prayed (Acts 4: 23-31); through him the Lord rebuked Ananias and Sapphira and smote them dead (Acts 5: 1-11); delivered with the other apostles from prison by an angel (Acts 5: 17-21); his defense before the Sanhedrin (Acts 5: 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); 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).

EXPLANATORY NOTES

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

13. Mark (8-27) says: "Jesus went forth, and his disciples, into the villages of Cesarea Philippi." "Parts" means the country surrounding this city, and Jesus went through the towns of that country, no doubt, teaching the Jews. Again, Mark (same verse) says, "and on the way;" and Luke (9: 18) states that Jesus was alone praying with his disciples when he asked the question: "Who do men say that the Son of man is?"

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

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

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

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

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

II. The Confession

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

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

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

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

"The living God" is no false and lifeless God, but the "I Am that I

Am." (Ex. 3: 14.) "Even from everlasting to everlasting, thou art God." (Ps. 90: 2.)

The "word" which was with God in the beginning, and which was God, "became flesh, and dwelt among us." (John 1: 1-14.) "In him dwelleth all the fullness of the Godhead bodily." (Col. 2: 9; see also Col. 1: 15-17.)

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

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

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

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

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

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

"Flesh and blood hath not revealed it unto thee," because flesh and blood could not make such a revelation. People knew by "flesh and blood" that Jesus was the son of Mary and a descendent of Abraham, as Matthew and Luke show (Matt. 1; Luke 3: 23-38); but they could not know by "flesh and blood" that he was the Son of God. God must make this revelation. So he revealed it to Mary (Luke 1: 26:35), to Joseph (Matt. 1: 18-21), to John the Baptist, to Peter, and to others when he sent down the Spirit upon Jesus and said: "This is my beloved Son, in whom I am well pleased." (Matt. 3: 17; see also John 1: 29-34.) Then all the miracles of Jesus were done in the presence of his disciples as the testimony of God to this fact: to reveal to them and to the world that "Jesus is the Christ, the Son of God." (John 20: 30, 31.) The apostles were Christ's witnesses to the world. Guided by the Spirit of God they made this revelation to the world. Hence

"no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit." (1 Cor. 12:3.)

III. The Foundation of the Church

18. Jesus, continuing his address to Peter, said: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." This declaration has called forth a great deal of controversy. Jesus does not say he would build his church on Peter, but he says: "Thou art 'Petros' [a small stone], and upon this Petra [bed rock] I will build my church." We build houses of stone, but we lay the foundation upon a rock. (Matt. 7: 24, 25.) All Christians are "living stones" ("lithoi"—building stones, not rock) in this "spiritual house;" while Jesus under this figure is the "chief corner stone" (1 Pet. 2: 4-8, and under other figures he is "Petra"—rock (1 Pet. 2: 8; Rom. 9: 33; 1 Cor. 10: 4). In the figure under consideration Peter is not the foundation, but the doorkeeper. (Verse 19.) There is (1) a builder, Jesus; (2) a foundation, a solid rock; (3) "a spiritual house," the church; (4) a doorkeeper, Peter; (5) the gates of the unseen world as a mighty power opposing this work.

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

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

The gates of a city represent its power, and "the gates of Hades" represent the power of the grave, or unseen world, as a mighty city. Christ's enemies slew him, hoping to destroy him and his proposed kingdom. But the grave could not contain him; he conquered it, broke open "the gates of Hades," and came forth. "Hades" is put sometimes for "destruction." (Matt. 11: 23.) Jesus meant, therefore, not only that he would arise from the grave and establish his church, but that it should never be destroyed. "And it shall stand forever." (Dan. 2: 44.) There have always been faithful disciples of

Jesus on earth, and always will be. (See Heb. 12: 18-29, especially 28.) All other institutions of every kind will be destroyed.

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

(Intervening Verses, 19, 20.)

The study of verses 19, 20 is necessary, because they show how sins are remitted or retained.

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

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

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

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

V. The Time to Preach That Jesus is the Christ

20. Jesus charged his disciples to tell no man he was the Christ, because the time had not yet come for this. He was not yet exalted to God's right hand and made "both Lord and Christ." One of the mightiest proofs of his divine Sonship was yet to be presented—his resurrection from the dead. (Rom. 1: 4.) Although the apostles had the firm conviction that he was the Christ, yet they still entertained erroneous ideas of the nature of his kingdom, and did until after his ascension to heaven and the baptism of the Holy Spirit. Before his crucifixion and ascension they asked nothing of God in prayer in his

name. (John 16: 24.) After his death on the cross, "God highly exalted him, and gave unto him the name which is above every name," etc. (Phil. 2: 8-11.) This restriction lasted only until his resurrection and ascension. (See Matt. 17: 9; 28: 19, 20; Mark 16: 15, 16; Luke 24: 45-47.)

VI. Peter Rebuked Jesus

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

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

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

22. Jesus "spake the saying openly" (Mark 8: 32), but Peter took Jesus aside to say this to him. It was such a shock to Peter and so contrary to all his conceptions of the kingdom for Jesus to speak of yielding to the Jews and of suffering death that he impulsively and at once rebuked him—told him not to think it, not to talk so, and that it would never be. He thought such a thing unworthy of him who possessed such powers and who had come to establish a splendid earthly kingdom. He still thought Christ would rule by the sword.

VII. Jesus Rebuked Peter

23. Mark (8: 33) says: "But he turning about, and seeing his disciples, rebuked Peter." Peter had taken him to one side; so when he turned to his disciples, his back was to Peter. In this attitude he said: "Get thee behind me, Satan." Jesus suited his action to his language, and literally turned his back upon Peter. This suggestion was from Satan, although made through Peter's honest intentions. It was a renewal of Satan's temptation not to suffer on the cross, and Jesus promptly resisted it. In this Peter was a "stumbling-block." To cause one to stumble is to lead him into sin. Had Jesus acted upon this suggestion, the world never would have been saved. Otherwise good men to-day, like Peter, would thwart the purpose of God to save the race by suggesting ways and methods different from him. This was a severe rebuke to Peter, but that spirit then was no more of Satan than the same spirit is now. When Jesus repeated this statement, concerning his death, all the apostles were sorry; but Peter did not again rebuke him. (Matt. 17: 23.)

VIII. True Leaders—Peter Was One

(John 21: 15-17.)

15. As verse 14 states this was "the third time that Jesus was manifested to his disciples" assembled together; but it was his seventh appearance since his resurrection. And as verses 1 and 2 state this appearence was at the Sea of Tiberias (Sea of Galilee) to seven of his disciples. Peter was one of these.

While all present were benefitted by this appearance, it seems to have been especially for Peter's benefit. "So when they had broken

their fast," Jesus turned his attention directly to Peter.

Since Peter's fall, although Jesus had met him at least three times before this, the matter had not been mentioned. Although Peter sinned, he could repent and be restored as an apostle. He did repent; he "turned again." (Luke 22: 31, 32.) Immediately after he had denied his Lord, Jesus having given him such a reproving look (Luke 22: 61, 62), he went out and wept bitterly.

When Jesus foretold Peter's fall, he also predicted his restoration and laid upon him the obligation to strengthen his brethren. This obligation is renewed here in the language: "Feed my lambs." Peter was suited to be a leader. Few men are. Most people must be led. Hence the importance of wise, safe, and God-fearing leaders. Peter was bold and courageous, the first to speak and act. He was also impulsive and rash; but, tempered in the furnace of experience and discipline, he became wiser and was better prepared for his life work. He needed, too, to be assured by his Lord that he had been restored to his former position. Jesus was as kind to Peter as he was to Thomas, only he dealt with Peter in a different way.

It may be significant that Jesus here addressed Peter as "Simon, son of John," the name by which he was first called (John 1: 42), and not as "Peter"—"a stone." He had shown himself too weak to be called "a stone."

IX. Peter's Love for Jesus

When Jesus first called Peter to be an apostle, it was just after a miraculous draught of fishes (Luke 5: 1-11); he now calls him the second time under similar circumstances. Three times Peter had denied his Lord, and three times he here avowed his love.

What does Jesus mean by the question: "Lovest thou me more than these?" Scholars differ as to what "these" refers to. Some say it refers to the fishes and bread; if so, then Jesus meant to ask Peter if he would forsake all things and suffer hunger and want for his sake. Others think it refers to the other disciples; if so, Jesus meant to ask if Peter loved him more than the other disciples loved him. The latter seems to be the true meaning, and was somewhat a reproof to Peter's boasted love heretofore. While now he could not know the depth of the love others had for Jesus, neither did he know it before, when he declared that, although all should forsake Jesus, he would not, but would die first. (Matt. 26: 33; Mark 14: 29; John 13: 37.) He once declared that he loved the Master "more than these" other disciples; now, since he had thrice denied the Lord, what does he think about it? He no longer boasts of his love or compares it with that of others, but appeals to the Lord's own divine knowledge of the condition of his heart: "Yea, Lord; thou knowest that I love thee." Indeed, the Lord knew Peter's heart and assigned him work to do. This is the test of love: "If ye love me, ye will keep my commandments." (John 14: 15.)

"Feed my lambs." "Lambs" are the young and tender in Christ, whether they are old in years or not. It is more difficult to give suitable spiritual food which will strengthen and edify the "lambs" of Jesus, than it is to find fault, to scold, or to abuse. Carping criticism is not edification, comfort, or consolation.

16. This question was asked by the Lord the second time, and Peter answered in the same way.

"Tend my sheep." There is a difference between "feed" and "tend." "Tend" means to shepherd. It includes feeding, but means more; it means to watch, to guard, and to guide. Peter, who so well understood this, exhorted the elders to "tend the flock of God, ... exercising the oversight." (1 Pet. 5: 2.) At first Jesus said Peter should become a fisher of men; here he makes him a shepherd. Later on Peter spoke of himself as an "elder." (1 Pet. 5: 1.) It is one thing to induce people to enter the kingdom; it is another thing to lead them as godly shepherds into the green pastures of truth and beside the still waters of peace.

17. For the third time Jesus asked Peter this question. The Lord, it seems, intended that Peter should avow his love as openly and as repeatedly as he had denied him.

By those who know it is pointed out that two different Greek words are used for "love" in these verses. The first one, "agapaō," which was used by Jesus, is the stronger, and means love founded on admiration, veneration, esteem, unselfish love, given of choice, devotion. Such love God manifested for the world in the gift of his Son; such love Jesus manifested in his life of toil and in his death on the cross; such is commanded toward our neighbors and our enemies. It means action, duty, service; to regard the welfare of all; to wish well; to exhibit free, good will toward all. The second word is "phileo." It was used by Peter, and means love prompted by sense and emotion, such as friends feel for friends, to be friendly, to be attached to, to long for, etc. Consult Thayer's Greek-English Lexicon of the New Testament on these words.

In his question Jesus twice used the stronger word, but Peter modestly replied with the latter. Then Jesus in the third question dropped the stronger word and adopted the one used by Peter, as much as to say: "Peter, are you sure that you have for me even the love which you declare?" "Peter was grieved" because Jesus, in asking this question the third time, seemed to doubt his love. Again, Peter, enlarging upon Christ's knowledge, said the third time, "Lord, thou knowest all things; thou knowest that I love thee;" and again Jesus applied the test: "Feed my sheep."

This grief was good for Peter. He doubtless felt the shame of his denial. He is no longer boastful, and his rashness is gone. He is wiser and stronger by discipline. Simon has become indeed "a stone" ("Peter"), and he goes on bravely to duty and finally to death.

X. The Manner of Peter's Death Foretold

Peter's further duty and "by what manner of death he should glorify God" are foretold in verses 18-23. However interesting it would be to consider these, the lack of both time and space forbid. It is a very great thing to glorify God in one's death.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verse.
What is this confession called?
Who made it?
NOW FOR THE CONTEST: Let the teachers see who can repeat in order the important events in Peter's life.
13 Give the history of Cesarea Philippi—its original name, what it was in Christ's day, what it is now, who enlarged it, etc.; where it is situated, the distance and direction from the sea.

Why does he speak of himself as "the Son of man?"
14 What were the different opinions concerning Jesus?
Why did not the people accept Jesus as the Christ?
15 Why did he ask the apostles the question of this verse?
16 Who answered it?
Did he answer for all?
Give the answer.
What does "living God" mean?
What does "Jesus" mean?
Were any other men named "Jesus?"
What does "Christ" mean?
What two propositions concerning Jesus of Nazareth are true and must be believed?
What does this proposition show?
Who were anointed?
How was Jesus anointed?
Then what is it to believe that Jesus is the Christ, the Son of God?
17 What does "Bar-Jona" mean?
Why was Peter blessed for making this confession?
Why could not "flesh and blood" make this revelation?
How did God reveal this truth?
18 Repeat the five facts of this figure.
What is the difference between "stone" and "rock?"
What is Peter in this figure?
What, then, is the rock foundation?
What are all Christians in this "spiritual house?"
What is Jesus?
Did Peter and all the apostles understand Jesus in this verse to say Peter was the foundation?
What did they preach as the foundation?
Why could not the apostles have successors?
What is meant by "gates of Hades?"
Why could not they prevail against the church?
Will the church ever be destroyed?
What do "will build" and "will give" show?
19 In these verses are the "church" and "kingdom" synonymous?
What is meant by "keys?"
Did all the apostles have the same power?
What is meant by their binding and loosing?
What privilege was granted to Peter?
How are our sins pardoned or bound and loosed now?
What important fact does this teach the world?
20 Why did Jesus charge them not to tell that he was the Christ?
21 Had Jesus made before this any reference to his death?
What did he make in this verse?
Why did not the apostles understand him?
22 Why did Peter rebuke him?
23 What rebuke did Jesus give Peter?
What is the force of this temptation?
How do some suggest such things now?

John 21: 15-17.

15 How could this be the third time Jesus manifested himself to his disciples and yet his seventh appearance?
Why did he give his attention directly to Peter?
In what ways was Peter fitted to be a leader?
What are the similarities between this meeting and the one when Jesus first called Peter to be an apostle? (See Luke 5: 1-11.)
What does Jesus mean by the question, "Lovest thou me more than these?"
What did Jesus tell Peter to do?
What is the test of love?
16 What did Jesus ask the second time, and what did Peter say?
What does "tend my sheep" mean?
17 Why did Jesus ask this question three times?
What is the difference between the word Jesus used for love and the one Peter used?
Why, then, did Jesus when asked the question a third time, adopt the word used by Peter?
What answer did Peter give this time?
What effect did Peter's experience and discipline have upon him?
18, 19 What kind of death did Jesus say Peter would die?

"Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God."

LESSON IV—JULY 22

JOHN THE APOSTLE

(A Survey of the Life of John the Apostle.)

Lesson: Mark 1: 16-20; 3: 17; Luke 9: 49-56; John 13: 21-25; 19: 26, 27; 21: 20-23; Acts 4: 13-20; Rev. 1: 1, 2, 4, 9-11

Lesson Text: Luke 9: 49-56; John 19:25-27; 1 John 4: 7, 8.

LUKE 9. 49 And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us.
50 But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.
51 And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem,
52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.
53 And they did not receive him, because his face was *as though he were* going to Jerusalem.
54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?
55 But he turned, and rebuked them.
56 And they went to another village.
JOHN 19. 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*.
1 JOHN 4. 7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.
8 He that loveth not knoweth not God; for God is love.

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Golden Text—God is Love; and he that abideth in love abideth in God and God abideth in him. (1 John 4: 16.)

Time—A. D. 29, not long after the transfiguration.

Place—Capernaum.

Persons—Jesus and his apostles.

Devotional Reading—1 John 4: 11-21.

Reference Material—1 and 2 and 3 John.

Memory Verse—1 John 4:19.

Home Reading—

July 16. M. The Call of John the Apostle. Mark 1: 16-20.
17. T. John at the Transfiguration. Matt. 17: 1-8.
18. W. John's Mistaken Idea of Following Jesus. Luke 9: 49-56.
19. T. John the Beloved Disciple. John 13: 21-30.
20. F. The Boldness of John. Acts 4:13-22.
21. S. The Revelation of John. Rev. 1: 1-11.
22. S. John's Message of Love. 1 John 4: 11-21.

GEOGRAPHICAL NOTES

Capernaum was a most interesting city on the northwestern shore of the Sea of Galilee. It is prominent in the work of Jesus; called his home and own city. See Lesson V.

A REVIEW OF JOHN'S LIFE

There are in the New Testament different men whose name is John; namely, John the Baptist; Peter's father (John 1: 42; 21:15, Rev. Ver.) John Mark (Acts 12: 12, 25); a member of the Jewish court. (Acts 4: 6.)

The John of this lesson is the apostle John. He was a son of Zebedee (Matt. 4: 21) and brother of James; was a fisherman and he, James and their father were partners with Peter and Andrew, who owned their boats and used hired servants (Luke 5: 1-11); he was an industrious, practical business man; Jesus called him away from his business to become a fisher of men (4: 18-22; Mark 1: 16-20); he was one of the very first disciples of Jesus, and followed him when John the Baptist declared that he was the Lamb of God (John 1: 29-42), hence leaving his boat to accompany Jesus was not when he first met Jesus and became his disciple; later he was made an apostle (Mark 3: 13) and was afterwards sent forth with the eleven to the lost sheep of the house of Israel (Matt. 10: 5); Jesus gave to him and James the name, Boanerges, "sons of thunder" (Mark 4: 17); with James he asked Jesus if they should call fire down from heaven to destroy the Samaritan village, which had refused Jesus a night's lodging (Luke 9: 51-56); he with James asked that one might sit on Jesus' right hand and the other on his left hand in his Kingdom (Matt. 20: 20-28); he was with Jesus in the death chamber of Jairus' daughter (Mark 5: 37), on the mount of transfiguration (Matt. 17: 1), and in Gethsemane (Mark 14: 33); he reclined on Jesus' breast and was loved by Jesus (John 13: 23; 19: 26; 20: 2; 21: 7, 20); was admitted to Jesus' trial (John 18: 15, 16); stood by Jesus on the cross (John 19: 26); to him Jesus committed Mary (John 19: 27); he ran with Peter to the sepulchre and reached it first (John 20: 4); a witness of the resurrection; received with others the Great Commission; witnessed Jesus' ascension; was present on Pentecost; was with Peter in healing the lame man at the gate of the temple, in imprisonment, trials, defense, and prayer (Acts 3 and 4); was banished to Patmos (Rev. 1: 9); was true and brave, firm and faithful and unflinching under severest test; wrote the Gospel of John, 1st, 2nd and 3rd John, and Revelation; and lived to be an old man.

EXPLANATORY NOTES

I. Following Christ

49, 50. John introduces here the circumstance of one casting out demons in Christ's name who did not follow in person Jesus and the apostles, and John forbade him.

To cast out demons in the name of Jesus, to pray in the name of Jesus, or to do anything else in the name of Jesus, is to do so by his authority or power, through his worth or merit, and relying upon or trusting him. John forbade this man's casting out demons in the name of Jesus for the reason given—that he followed not Jesus and the apostles in person in their journeys and work.

Jesus commanded some to leave all and follow him in person—that is, to go about with him. He called the apostles and others from their business and homes to go with him, that they might the more quickly and fully learn his teaching; but all his disciples could not do this.

To follow Jesus truly is to accept him as the Christ, to receive and practice his teaching—to help the poor, to relieve the afflicted, to go about doing good, and in all things to obey God.

This man, casting out demons in the name of Jesus, was not a member of some religious sect or party differing in teaching from

Jesus and his disciples. It seems that John should have seen at once that this man could not cast out demons in the name of Jesus without this power from Jesus. John was mistaken in thinking the man should follow in the immediate personal company of Jesus and the apostles, and, therefore, in forbidding, for this reason, his casting out demons in Jesus' name. The fact that he could do this in the name of Jesus shows that he ought to do it.

So today whatever one can do in the name of Jesus and wherever one can do this, one should do it. What one does in the name of Jesus must be that which Jesus requires—that which God commands. Nothing else can be done by the authority of Jesus.

Jesus does not accuse John of being envious and bigoted. Read Num. 11: 26-30. Joshua seemed jealous for Moses' sake because Eldad and Medad prophesied in the camp; but Moses said he "would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them."

But let us not conclude that all the mighty works and wonderful things which many claim to do in the name of Jesus are acceptable to him (see Matt. 7: 22, 23); yet let us not forbid others doing all the good they can and wherever they can according to the will of God and in the name of Jesus.

As Moses said of Eldad and Medad, "Let them prophesy," so Jesus said of this man, "Forbid him not," and gave the reason—no man can do "a mighty work" in his name and be able quickly to speak evil of him. Jesus accepted the work of this man. This was a work Jesus had commanded to be done, this man had the power to do it, and was doing it; hence he should not be stopped.

Doing this work in the name of Jesus was for him and not against him. Every responsible person is for or against Jesus; there can be no neutral ground. To do nothing is to be against Jesus. He that gathers not with Jesus—is not actively engaged in his service—is against him. (Matt. 12: 30.) Note in how many ways the Bible teaches that the "do nots" will be lost. Not only will the one who casts out demons in the name of Christ be blessed, but whosoever gives so small a thing as a cup of water to drink because the giver is Christ's, or in the name of Christ, will "in no wise lose his reward." Read Matt. 10: 40-42; 25: 31-46, and do these things.

II. The Effects of Prejudice

51-56. "And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem." Nothing could move Jesus from his accomplishing the will of God that he should die in order to save the race. As this tragical time drew nigh, he was the more determined to face death in Jerusalem.

He also teaches that all persons and all things must be left when they stand in the way of one's following him and that he must be obeyed at all cost.

A certain Samaritan village refused Jesus a night's lodging. This was done through prejudice. Jesus was a Jew, and the Jews, as such, had no dealings with the Samaritans. A Samaritan woman was very much surprised that Jesus should ask of her a drink of water. (See John 4: 1-9.) It was "because his face was as though he were going

to Jerusalem" that these Samaritans denied Jesus the ordinary rights of hospitality by refusing to allow him to spend the night in their village. This was a shameful exhibition of prejudice.

When James and John—"sons of thunder"—saw this, they asked if their Lord willed that they should call down fire from heaven and consume this village. Jesus rebuked James and John and went to another village.

Christians have not the spirit of persecution; the tearing-down and burning-up spirit is not the spirit of Christ. Christians are forbidden to take vengeance. Let us learn a lesson: Jesus neither sought vengeance nor brooded over the wrong he had suffered.

On the way to the other village "a certain man said unto him, I will follow thee whithersoever thou goest." Matthew (8: 19) says "a scribe" said this. This "certain man" and the "scribe" may be the same person, but not necessarily so. This man was, no doubt, in earnest, but did not know all that was implied in following Jesus.

III. The Women at the Cross (John 19: 25-27)

25. "These things therefore the soldiers did"—the things mentioned above in John 19. But while the soldiers were doing these things and watching Jesus, there were standing by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Clopas, and Mary Magdalene." Matthew (27: 55, 56) says: "And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee." All these—a silent, tearful crowd—were there in sympathy for Jesus, demonstrating woman's trueness and devotion. Luke (23: 49) says: "And all his acquaintance."

26, 27. "When Jesus therefore saw his mother, and the disciple (John) standing by whom he loved," he said unto his mother, "Woman, behold thy son!" and unto John, "Behold, thy mother!" "And from that hour the disciple took her unto his own home." John understood what Jesus meant, was true, brave, and devoted, and tenderly cared for Mary as a son in his own home.

On the cross, Jesus, thoughtful of his own mother and providing for her future comfort, impresses upon all children the duty to honor their parents.

IV. Love (1 John 4: 7, 8)

"Beloved, let us love one another." It is supposed that these verses were added to this lesson because John was "the beloved disciple," who loved Jesus, whom Jesus loved, and who showed his love for Jesus as well as for Jesus' mother in taking her to his own home and caring for her. This is love.

Love is not a mere sentiment, a kind and good feeling simply; but it is an active principle. Jesus says: "He that hath my commandments, and keepeth them, he it is that loveth me"; again: "If a man love me, he will keep my commandments;" and, "He that loveth me not keepeth not my words." (John 14: 21-24.) John (5: 3) says: "For this is the love of God, that we keep his commandments." No obedience to God, no love for God. To love men is to treat them as God directs. "Hereby do we know that we love the children of God, when we love God and do his commandments." (1 John 5: 2.)

The following are some of God's comments in regard to the way we must treat others—our brethren, our neighbors, our enemies: "Hereby we know love [in this way we know what love is], because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children let us not love in word, neither with the tongue; but in deed and truth." (1 John 3: 16-18.)

To love one's neighbor as one's self is the Second Commandment and is like unto the first and great commandment. Suppose we read Rom. 13: 7-10 in order to learn that to love men is to "render to all their dues . . .; owe no man anything, save to love one another" [a perpetual obligation]; and to fulfill the law of God concerning every duty to men. To love one's neighbor as oneself is to commit no sin against him; not to commit adultery, not to kill, not to steal, not to covet, not to work ill in any way to any one. "Love therefore is the fulfillment of the law."

To love one's enemies is to pray for them, to feed and clothe them, to do them good for evil, and to overcome their evil with good.

Let us read 1 Cor. 13: 4-8 in order to learn the eight good things which love will do and the eight evil things which it will not do.

On the other hand: "He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 14, 15.) "If a man say, I love God, and hateth his brother, he is a liar." No one can love God and hate men. (1 John 4: 20, 21.)

It brings tears to our eyes and grief to our hearts to behold the course many are pursuing! "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2: 4.)

V. The Greatness of Love

"Love is of God" and "God is love." Love is greater than speaking with the tongues of men and angels, greater than the gift of prophecy and miraculous knowledge and faith, greater than giving all one's goods to feed the poor and one's body to be burned, greater than faith and hope; it is as great as God is, "for God is love." To love is to know God; not to love is not to know him. To love is to be begotten of God, is to abide in God; and God abides in one who loves. To love the brethren is to "know that we have passed out of death into life." (1 John 3: 14.)

Since this is the evidence of salvation—of the passage out of death into life—how many professed church members are destitute of the proof that they are children of God!

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verse.
NOW FOR A CONTEST! See how many can repeat all the events of John's life.
49, 50 What question did John introduce?
What is meant by doing things in the name of Jesus?
What was the man of this verse doing in the name of Jesus?
Why did John forbid him?
What did John mean by following with the apostles and with Jesus?

Why did Jesus have the apostles and others to go about in person with him?
What is it to really follow Jesus?
Did this man belong to some religious sect or party differing in teaching and work from Jesus and his apostles?
Could he have cast out demons in the name of Jesus without the authority from Jesus?
What must every one do now in the name of Jesus?
Can you relate that which Moses said in regard to Eldad and Medad?
To what conclusion must we not come in regard to "mighty works," etc., which God does not command and in regard to the smallest things he does command?
What was Jesus' reply to John?
Why did Jesus accept this man's work?
What woes do Matthew and Mark pronounce upon any one who causes the weakest disciple to stumble?
What should we do to influence others to obey God?
51-56 Why was Jesus determined to go on to Jerusalem?
Where would he spend the night?
Why did this village refuse him a night's lodging?
What did James and John ask if they must do?
What reply did Jesus give them?
Of what spirit are Christians now?
25 Who stood about the cross in sympathy with Jesus?
26, 27 What did Jesus say to his mother and to John?
What did John understand by this?
What lesson does Jesus here teach us?
What did Jesus say at the ninth hour?
What did some think he said?
1 John 4: 7, 8.
How did John show his love for Jesus and for Mary?
What is love?
(a) Love for God and Jesus?
(b) Love for brethren?
(c) Love for one's neighbors?
(d) Love for enemies?
In Romans 13: 7-10 what does love do and what does it not do?
In 1 Cor. 13: 4-8 what eight things will love do and what eight will it not do?
When do people show that they have not the love of God in them?
Who is counted a murderer before God?
Who abides in death?
Who abides in God?
Who is begotten of God and knows God?
Who does not know God?
Show how great love is.
What is a source of grief?

THOUGHTS ON THE GOLDEN TEXT

We read, we sing, we talk, we write of love; but the most blessed thing of all is to love—to love God and men—enemies, neighbors, and all. Love is life; hatred is murder and death.

LESSON V.—JULY 29.

MATTHEW THE PUBLICAN

(A Survey of Matthew's Life)

Lesson: Matt. 9: 9-13; Luke 5: 27-32. Lesson Text: Matt. 9: 9-13; Luke 5: 27, 28.

MATTHEW 9. 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 the 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.

LUKE 5. 27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me.

28 And he forsook all, and rose up and followed him.

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Golden Text—I am not come to call the righteous but sinners. (Luke 5: 32.)

Time—A. D. 28.

Place—Capernaum, "at the receipt of custom," (the custom-house), Matthew's place of business, and his home in the city.

Persons—Jesus and his disciples, Matthew and his friends, the scribes and Pharisees.

Devotional Reading—Isaiah 6: 1-8.

Reference Material—Mark 2: 13-22; and the Gospel of Matthew.

Memory Verses—Luke 5: 31, 32.

Home Reading—

July 23. M. The Call of Matthew. Matt. 9: 9-13.
24. T. Matthew's Feast. Luke 5: 27-32.
25. W. A Publican's Prayer. Luke 18: 9-14.
26. T. Joy over a Repentant Sinner. Luke 15: 1-10.
27. F. Finding and Losing Life. Matt. 16: 21-28.
28. S. Parables of the Kingdom. Matt. 13: 44-52.
29. S. The Universal Invitation. Isa. 55: 1-7.

GEOGRAPHICAL NOTES

"Capernaum" means "village of comfort." This was one of the chief cities of Galilee. It was situated on the northwestern shore of the sea of Galilee, on the border between the tribes of Zebulun and Napthali (Matt. 4: 13), about three miles west of where the Jordan flows into the Sea of Galilee, and on the road from Damascus to the Mediterranean.

It had a custom station, where Matthew collected the taxes (Matt. 9: 9), a Roman garrison, and a synagogue, built by the Roman Centurion. The ruins of the synagogue at Tel Hum, said by McGarvey and some other scholars and travelers to be the site of Capernaum, show it to have been a finer one than any in all Galilee.

In Jesus' day Capernaum is said to have had thirty thousand inhabitants. Jesus made his home there for, at least, two years, and it is called "his own city." (Matt. 4: 13; 9: 1), and in Mark 2: 1—margin—it is said he was "at home."

No city on earth could have enjoyed more exalted privileges.

There Jesus not only resided, but taught in the synagogue, in homes, and on the seashore; did many miracles, and there five of his apostles lived. To it, in its wasted opportunities and despised privileges, Jesus said: "And thou Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. (Matt. 11: 23, 24.)

EXPLANATORY NOTES

I. The Facts Related by Matthew, Mark, and Luke

9. "And Jesus passed by from thence"—from the house in Capernaum where he had healed the paralytic in the previous verses (1-9).

Luke (5: 27) says: "After these things he went forth." Mark (2: 13) says: "He went forth again by the seaside; and all the multitude resorted unto him, and he taught them." Mark relates a fact omitted by Matthew and Luke—namely, that Jesus went forth from this house and taught the multitude by the seaside. He "went forth again by the seaside" implies that he had taught there before. So he did several times after that. (See Mark 3: 7-12.) For instance, "by the seaside" he sat in a boat, pushed out a little from land to avoid the pressure of the crowds, "and spake to them many things in parables." (Matt. 13: 3.)

II. Matthew

14. "And as he passed by [on his way to the 'seaside'], he saw Levi the son of Alpheus sitting at the place of toll."

In the book of which he is the author Levi calls himself "Matthew." "Matthew" means "a gift of God." Of him very little is said in the Bible. He was a Jew, the son of Alpheus, and a publican. He speaks of himself as "Matthew the publican," unwilling to conceal his despised calling before he left all to follow Jesus. He was probably a disciple of John the Baptist (Acts 1: 21, 22); he became a disciple of Jesus, and, later, an apostle (Matt. 10: 2-4). He made Christ a great feast, which he modestly declines to relate. He is mentioned by name the last time in Acts 1: 13. There are many traditions relative to Matthew's after life, but there is nothing certain.

It is universally accepted that he is the author of the book which bears his name, and it is understood that he wrote it for the benefit especially of his fellow-countrymen.

III. Taxes

"The place of toll," was the custom station. Customs were the taxes imposed by the government on both imported and exported goods. The Romans taxed almost everything—fish, trees, houses, doors, columns, and all property, real and personal—and that the publicans, for the convenience of collection, had erected custom houses at the approach of bridges, the termination of roads, and in harbors. All human governments take this course and the burden of taxation grows heavier and heavier.

Public roads to Jerusalem, Tyre, Sidon, and the east centered at Capernaum. On the merchandise passing along these roads and on

the fish and trade of the lake certain customs were due and must be collected. Levi was in Capernaum.

IV. The Publicans

Originally and properly, publicans were usually rich Roman knights, who contracted for the taxes (both the direct taxes and the customs) of provinces for the payment of a certain sum into the Roman treasury. When these taxes surpassed the financial ability of one man, a joint stock company was formed with one man as the general manager, who looked after the business and paid over the profits to the stockholders.

"The system was, however, a vicious one. The publicani [publicans] were banded together to support each other's interests, and at once resented and defied all interference. They demanded severe laws, and put every such law into execution." (Consult Smith's Bible Dictionary.)

These Roman knights, or the managing director of the stock company, did not gather the taxes themselves, but the provinces were divided up into districts, and these districts were sublet to some inhabitant, usually of the country, who was acquainted with its resources and the temper of the people.

These subagents, or underlings, are the publicans of the New Testament. Matthew and Zacchaeus were of this class. Zacchaeus was "a chief publican," and "was rich." (Luke 19: 2.) These subagents, or publicans, had every opportunity to extort from the people more than was due. They were encouraged in extortion and fraud by those who had them engaged. An exorbitant sum, fixed by law, was required of them by their superiors, and they depended largely on extortion and fraud for their profits. They were allowed to fix more or less arbitrarily the value of all exports and imports, and demand payment. If there should be any property in dispute, they seized it and held it until the taxes were paid. They would forbid a farmer to gather his standing crop until they had extorted from him all that was possible; they would sometimes make false accusations of smuggling goods, and require the accused to pay them so much "hush money." Therefore, John the Baptist exhorted them, saying: "extort no more than that which is appointed you" (Luke 3: 13), and Zacchaeus said: "If I have wrongfully exacted aught of any man, I restore fourfold." (Luke 19: 8.)

We can see now why the publicans were despised in every province throughout the Roman empire. For a native to be an agent or a tool in the hand of some foreign capitalist or rich stock company to extort unwilling taxes, and frequently by fraud and false accusations more than the already burdensome laws required, from his fellow-countrymen, was quite enough to incur the hatred and contempt of patriotic citizens.

This was especially so among the Jews. They regarded their subjugation by the Romans and the payment of tribute to them as a national degradation, and the payment of such tribute dishonoring to God. Hence the question: "Is it lawful to give tribute unto Caesar, or not?" (Matt. 22: 17.)

For this reason the publicans among the Jews were not only odious as taxgatherers, but were considered also traitors to their nation and apostates from the religion of their God. They were classed with

sinners, harlots, and heathens in public estimation. (Matt. 9: 11; 11: 19; 18: 17; 21: 31, 32.) They were not all necessarily dishonest and corrupt. John and Jesus found many ready to obey the truth and to do right. (Luke 3: 12; 7: 29, 30; Matt. 21: 31, 32.)

These scriptures, our present lesson, and the following scriptures (Luke 7: 34; 15: 1-10; 19: 1-10) show John's and Christ's attitude toward them. From this class, finding one worthy, Jesus chose an apostle, thereby encouraging publicans as well as other sinners to come to him, through whom he doubtless hoped to reach other publicans; and showing, too, by this choice that there is no caste in his kingdom.

V. Matthew Left All for Jesus

Luke says when Jesus called Matthew, "he forsook all, rose up, and followed him." He promptly obeyed. He was called to a higher life, a nobler work—to gather no longer perishable money for the Roman treasury, but to gather souls for heaven. It cost him something—his business, his hope of earthly gain, and a comfortable, luxurious life—to follow Him who had not where to lay his head.

There are not many Matthews now. Note here that one must forsake all for Jesus; must deny himself, take up his cross, and follow Jesus. (Matt. 10: 38; 16: 24; Luke 14: 27-33.) Like Andrew, Peter, James and John, Matthew evidently had heard Jesus before, was already his disciple, but now was called to become a constant attendant and to that preparation which was necessary to fit him for the apostleship.

VI. Facts Not Always in Chronological Order

10. The call of Matthew and the feast which he gave to Jesus did not occur at the same time. None of the writers give what Christ did and said in their chronological order always. They gathered up incidents sometimes from several parts of Christ's ministry and grouped them together to explain some action of Jesus and to show his authority and power. For example, Matt. 8 and 9 are filled with the wonderful works of Jesus, and it was not intended by the writer to give these in the order in which they occurred, but to group them together so as to produce a clear, strong, and deep conviction that Jesus is the Son of God and has authority to teach. God bore testimony to him by miracles. The miracles themselves were manifestations of mercy to suffering humanity, but their chief purpose was to convince people of the truth of the claims of Jesus. (John 3: 2; 5: 36; 14: 11; 20: 30, 31; Heb. 2: 1-5.)

VII. Matthew's Feast

So in this verse the call of Matthew was at one time and the feast some time later. It was "a great feast" prepared by Matthew "in his own house" for Jesus and his disciples, to which many publicans and others were invited. (Luke 5: 29.) He wanted his fellow-publicans and other friends who were sinners to meet Jesus, that they might come under his influence and be saved.

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

"Sat at meat" or "was sitting at meat," as Mark puts it, means they reclined after the usual custom at the table.

VIII. The Criticism of the Scribes and Pharisees

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

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

IX. Jesus' Reply

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

"He saith unto them, They that are whole have no need for a physician, but they that are sick: I came not to call the righteous, but sinners." (Mark 2: 17; Luke 5: 31.) The physically well man does not need the physician; the spiritually whole, the righteous, do not need to repent. Granting that these scribes and Pharisees are all they claim for themselves—spiritually whole, strong, and healthy morally—then they need not the physician; but, from their own standpoint, these poor publicans and sinners were in great need of relief and of repentance.

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

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

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

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

(Matt. 5: 7.) "For judgment is without mercy to him that hath showed no mercy." (James 2: 13.) We should go to sinners in tenderness, love, and the spirit of Jesus, and not in the spirit of "I am holier than thou." (Isa. 65: 5.)

This same accusation is brought against Jesus in Luke 15, and he answers it in the parables of the lost sheep, the lost piece of money, and the prodigal son.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verse.
Describe Capernaum.
9 Where did Jesus teach?
What shows he was accustomed to teaching there?
Whom did he teach there?
From what place did he go there at the time of this lesson?
Whom did he see on the way?
By what other name was Levi called?
What is the meaning of "Matthew?"
What was his business?
State all the Bible says about him.
What was "the place of toll?"
What was "the toll?"
What did the Romans tax?
Who were the publicans proper?
Who were the publicans of the New Testament?
How did the Jews look upon them?
How were they held in public estimation?
Were they all dishonest?
Had Matthew become a disciple before this?
Then to what work was he now called?
10 What is said about recording everything in chronological order?
Why did Matthew make this feast?
Under what circumstances is it right now for Christians to attend feasts?
What were the scribes and Pharisees doing there or near there?
What taunt did they throw at the disciples of Jesus?
How did they treat publicans and sinners?
How were they as great, if not greater sinners?
12 What reply did Jesus make to this criticism?
What does that mean?
What condition of heart is necessary to salvation?
What does Matthew give here which Mark omits?
Where is this quotation found?
What does it mean?
Should we cultivate and manifest mercy?
How should we approach sinners?

How would it be,
If He, which is the top of judgment, should
But judge you as you are? O think on that
And mercy then will breathe within your lips,
Like man made new.

—*Shakespeare.*

LESSON VI—AUGUST 5

MARY MAGDALENE

(A Survey of the Life of Mary Magdalene.)

Lesson: Luke 8: 1-3; Matt. 27: 55, 56; John 19: 25; 20: 1-18
Lesson Text: Luke 8: 1-3; John 19: 25; 20: 11-18.

LUKE 8. 1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve,
2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out,
3 and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.
JOHN 19. 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.
JOHN 20. 11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;
12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.
13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.
15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.
16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.
17 Jesus saith unto her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.
18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *that* he had said these things unto her.

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Golden Text—"Our soul hath waited upon Jehovah;
He is our help and our shield." (Ps. 33: 20.)

Time—A. D. 30.

Place—At the Sepulchre and in Jerusalem.

Persons—Mary Magdalene, two angels, and the apostles.

Devotional Reading—Ps. 40: 1-8.

Reference Material—Mark 15: 40—16; 8; Luke 23: 49—24: 12.

Memory Verses—16: 9, 10.

Home Reading—

July 30. M Mary Magdalene Healed. Luke 8: 1-3.
31. T. The Last at the Cross. Matt. 27: 54-56.
Aug. 1. W. Following to the Tomb. Luke 23: 50-56.
2. T. First at the Empty Tomb. Mark 16: 1-9.
3. F. The First to See the Risen Christ. John 20: 11-18.
4. S. Trusting our Deliverer. Psalm 42: 6-11.
5. S. The Song of the Redeemed. Psalm 45: 1-8.

GEOGRAPHICAL NOTES

Magdala (A. V.), Magadan (Rev. Ver.), was a town on the western shore of the Sea of Galilee. See the comment in the lesson.

EXPLANATORY NOTES

I. Mary Magdalene

(Luke 8: 1-3.)

1. Soon after the incidents of the previous chapter Jesus and the twelve made a tour through the villages and cities of Galilee, "preaching the gospel of the Kingdom of God."

Comment on Jesus' preaching will be made in Lesson VII of the Fourth Quarter.

2-3. With Jesus and his apostles were "certain women," whom he had "healed of evil spirits and infirmities," who ministered unto them of their substance. Jesus had done so much for them that in gratitude they followed him to minister unto him and his apostles. They were Mary Magdalene, Joanna, Susanna, and many others. They possessed some means, or they could not have supplied the necessities of Jesus and his apostles. Their home affairs did not interfere with their going and making public speeches; but they did not make such speeches, but in quiet accompanied Jesus and his apostles, serving them while they made the speeches.

Joanna being the wife of the steward of Herod Antipas shows that these women were of good standing and not outcasts. Such women today can thus serve Jesus and do good.

To minister unto the humblest, poorest, weakest, and most ignorant of Christ's disciples and to have fellowship in furtherance of the gospel is to minister unto Christ. Let us not forget this, but let us do it.

Referring to these good women later, Mark (15: 41) says they "ministered unto him" "when he was in Galilee;" and they, with many others, had come with him to Jerusalem. Matthew (27: 55) says they "had followed Jesus from Galilee, ministering unto him." (See also Luke 23: 49.)

This service, as that of Mary's anointing Jesus (Mark 14: 9), will never be forgotten. Little did these grateful women think that their loving service would be incorporated in the gospel of the Son of God. But every service now rendered to Christ's poor will meet all who render it at the judgment as an eternal blessing. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Susanna is nowhere else mentioned. Joanna is again mentioned with the women who saw Jesus after his resurrection. (Luke 24: 10.)

This is the first mention of Mary Magdalene. "Magdalene" is "a woman of Magdala" (Thayer)—properly, "Magadan" (Matt. 15: 39), a town on the western shore of the Sea of Galilee. This indicates that this place was Mary's home. This name seems to have been attached to Mary to distinguish her from the other Marys of the New Testament.

Besides this Mary, there were Mary the mother of Jesus, Mary the sister of Martha and Lazarus, Mary the wife of Cleopas, Mary the mother of John Mark (Acts 12: 12), and a Mary mentioned by Paul (Rom. 16: 6).

Mary Magdalene was not the woman of Luke 7: 36-50, who washed Jesus' feet with her tears, wiped them with her hair, and anointed them with ointment; and she was not the sister of Martha and Lazarus.

Until delivered by Jesus, she was unfortunately possessed of seven demons. How these affected her is not stated, but she was in a wretched condition. Because she had been saved from this state of misery she was very grateful, and manifested her gratitude in the substantial way given in this lesson and by a life of service to her Savior. More than once the fact is stated that Jesus cast out of her seven demons.

Sin must have prepared people for the possession of demons, as purity and righteousness prepare them for the indwelling of God's Spirit. The "unclean spirit," having gone out of a man, returned to his "house" and found it "empty, swept, and garnished"—or the heart vacant—and went in, taking "seven other spirits more evil than himself." (Matt. 12: 43-45.) This shows that the condition of the heart fitted it for the occupancy of these spirits. But there is no proof that Mary Magdalene was a prostitute, as some would have her.

Having been cleansed of demons and saved to the service of Jesus, Mary Magdalene became associated with the best women on earth—the mother of Jesus (John 19: 25), the mother of James the less and Joses, and the mother of James and John (Mark 15: 40), and others, who "stood afar off beholding" Jesus on the cross. (Luke 23: 49.)

II. Mary Magdalene at the Cross

John 19: 25. "These things therefore the soldiers did"—the things mentioned above in John 19. But while the soldiers were doing these things, and watching Jesus, there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene." Matthew (27: 55, 56) says: "And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee."

All these—a silent, tearful crowd—were there in sympathy for Jesus, demonstrating woman's trueness and devotion. Luke (23: 49) says: "And all his acquaintance."

III. Mary Magdalene at the Tomb

John 20: (1, 2) 11-18.

John mentions Mary only of the women who visited the tomb of Jesus on that memorable first day of the week, because she was the one who ran back to inform himself and Peter of the empty tomb and the one about whom he wished to write.

The other writers mention the other women, who were Mary Magdalene, Mary the mother of James and Joses (Mark 15: 40; 16: 1). Salome, Joanna, and others. (Luke 24: 10.) They followed the body of Jesus to the tomb, and in their great love for him sat "over against the sepulchre" while Joseph and Nicodemus buried him. "They returned, and prepared spices and ointments. And on the Sabbath day they rested according to the commandment." (Luke 23: 56.)

Jesus kept the Sabbath in the grave, and his disciples would not break it even to anoint his body. Mark (16: 1) says they "brought spices, that they might come and anoint him." Every preparation

was made for an early start on Sunday morning, "the first day of the week." Matthew (28: 1) says: "Now late on the Sabbath day, as it began to dawn toward the first day of the week." Mark (16: 1, 2) says: "When the Sabbath was past . . . very early on the first day of the week, they come to the tomb when the sun was risen." This verse of our lesson says: "Early, while it was yet dark." They started early, and reached the tomb at sunrise. They went probably from Jerusalem or Bethany.

All this shows they were not expecting him to rise from the dead, and strengthens the evidence that he did rise.

These women were not aware of the guard and the sealing of the tomb by the Jewish rulers, and their great concern was: "Who will roll us away the stone from the door of the tomb?" This stone "was exceeding great." (Mark 16: 3, 4.) God overcame this difficulty by causing an earthquake and sending an angel who removed the stone.

At the first sight of the empty tomb Mary ran back to report to Peter and John that the Lord's body had been removed, and these women knew not where to find it. Mary's expression, "We know not where they have laid him," shows that others were there with her. While she was gone, the angels appeared to the other women. (Matt. 28: 1-8.)

IV. Jesus Appeared to Mary Magdalene

11. Having gone to Peter and John with the sad story of the removal of the body of Jesus, Mary followed them back to the tomb, but more slowly, and remained to weep in sorrow when all the others had departed. (See verse 10.) While she wept, she stooped and looked through her tears into the empty tomb, but without hope.

12, 13. This time she saw "two angels in white sitting, the one at the head, and one at the feet, where the body of Jesus had lain." These are the angels seen by the other women while Mary had hurried back to tell Peter and John of the empty tomb. (Luke 24: 4.) Matthew and Mark mention only one of the angels, doubtless the one who was most prominent and who did the talking. It is frequently the case that one writer mentions only one of a number.

In response to their question, "Woman, why weepest thou?" Mary expressed the deep sorrow of her heart, saying: "Because they have taken away my Lord, and I know not where they have laid him." She had no thought yet of his resurrection. As yet her greatest remaining pleasure was to embalm his lifeless body.

14. She then doubtless turned to go back with the other women, who were in advance of her. Evidently she had not heard the declaration of the angel to them that Jesus had risen. (Matt. 28: 5-8.) When she turned, she saw Jesus standing, but did not recognize him.

15. He asked the same question presented by the angels: "Woman, why weepest thou?" Supposing Jesus to be the gardener, she replied: "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." In her love and devotion, she offered to bear away the body of Jesus, with the additional weight of a hundred pounds of spices wrapped in the clothes about it. Love knows no burdens.

16. "Jesus saith unto her, Mary." He, no doubt, spoke her name

with tenderness, sympathy, and emphasis, in his natural voice, so as to convince her at once that the desired body of her Master stood before her alive. She had heard that voice too often to be mistaken, and at once cried out: "Rabboni; which is to say, Teacher."

V. Mary Magdalene Was the First One Sent to Carry the News of Jesus' Resurrection

17. As the other women (Matt. 28: 9), who, in their highest adoration, prostrated themselves before him, held him by the feet, and worshiped him, it seems that she, in her great joy and deep emotion, would do the same thing; but he said: "Touch me not; for I am not yet ascended unto the Father." This seems to mean that she would have other opportunities of seeing him and being with him, since he would not immediately ascend to the Father; but now she should hasten to tell his brethren that he was risen and would after a short while ascend to his Father and their Father, his God and their God. It was not wrong to touch him; for the other women "took hold of his feet," and he invited Thomas to touch him. (John 20: 27.)

To Mary is granted the high privilege of carrying the news of his resurrection to his disciples.

In this way, or in every way directed by the word of God, women should yet tell the story of Jesus and his love; but in no way should they violate any prohibition of God's word. (See 1 Cor. 14: 34-40; 1 Tim. 2: 9-15.)

There is a great difference between teaching privately in woman's God-appointed sphere and publicly addressing a promiscuous assembly. God never appointed any woman as an apostle, elder, or evangelist.

Jesus called his disciples "brethren." If we are Christians, he is our Brother also, and God is our Father. "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." (Matt. 12: 50.)

18. Mary went and told the disciples.

Healed of infirmities and of evil spirits, exalted and blessed by the Son of God, women followed him and administered unto his wants while on earth; a tearful, sympathizing band, they watched him die and lingered last around the cross; they followed his body to the grave and sat in silence while it was laid away; they were first to see the open tomb, the first to hear the wonderful story of the resurrection told by the angel of God, while Mary was first to see the Lord; and they were first to proclaim the fact to others. Great is their faith and love, and great is the honor with which God has crowned them.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verses.
Luke 8: 1-3 What preaching tour did Jesus and the twelve make?
Who ministered to them?
Why did these women do this?
What Marys are mentioned in the New Testament?
Why is it thought this Mary is called "Mary Magdalene?"
What had Jesus done for her?
What do we know about her previous life?
What was her character after Jesus healed her?
What shows she had some wealth?

Why did she love and serve much?
John 19: 25 Name the women who stood by the cross.
John 20: 1, 2.
Why does John mention Mary only?
Who went with her to the tomb when Jesus was buried?
On their return from the tomb, what did they prepare to do?
When did these women go next to the tomb?
What shows they were not expecting Jesus to rise?
What question did they raise on the way?
Who solved the problem, and how?
What did Mary do upon finding the body gone?

John 20: 11-18.
11 What did Mary do after Peter and John had seen the tomb and had gone?
12, 13 Whom did she see inside the tomb?
What did they ask her?
What reply did she make?
14 What did she do?
15 What question was asked her?
What was her reply?
16 What convinced her that Jesus stood before her?
17 What did she say and do?
For what reason did Jesus request her not to touch him?
What great privilege was granted to Mary?
In what way may women teach?
18 What demonstrates woman's trueness and worth?

The Golden Text says, "Our souls hath waited upon Jehovah." To wait upon Jehovah is to do all that he commands to be done, to go where he says go, to stand where he says stand—all in the face of death or blessings of life—and to implicity trust him for results.

"I had fainted, unless I had believed to see the goodness of Jehovah
In the land of the living.
Wait for Jehovah:
Be strong, and let thy heart take courage;
Yea, wait thou for Jehovah."
(Ps. 27: 13, 14.)

LESSON VII—AUGUST 12.

MARY AND MARTHA

Lesson: Luke 10: 38-42; John 11: 1-12; Mark 14: 3-9.

Lesson Text: Luke 10: 38-42; Mark 14: 3-9.

LUKE 10. 38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.
39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.
40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.
41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things:
42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.
MARK 14. 3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; *and* she brake the cruse, and poured it over his head.
4 But there were some that had indignation among themselves, *saying,* To what purpose hath this waste of the ointment been made?
5 For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her.
6 But Jesus said, Let her alone: why trouble ye her? she hath wrought a good work on me.
7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always.
8 She hath done what she could; she hath anointed my body beforehand for the burying.
9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

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Golden Text—Mary hath chosen the good part, which shall never be taken away from her. (Luke 10: 42.)

Time—Of the feast, probably Saturday evening, April 1, A. D. 30; of Luke 10: 38-42 about six months earlier.

Place—Bethany.

Persons—Jesus, his disciples, Mary, Martha, Lazarus, Simon (the leper), and others.

Devotional Reading—Ps. 116: 1-8

Reference Material—Prov. 31: 10-31

Memory Verse—Mark 14: 6, 9.

Home Reading—

Aug. 6. M. Martha and Mary. Luke 10: 38-42.
7. T. Lazarus the Brother. John 11: 1-16.
8. W. Jesus, Martha and Mary. John 11: 17-30.
9. T. Jesus Raises Lazarus. John 11: 31-46.
10. F. A Token of Love. John 12: 1-8.
11. S. A Godly Woman. Prov. 31: 10-31.
12. S. Thanksgiving for Deliverance. Psalm 116: 1-8.

GEOGRAPHICAL NOTES

"Bethany" means "house of dates." It was a village about two miles east of Jerusalem, just over the crest of the Mount of Olives. It is not mentioned in the Old Testament.

From the Mount of Olives, "over against Bethany," Jesus ascended to heaven. (Luke 24: 50.)

Near Bethany was Bethpage—"house of figs."

EXPLANATORY NOTES

I. A Happy Family

Luke 10: 38-42.

38, 39. As Jesus and his disciples "went on their way," probably from Perea where Jesus gave the parable of the good Samaritan (Luke 10: 30-37), Jesus "entered into a certain village, and a certain woman named Martha received him into her house."

This village was Bethany. It was the home of Martha, Mary, and Lazarus. (John 11: 1.)

These three constituted a happy family. "Jesus loved Martha, and her sister, and Lazarus." (John 11: 5.) They loved Jesus and delighted to have him in their home. He was accustomed to visit there. (This lesson; Matt. 21: 17; Mark 11: 11, 12.)

"When Lazarus was sick" these sisters sent to Jesus while he was at Bethabara, or Bethany, "beyond the Jordan" (John 10: 39, 40), about thirty miles away, "saying, Lord, behold, he whom thou lovest is sick." There is here an implied request for help. The statement of both Martha and Mary, "Lord, if thou hadst been here, my brother had not died," shows that they believed Jesus could have healed the fatal sickness of Lazarus.

Jesus did more than heal Lazarus; after he had been dead four days, he raised him from the dead. (John 11: 3-44.)

It is not stated that Martha was the oldest of the three, but that is indicated by the order of their names in John 11: 5, 19 and by Luke's reference here to her house and her work. In John 11: 1 Mary's name is mentioned first, it seems, because the anointing referred to had made her more prominent.

Owning their own home, the guests at Lazarus' funeral, the family burying place, and the costly ointment used in anointing Jesus—all indicate that this family was in good financial circumstances.

II. Martha "Cumbered About Much Serving"

40, 41. Martha appears to have been the head of the household. She was energetic and "was cumbered about much serving." The margin says "distracted."

Jesus said to her, "Martha, Martha," repeating, it seems, for emphasis, "thou art anxious and troubled about many things"— many things to eat. He said this after Martha had asked him, "Lord, dost thou not care that my sister did leave me to serve alone?" He added, "but one thing is needful"—one thing to eat.

Why be troubled and anxious now about so many things to eat and so much entertaining and serving?

The Shunammite woman and her husband built for Elisha "a little chamber" and placed in it "a bed," "a table," "a seat," and "a candlestick," for which Elisha was very grateful (2 Kings 4: 8-15), and which was sufficient.

While Christ was in the flesh, tired, sleepy, hungry, distressed, and persecuted, he sought rest and food in a quiet and godly home amid congenial and loving friends. The weary and persecuted servants of God today long for the same. Such a home is far better than the worldly hotel.

About what, can we suppose, did Martha, Mary, Lazarus and Jesus talk during his stay at different times in the peaceful home?

III. Mary Chose the Good Part

42. Mary was retiring and reflective. Jesus said to Martha: "for Mary hath chosen the good part, which shall never be taken away from her." This was not to be idle and indifferent to household duties, but to hear from Jesus the word of God and way of salvation while she had the opportunity. Hence she "sat at the Lord's feet, and heard his words." This is the greatest and best thing on earth one can do.

No home affairs or business matters should be allowed now to interfere with one's study and practice of the word of Jesus.

Mary showed her great devotion to Jesus and his work in taking the lead of the family in anointing him.

IV. Mary Anoints Jesus

(Mark 14: 3-9.)

3. This feast was given and this anointing occurred "in Bethany, in the house of Simon the leper."

Simon was a common name, and it is not known who this Simon was. Several different Simons are mentioned in the New Testament. Jesus dined with another Simon early in his ministry in Galilee, when a sinful woman washed his feet with her tears, wiped them with her hair, and anointed them with ointment (Luke 7: 36-50); but that was not the Simon of our lesson, and that woman was not Mary.

Jesus healed many lepers and Simon was probably one he had formerly healed and who showed his gratitude by entertaining Jesus and his disciples. He was a friend—perhaps a relative—of Mary, Martha, and Lazarus. Having stated that Jesus had raised Lazarus from the dead at Bethany, John (12: 1, 2) says: "So they made him a supper there." This was in appreciation, it seems, of what he had done. It is not stated how many engaged in making the supper. "Martha served," as was her custom (Luke 10: 40); Lazarus sat at the table with Jesus; and Mary anointed him. This "woman" was Mary, sister of Lazarus. (John 11: 2.)

"An alabaster cruse" was a flask, or vase, made of alabaster, with a small neck, and held a pound of this ointment. "Alabaster" was a kind of stone out of which they carved ornamental vases, cruses, etc., and was considered the best material in which to preserve ointments. (See Smith's Bible Dictionary or some encyclopedia.)

"Spikenard" was an aromatic plant of which this ointment was made. From an early date it was imported from Arabia, India, and the far East, and was highly prized by the ancients. It was an "exceeding precious ointment." John says there was a pound of it, and Judas estimated its worth at "three hundred shillings" (John 12: 5) —about fifty dollars in our money; but money then would buy several times as much as it will now. A shilling was the price of a day's labor by a common hand. A pound was twelve ounces; hence this ointment was worth about four dollars an ounce then, equivalent to twelve or fifteen dollars now.

The mouth of this cruse would let out only a small quantity at a time; hence Mary broke the cruse that the ointment might come out freely. It was all for Jesus, and she bestowed it all upon him.

The Jews reclined at the table, with their feet extended behind them. While Jesus "sat" thus "at meat," Mary came up behind him,

broke the vase, and poured the ointment on his head, and stooping down, anointed his feet and wiped them with her hair. Anointing the head was an act of respect. (Luke 7: 46.)

Opening the cruse and pouring out the ointment filled the house with its sweet odor. This perfume may have been to some the first notice of what had been done. It has been truly said: "Service to Christ is full of fragrance to all within reach of its influence."

V. A Thief's Objection

4, 5. Matthew speaks in general terms, and says "his disciples" were indignant when they saw this, and asked: "To what purpose is this waste?" Mark says "there were some" who felt thus and asked these questions. John (12: 4, 5) says "Judas Iscariot, one of his disciples," asked this. Judas led in this matter, while perhaps he influenced some of the rest to join him in his complaint.

In this rich gift of love the money-loving Judas could see nothing but "waste." He said the ointment could have been sold for three hundred shillings and given to the poor, but John adds: "Now this he said, not because he cared for the poor; but because he was a thief, and having a bag took away what was put therein."

This little company had a treasury, and Judas was the treasurer; but, as some treasurers now, he was a thief. As all corrupt men, he concealed his true motive. Bad men offer good motives for their evil deeds. The devil frequently does that. By pleading the cause of the poor, Judas doubtless won some of the unsuspecting disciples over to his side. Money-loving men today sometimes lead astray the innocent and good by offering a good motive for the accomplishment of wicked deeds. Even covetous and bad men are ashamed to acknowledge their real motives.

This wicked Judas, who valued the waste of ointment at three hundred shillings, sold his Savior for thirty pieces of silver—fifteen or twenty dollars.

6. "But Jesus perceiving" that some of his disciples felt this indignation, "said unto them, Why trouble ye the woman? for she hath wrought a good work upon me."(Matt. 26: 10.) This lesson and John say: "Let her alone" (Authorized Version)—that is, do not hinder her in the performance of this good deed. It would have caused her pain had Jesus not accepted the gift or had she been interrupted as if she were performing some sinful act.

It was a good work, because it was done for Jesus as an expression of gratitude and devotion. This ointment cost the Bethany family no small amount, but nothing was too good to lavish upon Jesus. This expression of love Jesus did not consider a waste. This sentiment he encourages. The disciples judged this act by the principle of mere utility; Jesus did not. Every expression of love today is not to be estimated by utility alone. The pure motive and unmixed love which prompt a gift add to its value.

We all need encouragement, sympathy, and manifestation of genuine love. As Mary, who anointed her loving Lord, let us strew the pathway of the living with flowers; and yet it is not wrong to so cover their graves. Let us praise the living while it will encourage them; yet it is still right to praise them after they are dead. Let us be sure nothing is done through show and display.

Let Mary, then, do this for Jesus now; he will not be with her

and others at Bethany long. So let us do for others what we can while they are with us; it will be too late when they are dead. Children, love and appreciate your parents now; serve and honor them now; make their last days pleasant and happy; for you cannot have them with you always. What a beautiful and wonderful lesson this is!

7. "For ye have the poor always with you, and whensoever ye will ye can do them good." Those who love Jesus most and do most for him do most for the poor. Judas, who betrayed Jesus, cared nothing for the poor.

Jesus shows here his foresight and practical view of life. The time will never come when there will be no poor, and it will always remain the duty of the church to attend to their wants. In receiving this rich gift from Mary and in answering this objection of his disciples, Jesus does not in any way discourage helping the poor. Deeds of kindness done to the poor he receives as done to himself. (Matt. 25: 34-40.)

8. Mary, doubtless, did not understand the full import of what she did; if so, she understood more than the apostles at that time. "She hath anointed my body beforehand for the burying." This was a prophetic statement of Jesus, declaring again to his disciples that he must soon die.

"She hath done what she could"—that is, in preparing him for burial. He would be hastily buried, and there could not be done for him what his friends would like. (See Matt. 16: 1; John 19: 38-42.) Before this Mary "sat at the Lord's feet, and heard his words;" and of her Jesus said: "Mary hath chosen the good part, which shall not be taken away from her." (Luke 10: 38-42.)

Let us choose "the good part" and so serve Jesus that it may be said in the end that we have done what we could. Angels can do no more.

9. Jesus showed his appreciation of this precious gift and deed of love by promising it should never be forgotten. Wherever the gospel of the crucified One is preached in every quarter and language of earth, this loving deed is told "for a memorial of her." This deed is embalmed in the love of the gospel, and is far more fragrant than the ointment used.

All the hope Judas now had of enriching himself was gone, and he was fully determined on betraying Jesus. He made this bargain with the chief priests to secretly deliver Jesus into their hands for thirty pieces of silver. From that time Judas sought an opportunity to carry out his part of the bargain.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
38, 39 To what place did Jesus go?
Into whose house was he received?
Where was Bethany?
Whose home was there?
What important events occurred there?
What shows Mary's and Martha's trust in Jesus?
Who had charge of the household affairs?
Why is this called a happy family?
What shows the financial condition of the family?
What were Martha's characteristics?
About what was she anxious and troubled?
What was Jesus' reproof to her?
What did he mean by one thing being needful?
What did the Shunammite woman do for Elisha?

What lesson should we learn from this?
What did Jesus find in this home?
What were Mary's characteristics?
What is this good part?
What should come before every thing else with us?
3 Where did this feast and anointing occur?
Where was Bethany?
What other important events occurred there?
In whose house was the feast?
Why was he called "the leper?"
Why was this feast given?
Name the different Marys of the New Testament.
What did Mary do for Jesus?
Of what was the ointment made?
What is said of its preciousness and cost?
How much was there of it?
What is "alabaster?"
How did Mary proceed to anoint Jesus?
Why break the cruse?
What filled the room?
4, 5 What did the disciples say?
Who led in this?
Why did he raise this question?
What motives do bad men offer for their meanness?
6 What reply did Jesus make to this?
In what was this a good work?
What should we do for the living and the dead?
Why should we love and serve one another now?
7 What does Jesus say concerning the poor?
What does this show in Jesus?
Who do the most for the poor?
8 For what purpose did Jesus say this anointing was done?
How much did she do for Jesus?
9 How did Jesus show his appreciation of this gift?
What then did Judas do?
For how much did he agree to betray Jesus?
What from that time did he seek?

"How oft we, careless, wait till life's
Sweet opportunities are past,
And break our 'alabaster box
Of ointment' at the very last!
Oh, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise."

LESSON VIII—AUGUST 19.

STEPHEN THE MARTYR

Lesson: Acts 6: 1—8: 3; 22: 20. Lesson Text: Acts 6: 8-15; 7: 54-60.

ACTS 6. 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.
11 Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and *against* God.
12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him up into the council.
13 and set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law:
14 for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us.
15 And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.
ACTS 7. 54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.
55 But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
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.

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Golden Text—Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword. (Rom. 8: 35.)

Time—Between A. D. 30 and A. D. 37.

Place—Jerusalem.

Persons—Stephen and his accusers.

Devotional Reading—Rom. 8: 31-39.

Reference Material—Acts 6: 8-15; 7: 54-60.

Memory Verses—Acts 7: 59, 60.

Home Reading—

Aug. 13. M. Stephen's Ministry. Acts 6: 8-15.
14. T. Stephen's Defence. Acts 7: 1-16.
15. W. Stephen's Defence. Acts 7: 17-34.
16. T. Stephen's Defence. Acts 7: 35-53.
17. F. Martyrdom of Stephen. Acts 7: 54-60.
18. S. Through Great Tribulation. Rev. 7: 9-17.
19. S. Conquerors through Love. Rom. 8: 31-39.

GEOGRAPHICAL NOTES

Cyrene, Alexandria, Cilicia, Asia, etc., are located in the lesson under verse 9.

INTRODUCTION

1. We do not know the time of this lesson; that is, how long after the beginning of the church on Pentecost.

2. As after the first persecution, so after the second, Luke turns to the internal condition of the church. (Read Acts 6: 1-6.)

3. About this time, "when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration."

4. "The daily ministration" was the distribution to all men as every man had need.

5. The Grecian Jews were Jews born and reared out of Palestine and who spoke the Greek language. The Hebrews were Jews of Palestine.

6. This neglect was not intentional on the part of the apostles, but doutbless arose from the difficulty of looking after so many in the continued increase of the church.

7. It was not proper that the apostles should neglect preaching and praying to look after this matter or to "serve tables." The Holy Spirit guided them in the suggestion that "the multitude of the disciples," or the church, should look out among them "seven men of good report, full of the Spirit and of wisdom," whom they might "appoint over this business."

8. The wisdom of this suggestion was readily seen by all, and it averted further disturbance and preserved the unity and peace among the disciples previously described.

9. The church "looked out" these men, and the apostles then "appointed" them.

10. These names are Grecian, which shows that Grecians were wisely appointed to look after the wants of their own widows. Nicolaus was not of Jewish birth, but was a proselyte, of Antioch. A "proselyte" was a Gentile who had accepted the religion of the Jews and had been circumcised.

11. The apostles continued steadfastly in prayer and the ministry of the word. The way in which the apostles connect preaching and praying steadfastly should impress seriously not only all preachers, but also every one. It is also stated that when these seven had been looked out they were "set before the apostles: and when they [the apostles] had prayed, they laid their hands upon them."

12. The peace, love, and abundant generosity of the church almost always insures a great increase.

13. With the seven to look after these widows, the apostles had more time for praying and preaching; besides, some at least of the seven soon became preachers.

14. Nothing shows so clearly the power of the gospel as the statement: "And a great company of the priests were obedient to the faith." "Obedient to the faith" is very expressive; it means the obedience to which faith in Jesus leads. This expression stands for the gospel system, and is found in the following passages: Rom. 1: 5; 16: 26; 2 Cor. 13: 5; Gal. 1: 23; Jude 3. It is stated here that many priests became "obedient to the faith" in order to show the great effect of the word of God.

EXPLANATORY NOTES

I. Stephen Became a Preacher

8. Stephen did these "great wonders" and "signs" through the power of the Holy Spirit. He 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.)

The use of present opportunities doubtless prepared them for greater usefulness; besides, God requires of all the proper use of their time and ability.

Philip also became an evangelist. 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. But few of the apostles are mentioned afterwards by name.

II. Stephen Contending With the Jews

9. It is said 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 Saturday, the Sabbath.

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 "Libertines," or freedmen. These had a synagogue in Jerusalem.

The "Cyrenians" were people of Cyrene, a city in the northern part of Africa. Simon, of Cyrene, was compelled to bear the cross for Jesus. (Matt. 27: 32.) Some of those from Cyrene became Christians (Acts 2: 10; 11: 20), and, upon this persecution which arose against Stephen, went as far as Antioch and preached Jesus unto the Grecians. "Lucius of Cyrene" was one of the prophets at Antioch who separated Barnabas and Saul to the work whereunto God had called them. (Acts 13: 1-3.)

"Alexandrians" were Jews from the famous city of Alexandria, in Egypt, which was founded by Alexander the Great and named for him. He offered great inducement to the Jews to settle there.

"Cilicia" was the province of which Tarsus was the capital. In this city Saul, afterwards called "Paul" was brought up. He was doubtless present and probably took a leading part in the contentions against Stephen. (Acts 7: 58.)

Asia was then a Roman province, of which Ephesus was the capital. Asia then did not represent the continent which we call "Asia" or what we call "Asia Minor."

The Jews at Jerusalem from the different countries had probably their separate synagogues. If not, they all met in the synagogue of the freedmen. These were all Grecian Jews; and Stephen, also a Grecian Jew, probably sought to teach them the gospel of Jesus.

"Disputing with Stephen"—that is, discussing the questions in open debate which he had raised concerning Jesus of Nazareth, 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. Saul of Tarsus was a Pharisee.

III. False Witnesses, False Charges

10. Those who engaged in this debate with Stephen were not able 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.

Debates today conducted in the wisdom and love of the truth and power of the Holy Spirit will accomplish good. But would many contend for the truth in the face of death?

11. When men do not intend to receive the truth and find that they cannot overthrow it in fair and open discussion, they resort to misrepresentation and violence, or to both, as in Stephen's case.

"Then they suborned men"—bribed men to go among the people and pervert and misrepresent the teaching of Stephen. They said: "We have heard him speak blasphemous words against Moses, and against God." The Sadducees endeavored to put down the preaching of the apostles by authority—by simply commanding them by the authority of the Jewish high court not to preach or teach at all in the name of Jesus. This effort utterly failed. The Pharisees sought to convict Stephen of blasphemy. According to the law of Moses, real blasphemy was punishable with death (Lev. 24: 16)—stoning to death. They made this charge against Jesus: "We have a law, and by that law he ought to die, because he made himself the Son of God." (John 19: 7.)

But Stephen was not guilty; they falsely accused him. Read his speech. (Acts 7.) He spoke in the greatest respect for Moses and reverence for God. He showed that all God had promised through Abraham and Moses he had fulfilled in Jesus of Nazareth; that as the fathers had rejected Moses, so that generation had rejected Jesus; and that had they believed Moses, they would have been prepared to believe and accept Jesus. Such statements Jesus also made. (John 5: 41-47.) What Stephen taught was perverted.

12. By these slanderous reports and false charges "they stirred up the people, and the elders, and the scribes." Public opinion was aroused against him. This was a shrewder and more successful way of accomplishing their purpose than by ordering him by the authority of the Sanhedrin to quit preaching. To such tactics some resort today. At that time the gospel was in great favor with the people; hence they must be influenced against it. It seems impossible to carry any measure against public opinion.

Elders were among the rulers of the people, and the scribes, we know, were those who transcribed the law and were the lawyers and "theologians." An equal number of elders, scribes, and priests composed the Jewish council, or Sanhedrin.

Public opinion, sufficiently aroused against Stephen, they "came upon him, and seized [arrested] him, and brought him into the council.

13, 14. These "false witnesses" were doubtless the "suborned men" of verse 11. They were "false witnesses" because the charges against Stephen were not true, and they themselves were false because they accepted bribes to lie. No man, who can be bribed by popularity, public opinion, position, or money, can be true or relied upon for any thing good.

The charge against Stephen was blasphemy, and now they show in what way he was guilty—blasphemy against God, in that he said Jesus would destroy that "holy place"; and blasphemy against Moses, in that he said Jesus would change the customs of Moses. These elders, scribes, and priests had changed "the customs which Moses delivered," and had made void the commandments of God by their traditions (Mark 7: 1-13); but this was their own act and jus-

tifiable in their own eyes. Besides, they accused Stephen of what he had not said and done.

He doubtless showed that Jesus was a fulfillment of the law and prophets, and that God is a Spirit and seeks such to worship him as worship him in spirit and truth, and that not only at Jerusalem and in the mountain of Samaria, but in every place, "true worshipers" may worship God. (John 4: 20-26.) Answering this charge in his speech, he says: "But Solomon built him a house. Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet. The heaven is my throne, and the earth the footstool of my feet: what manner of house will ye build me? saith the Lord: or what is the place of my rest?" (Acts 7: 47-49.)

Falsehood and slander are made more effectual and powerful by coloring them with the truth. Jesus taught that he came not to destroy the law and the prophets, but to fulfill them. (Matt. 5: 17). That which the Jews accused him of destroying is one of the mightiest evidences that he is the Christ of God. "For the testimony of Jesus is the spirit of prophecy." (Rev. 19: 10; see also Luke 24: 25-27, 44-49; Acts 26: 21-23.)

"Jesus of Nazareth" was Jesus who was brought up at Nazareth, in Galilee. The Jews referred to this place and Person in derision.

IV. Stephen's Face Like That of an Angel

15. They watched Stephen to see what effect these charges had upon him, and his very countenance gave them the lie. They "saw his face as it had been the face of an angel." The faces of angels shine with more than human intelligence or brightness. See a description of an angel's face in Matt. 28: 3: "His appearance was as lightning, and his raiment white as snow." Moses' face shone with superhuman brightness when he came down from the mount (Ex. 34: 30-35), and so did the face of Jesus when transfigured. Stephen's face must have been like these, although not so intensely bright as to overawe the council. (Acts 22: 20.) The high priest then asked Stephen if these charges were true, and he made the great speech recorded in Acts 7: 1-53.

It is interesting to know that young Saul of Tarsus was among this number of persecutors and took a leading part.

V. The Effect of Stephen's Speech

54. Read this speech—Acts 7: 1-53.

"When they heard these things"—that is, Stephen's speech and his accusation against them as "stiff-necked," "uncircumcised in heart and ears," resisting the Holy Spirit, and "betrayers and murderers" of the Son of God.

As the apostles when on trial concluded by showing that their accusers were the transgressors and the slayers of the Savior, whom God raised from the dead, etc., (Acts 4: 8-12; 5: 29-32) so Stephen concluded his speech.

Two things show the wonderful effect of his speech—"they were cut to the heart" and "gnashed on him with their teeth." As in chapter 5: 33, "cut to the heart" means "literally sawn asunder in their hearts. They felt as if their hearts had been cut through with the rough teeth of a saw, so sharp and rasping the words of Stephen." (McGarvey.) This is not the same word which in chapter 2: 37

is rendered "pricked in their heart," and which is expressive of sorrow.

As dogs or other mad animals, they literally "gnashed on him with their teeth," as though they would tear him to pieces. How different the condition of Stephen's heart and his conduct! This was strange conduct for the supreme court of a nation, whose purpose should be to see that truth and justice prevail.

VI. Stephen's Sight into Heaven

55, 56. By the power of the Holy Spirit, Stephen saw these things. The Spirit revealed them to him as he "looked up steadfastly into heaven." They were not addressed to the natural eye or senses. Being in the room in the temple where the Sanhedrin met did not interfere with this vision. He saw "into heaven, and saw the glory of God, and Jesus standing on the right hand of God." God revealed these things to Stephen to encourage him.

We cannot fully conceive the full import of "the glory of God" until, as Stephen, we see it for ourselves and realize "what it is to be there." As the morning star fades out in the light of the sun, so the sun itself, in all its splendor, is lost in the greater effulgence of the glory 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, did not some of them remember the declaration of Jesus when 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: 24.)

57. This seemed further blasphemy to them and still more encouraged them, and "they cried out with a loud voice, and stopped their ears" that they might not hear anything further Stephen would say. Not stopping for a decision as to his innocence or guilt, an enraged mob, and not a council of just and wise men, they "rushed upon him with one accord."

VII. Saul's Connection with This

58. 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.) It was the law also that "the hands of the witnesses shall be first upon him to put him to death, and afterwards the hand of all the people." (Deut. 17: 7.) So in this case "the witnesses laid down their garments at the feet of a young man named Saul."

These witnesses laid aside their outer "garments," or mantles, so they could have free use of their arms in casting large stones upon their victim.

Under the Roman rule it was not lawful for the Jews to put any man to death without the consent of the Roman authority (John 18: 31), but in their frenzy they broke over this Roman law.

Although committing murder, they were scrupulous to observe the form of the law of Moses in stoning Stephen without the gate.

These witnesses were the ones (Acts 6: 13, 14) who falsely testi-

fied that they had heard Stephen speak blasphemy. Saul guarded their garments. This is our first introduction to Saul of Tarsus, afterwards called "Paul." He not only consented unto Stephen's death (Acts 8: 1), but did his part in executing it. He realized fully that he was an accessory to it and was responsible with the rest for it. "And when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him." (Acts 22: 20.) This made a lasting impression upon Paul. His reference to this in later years shows in what light this conduct on this occasion was regarded by the Lord.

These very ones who condemned Stephen and persecuted the church at Jerusalem were the real blasphemers, persecutors, and "injurious." (1 Tim. 1: 12-17.) Paul so regarded himself.

VIII. Stephen's Blessed Spirit

59. While they stoned Stephen, he called upon God, "saying, Lord, Jesus, receive my spirit."

60. "His humility and nearness to God, are indicated by the fact, that amid these stonings he, in accordance with the approved order, knelt down to pray. If he, under these circumstances, would 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.) 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 you who think you cannot pray for your enemies and for those who would injure you, look on this touching picture. Stephen was a man of like passions 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—descriptive of the calm, restful spirit of Stephen in contrast with the ravings of the mob.

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden Text.
To what does Luke direct our attention after the second persecution?
What murmuring arose?
Who were these Grecians?
How was this difficulty met, and further trouble averted?
Who were to "look out" these men?
What were their qualifications?
How many were selected?
Who appointed them?
What generally insures a great increase in the church?
What statement is made here to show the power of the gospel?
What is meant by the expression "obedient to the faith?"
8 What did Stephen become?
Through what power did Stephen perform these wonders and signs?
What does God require of all as to the use of time and ability?
What other one of the seven became an evangelist?
9 What is a "synagogue?"
How many synagogues are said to have been in Jerusalem?
Who were the "Libertines?"
Who were the "Cyrenians?"
What did some of the Cyrenians become and do?
Who were the Alexandrians?
Where was Alexandria?
What was "Cilicia?"
What was its capital?
Who was brought up there?
What was "Asia?"
Who disputed with Stephen?
10 Why could they not withstand Stephen in this discussion?
To what do men resort when they do not intend to receive the truth and cannot overthrow it by fair means?
11 What did they then do?

What were these men bribed to say?
State the difference between the course of persecution pursued by the Sadducees and that pursued by the Pharisees.
12 Why was it desired to stir up the people?
Who were the "elders" and the "scribes?"
13, 14 What was the charge against Stephen?
By whom and in what ways did they endeavor to prove these charges?
What is meant by "Jesus of Nazareth?"
15 What was the appearance of Stephen's face?
To what did it give the lie?
What speech follows here?
54 By what process did Stephen prove all these charges?
What effect did this speech have on his hearers?
What does "gnashed on him with their teeth" mean?
55, 56 What did Stephen see?
How was he enabled to see these things?
How did others learn that Stephen saw these things?
What statement similar to this did Jesus make when on trial?
57 What effect did Stephen's speech have upon the council?
58 Where did the law say criminals must be stoned?
Where did Jesus suffer?
Who must first stone the criminal?
Who did so in Stephen's case?
At whose feet were their garments laid?
Was it lawful for the Jews under Roman authority to put any one to death?
Then why did they stone Stephen?
To what extent was Saul guilty of the murder of Stephen?
What did he say about it in after years?
59 What prayer did Stephen first offer while being stoned?
60 How did he show his humility and reverence for God and love for his enemies?
What prayer did he offer for his enemies?
What did Stephen do after this prayer?

HOW WONDERFUL THE GOODNESS AND POWER OF GOD! As the golden text says, no tribulation, anguish, persecution, famine, nakedness, peril or sword, can separate us from Christ's love for us.

"Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor power, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8: 37-39.)

LESSON IX—AUGUST 26.

BARNABAS THE GREAT HEARTED

Lesson: Acts 4: 36, 37; 9: 26-30; 11: 19-30; 12: 25; 13: 1-15: 12, 35-41; Gal. 2: 13.

Lesson Text: Acts 4: 36, 37; Acts 11: 19-30.

ACTS 4. 36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race,
37 having a field, sold it, and brought the money and laid it at the apostles' feet.
ACTS 11. 19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only the Jews.
20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching Lord Jesus.
21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord.
22 And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:
23 who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:
24 for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.
25 And he went forth to Tarsus to seek for Saul;
26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.
27 Now in these days there came down prophets from Jerusalem unto Antioch.
28 And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.
29 And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea:
30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

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Golden Text—He was a good man, full of the Holy Spirit and of faith. (Acts 11: 24.)

Time—The time the first teacher reached Antioch was between A. D. 40 and A. D. 43. The time Barnabas and Saul were sent out from Antioch was later—about A. D. 46 or A. D. 47.

Place—Antioch in Syria.

Persons—Barnabas, Saul and other teachers.

Devotional Reading—Psalm 96: 1-10.

Reference Material—Acts 4: 36, 37; 11: 19-30.

Memory Verse—Acts 11: 24.

Home Reading—

Aug. 20.	M.	Barnabas Chosen as a Missionary. Acts 13: 1-12.
21.	T.	Barnabas Befriends Saul. Acts 9: 26-31.
22.	W.	Barnabas the Great-Hearted. Acts 4: 32-37.
23.	T.	Barnabas at Antioch. Acts 11: 19-30.
24.	F.	Barnabas Preaching to Gentiles. Acts 13: 44-52.
25.	S.	Barnabas Refuses Heathen Worship. Acts 14: 8-18.
26.	S.	Jehovah Reigneth. Psalm 96: 1-10.

GEOGRAPHICAL NOTES

See description of Antioch, Cyprus, and Phenicia in the lesson.

INTRODUCTION

Antioch

The church at Antioch was the first Gentile church. It ranks next in importance to the church at Jerusalem. Antioch was situated on the river Orontes, about sixteen miles from its entrance into the Mediterranean Sea. It was three hundred miles north of Jerusalem. It was founded about B.C. 300 by Seleucus Nicator, one of the generals of Alexander the Great, and was named in honor of his father, Antiochus. Seleucus is said to have founded seventy-five cities; of these there were nine Seleucias, sixteen Antiochs, and six Laodiceas. He built Antioch, in Pisidia (Acts 13: 14; 14: 21; 2 Tim. 3: 11), and Laodicea, in Phrygia. (Col. 4: 13-16; Rev. 1: 11; 3: 14.)

At this time Antioch was the capital of Syria, and had a population of five hundred thousand. In the fourth century it is said to have had as many as one hundred thousand Christians, or more. It was the third city of the Roman Empire, Rome and Alexandria being greater. "It was almost an Oriental Rome." It was a great commercial center. Roads from Asia Minor, Persia, India, and Egypt led to it. Caravans poured into it a continual commercial stream of products from the East to be exchanged for the products from the West brought by numerous ships. It was a very wealthy city, beautifully ornamented, and abounding in handsome buildings. It was also very wicked. Jews, Greeks, Romans, Syrians, and other nationalities were represented in its population.

"If we wish to realize the appearance and reality of the complicated heathenism of the first Christian century, we must endeavor to imagine the scene of that suburb, the famous Daphne, with its fountains and groves of bay trees, its bright buildings, its crowds of licentious votaries, its stature of Apollo, where, under the climate of Syria and the wealthy patronage of Rome, all that was beautiful in nature and in art had created a sanctuary for a perpetual festival of vice." (Conybere and Howson.)

EXPLANATORY NOTES

I. Barnabas

Acts 4: 36, 37. We first meet with Barnabas in the church at Jerusalem in connection with the generosity and unity of that church, to which let us give attention for a moment.

There were at that time thousands of believers, and they "were of one heart and soul." In this "unity of the Spirit" and "great grace" there was manifested great benevolence. No one said "that aught of the things which he possessed was his own; but they had all things common." Those who possessed houses and lands sold them and laid the price "at the apostle's feet" in order to supply the wants of the needy. None lacked. Only the needy received anything. This was a common fund out of which to supply them.

This was not a communistic leveling-up or leveling-down affair or joint stock company, with the apostles as business managers.

The liberality of Christians today should be equal to the necessity, even if that requires a sale of property. When the church today is of one heart and soul and great liberality prevails, the cause of Christ prospers and preaching the word is more effectual.

The manifestation of this great benevolence is given as a reason for saying in verse 33 "great grace was upon them all."

Joseph, whose surname was Barnabas, is named here as having a field, selling it, and laying the money at the apostles' feet. He was a Levite, a man of Cyprus by race, and his name Barnabas means "son of consolation." In contrast with the generosity of Barnabas is stated the sins of Ananias and Sapphira. (Acts 5: 1-11.) Barnabas was mentioned here, too, most probably because of his future prominence as teacher and preacher and companion of Paul.

II. Barnabas' Missionary Work

19. Luke takes up again the work of those who "were scattered abroad upon the tribulation that arose about Stephen." It had been between five and eight years since the death of Stephen.

"Phenicia" was a narrow country about one hundred and fifty miles long, lying north of Palestine along the Mediterranean coast.

"Cyprus" is an island in the Mediterranean Sea, about sixty miles from the eastern coast, one hundred and forty miles long, and varying in width from five to fifty miles.

"Speaking the word to none save only to Jews." They followed the example of the apostles and the Jewish conception of the gospel before Peter was sent to Cornelius. They began at Jerusalem, the right place, but had not yet begun to preach repentance and remission of sins "in his name among all nations."

Notice the missionary work which was going on during this period —Philip preaching in Samaria, to the eunuch, and in all the cities from Azotus to Cesarea; Paul, in Damascus and Arabia and doubtless in his native country, Cilicia; Peter, throughout Judea, Samaria, and Galilee; and those of this verse, in Phenicia, Cyprus, and Antioch. Doubtless they planted the churches in Phenicia mentioned in Acts 15: 3. Phenicia lay between Antioch and Jerusalem.

All this was done in a few years by the church and through no other missionary organization than the church. This is the true missionary spirit.

20. "And . . . some of them, men of Cyprus and Cyrene, . . . when they were come to Antioch," preached "the Lord Jesus" to Greeks also. These "Greeks" were Gentiles. "Cyrene" was a city on the northern coast of Africa.

Simon, of Cyrene, was compelled to bear the cross of Jesus. (Matt. 27: 32.) While he may not have been in this company, we think of him just here.

They did not preach to the Gentiles until they reached Antioch. It seems, too, "that these men came to Antioch at a later period than did those who spoke only to Jews." (McGarvey.) This was probably after the conversion of Cornelius, although it may not have been. These Greek-speaking Jews from Cyprus and Cyrene were not so intensely prejudiced as the Jews of Judea.

III. What Does Turning to the Lord Mean?

21. "The hand of the Lord" means his favor, his guidance, his help, his power. He blessed their efforts; and as some of those scattered abroad had gifts of the Spirit, they may have worked miracles. The result was that "a great number that believed turned unto the Lord."

Believing and turning to the Lord are two different acts, and "turning" here follows "believing." People must repent, too, and turn to God. (Acts 3: 19.) The Gentiles turned from idols to the true God. (Acts 15: 19; 1 Thess. 1: 9.) Then "turn" expresses all that one does between the point where he starts in his conversion and salvation from sin in Jesus Christ. The Gentiles who turned from idolatry to God believed the gospel, repented of their sins, and were baptized in the name of Jesus Christ. Where they "believed, and turned," "turn" embraces repentance and baptism; for those who believe are commanded to "repent ye, and be baptized . . . in the name of Jesus Christ unto the remission of your sins" (Acts 2: 38); where they "repent, . . . and turn," "turn" embraces baptism. Turning to the Lord denotes a change in conduct as well as in heart, and the conduct is the obedience required by the Lord. While it is said these "believed and turned," it is said the Corinthians "believed and were baptized" (Acts 18: 8); and while Peter exhorted some to "repent, . . . and turn again" (Acts 3: 19), he exhorted others in the same condition to "repent, . . . and be baptized." (Acts 2: 38.)

IV. The Church at Jerusalem Sent Barnabas as Far as Antioch

22. Convinced by the case of Cornelius that God would accept the Gentiles just as he accepted the Jews, and rejoicing over the fact, when the church in Jerusalem heard of the good work going on in Antioch among the Gentiles, "they sent forth Barnabas as far as Antioch." This implies that he would visit other places on the journey.

This is an example of a church sending out a preacher, or missionary, and the place of his work is designated. We can infer the importance and purpose of his mission by the work which he did.

23. "Who, when he has come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord." They should make it their purpose of life to serve God; they should cleave to God with all their power of will.

This exhortation should be heeded by numerous churches today.

"The grace of God" which he saw was the conversion of the Gentiles. He "was glad," or rejoiced, over the mercy God was showing to the Gentiles. These new converts needed the exhortations of Barnabas. He was just the man to send. He was reared in Cyprus, only seventy or seventy-five miles from Antioch, was familiar with the language and customs of the people, and was a famous exhorter—"son of exhortation." (Acts 4: 36, 37.)

24. "For he was a good man, and full of the Holy Spirit and of faith." He was not only just and upright, but kind, generous, loving

and anxious to help others. He possessed some gifts of the Spirit. (Acts 13: 1.) Through his exhortations "much people was added unto the Lord." To become Christians is to be "added unto the Lord."

It is our experience today that as many have been added to the Lord by hearing scriptural exhortations to the church on right living and the blessings of the gospel as in other ways.

V. Saul Went to Antioch

25, 26. Saul had gone from Jerusalem to Tarsus a few years before this. Barnabas doubtless knew Saul before his conversion, and he it was who assured the disciples at Jerusalem that Saul was indeed a Christian. Jesus had told Saul he would send him to the Gentiles. Saul was a teacher; Barnabas, an exhorter.

The increasing work at Antioch required more laborers, and Barnabas went to Tarsus to seek Saul. This was doubtless not long after Barnabas reached Antioch. Having returned to Antioch with Saul, for "a whole year they were gathered together with the church, and taught much people." Great success attended their united labors. Here is an example of preachers teaching a church as well as others through the church.

"And the disciples were called Christians first in Antioch." "Whether the name 'Christian' was given by divine authority or by their enemies has been a matter of much controversy. If it was not given by divine authority, it is the natural name, and was accepted by the disciples and approved by the Holy Spirit." (Lipscomb.) On this name, see Acts 26: 28; 1 Pet. 4: 14-17.

VI. Some Other Facts in Barnabas' Life

He was sent out with Paul on Paul's first Missionary Journey from the church at Antioch. He and Paul had a contention over taking Mark on the second journey. (Acts 15: 36-40.) He was a relative of John Mark. (Col. 4: 10.) He attended with Paul to the Council at Jerusalem (Acts 15: 2, 12). He received with Paul the right hands of fellowship from James, Peter, and John at Jerusalem and was carried away as were others with the dissimulation of Peter at Antioch. (Gal. 2: 9, 11-13.) At times with Paul he labored for his support while preaching the gospel. (1 Cor. 9: 6.) The Christian fellowship between Paul and Barnabas was not destroyed by their disagreement over Mark; for afterward they and Mark worked together. (1 Col. 4: 10; 2 Tim. 4: 11.)

VII. An Example of Giving

27, 28. These prophets from Jerusalem went to Antioch to encourage and help the church there. The Holy Spirit in so many words declared through Agabus that "a great famine" in all the world would come to pass in the days of Claudius. This shows how the Holy Spirit bears testimony.

29, 30; 12: 25. The church at Antioch, "every man according to his ability, determined to send relief unto the brethren that dwelt in Judea." This contribution was sent "to the elders by the hand of Barnabas and Saul."

Note this was turned over to the elders for distribution.

The church at Antioch and the church at Jerusalem were all the

organization necessary to the sending and disbursing of this fund.

Having fulfilled "their ministration," Barnabas and Saul "returned from Jerusalem," "taking with them John whose surname was Mark."

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Where was Antioch?
Who founded it?
At one time how many Christians were there?
What is said of the wealth, beauty, and wickedness of this city?

Acts 4: 36-37.

Where do we first meet with Barnabas?
With what great work was he connected?
State his generosity.
With what is it contrasted?
Why was great grace upon the church at Jerusalem?
19 To whose work does Luke return?
To what places did they go?
Where was Phenicia?
What and where was Cyprus?
Why did they preach "only to Jews?"
Give the account of the various missionary work going on during that period.
20 What men came to Antioch?
To whom did they preach?
Where was Cyrene?
21 What is meant by 'the hand of the Lord was with them?"
What was the result of their preaching?
What is meant by "turned unto the Lord?"
22 What good news reached the church at Jerusalem?
What did they then do?
By what can we tell the purpose for which Barnabas was sent?
Of what is this an example?
23 How did he see "the grace of God?"
Over what did he rejoice?
What did he exhort them to do?
What is meant by "with purpose of heart?"
In what respects was Barnabas fitted for this work?
24 What is it to be "a good man?"
Had Barnabas any miraculous gift of the Spirit?
What was one of the results of his exhortation?
What effect does scriptural exhortation now have upon people?
25, 26 Whom did Barnabas seek?
What had Barnabas done for Saul at Jerusalem?
Why was Saul needed at Antioch?
To whom had Jesus said he would send Saul?
What did Saul and Barnabas do at Antioch, and for how long?
What were the disciples called at Antioch?
What is said in the New Testament of this name?
Did God approve it?
27, 28 What did the Holy Spirt say would come to pass?
Through whom did the Holy Spirit signify this?
State all other facts connected with Barnabas' life.
29, 30 What did the church at Antioch determine to do?
According to what did every one give?
By whom and to whom was the contribution sent?
What institution alone is necessary for raising, receiving, and disbursing all moneys of the church?

"Only a thought, but the work it wrought
Could never by pen or tongue be taught;
For it ran through a life like a thread of gold
And the life bore fruit a hundredfold."

LESSON X—SEPTEMBER 2

PAUL THE APOSTLE

(Survey of the Life of Paul.)

Lesson: Acts 7: 54—8: 3; 9: 1-31; 11: 25-30; 13—28; Phil. 3: 4-14.
Lesson Text: Acts 22: 3, 6-10; Phil. 3: 7-14

ACTS 22. 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:

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.

PHILIPPIANS 3. 7 Howbeit what things were gain to me, these have I counted loss for Christ.

8 Yea verily, and 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,

9 and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

11 if by any means I may attain unto the resurrection from the dead.

12 Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

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.

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Golden Text—"I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 14.)

Time—A. D. 58, Paul's speech on Castle Stairs. A. D. 62, Paul's letter to the Philippians.

Places—Jerusalem, Philippi.

Persons—Paul, the mob, the chief captain, the Philippians.

Devotional Reading—Isa. 6: 1-8.

Reference Material—Rom. 1: 9-17; 15: 15-21; 2 Cor. 11: 1-12; 2 Tim. 4.

Memory Verse—Rom. 1: 16.

Home Reading—

Aug.	27.	M.	Saul the Persecutor. Acts 26: 1-11.
	28.	T.	Saul's Conversion. Acts 26: 12-20.
	29.	W.	Paul Witnessing for Christ. Acts 26: 21-32.
	30.	T.	The Macedonian Call. Acts 16: 1-13.
	31.	F.	Paul's Tribulation. 2 Cor. 11: 16-33.
Sept.	1.	S.	Paul's Triumph. 2 Tim. 4: 1-8.
	2.	S.	"Here am I send me." Psalm 96: 1-10.

GEOGRAPHICAL NOTES

Damascus has the reputation of being probably the oldest city in the world. It is about one hundred and thirty miles north from

Jerusalem. A railroad connects it now with Beirut, a city on the Mediterranean Sea. It is the capital of Syria, and has about one hundred and fifty thousand inhabitants. It has always been a great trade center. It has a history in the Bible reaching from Gen. 15: 2 to Paul's conversion.

HINTS AND HELPS TO TEACHERS

1. Paul is one of the greatest characters of the world, if not the very greatest (except, of course, Jesus of Nazareth).

2. The time of Paul's birth is not known exactly. He was a young man when Stephen was stoned. (Acts 7: 58.)

3. His father, although a Jew, enjoyed Roman citizenship, and Paul himself was a freeborn Roman citizen. (Acts 22: 28.)

4. He was born in Tarsus, of Cilicia (Acts 22: 3), and was "a citizen of no mean city." (Acts 21: 39.) This city was situated on the banks of the river Cydnus, a navigable stream, and was famous for its Greek learning. Here Paul learned the Greek language and the customs and manners of the Greeks; here he learned also the trade of tentmaking. (Acts 18: 3; 20; 20: 34; 1 Thess. 2: 9.)

5. It was a Jewish proverb that he who did not teach his son a trade did the same as to teach him to steal.

6. "The goats' hair which was used for the manufacture of rude garments and tent cloth was produced in great quantities in the mountains of Cilicia." (McGarvey.)

7. Paul's family name is not given. 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.

8. 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.)

9. Before his conversion and for some time afterwards he was called "Saul." He is first called "Paul" in Acts 13: 9. Why his name was changed to "Paul' we do not certainly know; probably "Saul" was his Hebrew name and "Paul" his Roman name. Some think he 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.

10. But little is said of his life up to his appearance as a persecutor of the church, but enough is said to give us an insight into his character then.

11. He was an Israelite, "circumcised the eighth day," "of the tribe of Benjamin, a Hebrew of the Hebrews," and in religion a Pharisee of the straightest sect (Phil. 3: 4, 5); he was brought up in Jerusalem at the feet of the celebrated Gamaliel (Acts 22: 3); being "exceedingly zealous for the traditions" and religion of the Jews, he profited in their religion above many of his own age (Gal. 1: 13, 14); he maintained always a good conscience, and was blameless in the righteousness of the law (Phil. 3: 6). He first appears as a persecutor of the church, consenting unto Stephen's death and tak-

ing an active part in it. He then "made havoc of the church," imprisoning, beating, and persecuting unto death men and helpless women (Acts 22: 4, 5), compelling some to blaspheme. Being exceedingly mad, he persecuted them unto foreign cities. (Acts 24: 11.)

12. This injurious, blasphemous persecution was committed in ignorance and unbelief. (1 Tim. 1: 12-14.) Paul was honest and conscientious in it, and thought he "ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26: 9.) His ignorance, honesty, and conscientiousness did not change error into truth or make murder right. Neither did they destroy his guilt, although they were mitigating circumstances; and he intimates that had he done what he did knowingly and willfully, there would have been no pardon for him.

13. The strongest and ruling points in Paul's character were his conscientiousness in seeking the right; and his courage, zeal, and self-sacrifice in doing what he conceived to be right at any cost and at all hazards. Convinced that Jesus was the Messiah, he turned in self-sacrifice from all former honor, station, and attainments, and counted them but refuse, that he might gain Christ. (Phil 3: 7-11.) From the most noted enemy of the church he was converted into the most laborious and self-sacrificing of the apostles.

14. He did more than any other one man to carry the gospel into all the world. His was the true missionary spirit.

EXPLANATORY NOTES

I. Paul's Request to Speak on the Castle Stairs

3. On Paul's last visit to Jerusalem the Jews laid hold on him, dragged him out of the temple, began to beat him, and sought to kill him. When the news of this conduct of the Jews reached "the chief captain" of the Roman soldiers, he ran down upon them and rescued Paul; two soldiers to whom Paul was bound bore him up the castle steps. (Read Acts 21: 27-39.)

When they had reached the head of the stairs with Paul and were about to enter the castle with him, he said to the chief captain in Greek: "May I say something unto thee?"

The chief captain, supposing him to be the Egyptian who had previous to that time "stirred up to sedition and led out into the wilderness the four thousand men of the Assassins," was surprised to hear him speak Greek, and asked: "Dost thou know Greek?"

In reply, Paul said: "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people." He was of Tarsus (a city which stood high with the Roman government), and not from Egypt. This statement caused the chief captain to think more favorably of him.

Paul thought he could allay the excitement of the people by making a clear statement of facts to them, and, though bruised by their blows, and, notwithstanding they had sought to kill him, he wished to return good for evil; while his greatest desire was to preach the gospel to them. He rejoiced at every opportunity of preaching the gospel, whether in chains or at liberty.

This request having been granted, the soldiers placed Paul once more on his feet; and, "standing on the stairs," he "beckoned with the hand unto the people" in order to gain their attention; "and

when there was made a great silence, he spake unto them in the Hebrew language" (Acts 21: 40), which secured for him the greater attention. (Acts 22: 2.)

Chapter 22, a part of which is this lesson, gives Paul's address.

Before this speech was ended the chief captain must have been convinced that he had in his possession no ordinary man as a prisoner.

II. Paul's Madness Against the Church

After the great persecution against the church at Jerusalem, where Paul first came into view, he still sought with increased animosity the destruction of the disciples of Jesus. Acts 9: 1 states that he went to Damascus, "breathing threatening and slaughter against the disciples of the Lord," and he was "exceedingly mad." He states (Acts 26: 11): "And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities."

Paul was a man of sincere and deep convictions, and did with all his might whatever he conceived to be right. Others at Jerusalem besides Stephen had been martyred, and Saul gave his voice against them. (Acts 26: 10.)

The high priest was president of the Sanhedrin, or Jewish council.

Saul, of his own accord, desired letters of authority to arrest any Christian that he might find in Damascus. As we have learned (John 18: 31), the Jewish council could arrest and imprison, but could not put to death. Saul's commission was "from the chief priests" (Acts 26: 10) and elders (Acts 22: 5), or the Sanhedrin, and was addressed to the synagogues in Damascus.

That arrests could be made in Damascus upon the authority of the council in Jerusalem shows the power of that court. There were many Jews there at the time of our lesson, as the number of synagogues shows.

"The Way" is a phrase which applies to Christianity. Paul "persecuted this Way unto the death" (Acts 22: 4), and it was evil spoken of. (Acts 19: 9.) Jesus is "the way, and the truth, and the life." (John 14: 6.) This is "the way of salvation" (Acts 16: 17) and the way of worship (Acts 24: 14), which some call "heresy;" it is the highway of holiness (Isa. 35: 8) and the "new and living way." (Heb. 10: 20.) There can, then, no more be two ways of salvation than there are two Christs or two systems of Christianity.

Saul's persecution was against women as well as men; none escaped his fury. He desired to bring them bound unto Jerusalem for punishment.

III. Paul Saw and Heard the Lord

6. It is not stated how Saul and his company traveled. In whatever way they traveled, it required several days to make the journey.

As he drew near the city, "suddenly there shone round about him a light out of heaven." It was "about noon," when the sun was brightest. and it was "a great light" (Acts 22: 6), "above the brightness of the sun." (Acts 26: 13.) This was a miracle. This light was from the glorified Son of God, "the Sun of Righteousness," as seen on the mount of transfiguration and on Patmos (Rev. 1: 12-18), for in the midst of this splendor Paul saw Jesus (verses 17, 27; Acts 26: 16; 1 Cor. 15: 8.)

7. Under this intense light he "fell unto the ground," smitten with blindness and filled with awe. Those with him saw the light, and were afraid (verse 9), and also fell to the ground. (Acts 26: 14.)

Then Saul "heard a voice" "in the Hebrew language." (Acts 26: 14.) The Lord spoke to him in plain words which could not be misunderstood. Those with him heard the sound of his voice (verse 7), but did not understand the words spoken (verse 9). We frequently say we do not hear a person, when we hear his voice, but do not understand his words.

"Why persecutest thou me?" To persecute his disciples was to persecute Jesus. "If Saul strikes the disciples in Damascus, Christ feels the blows in heaven." (Johnson.) As we now treat the humblest and poorest disciples of Jesus, so we treat him. (Read Matt. 25: 34-46.)

8. "Saul recognized that it was God speaking, but did not know in what person he appeared; so he asked: 'Who art thou, Lord?'" (Lipscomb.) "And he said," "I am Jesus of Nazareth, whom thou persecutest." Had he said, "I am the Christ," or, "I am the Messiah," Saul might not have so readily seen that he was Jesus of Nazareth, for the Jews expected the Messiah; but when he said, "I am Jesus of Nazareth," Saul at once saw that the despised Nazarene was divine.

Before this he had thought he was persecuting an impostor and was serving God in so doing. At once he understood that in persecuting the disciples of Jesus he was persecuting the Lord.

"It is hard for thee to kick against the goad" is omitted here in the American Revised Version, but is found in Acts 26: 14. Goads were used to prick oxen to urge them along; and when they kicked against these, they hurt themselves the more. So Saul was hurting himself the more by persecuting Jesus.

Jesus appeared to Paul for the following purpose: "But arise, and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee." (Acts 26: 16.) An apostle must be an eyewitness. Paul could have become a Christian without seeing Jesus, but he could not have become a witness. Paul uses this as evidence of his apostleship. (1 Cor. 9: 1, 2.)

9. Those who accompanied Saul must have been soldiers, or guards, who would assist in arresting Christians and conducting them bound unto Jerusalem. They saw the light, but not the Lord; were afraid, and fell to the earth; heard the sound of the voice, but did not understand the words; and "stood speechless." They were not so much affected as was Paul, and arose before he did.

IV. What Paul Must Do

10. Paul asked the question: "What shall I do, Lord?" In answer to this question, the Lord said: "Arise, and enter into the city, and it shall be told thee what thou must do," (Acts 9: 6), and "all things which are appointed for thee to do."

God "appointed" these things, and they "must" be done. They cannot now be treated in a light manner. Why did not Jesus tell him then and there? Preaching the gospel and telling people what to do to be saved had been committed unto the Lord's ambassadors (2

Cor. 5: 18-20); and since his ascension and the announcement of the great commission, Jesus never told one directly what to do to be saved, but always sent to him a preacher of the gospel. The cases of the eunuch and Cornelius, as well as this one, are illustrations of this.

Let us consider the further facts of Paul's obedience to the Lord as given in the three accounts: Acts 9: 1-22; Acts 22: 3-21; Acts 26: 12-23.

When he arose from the ground, he unclosed his eyelids, which he had closed to protect his eyes from the intense light, and he discovered that he was blind and must be led by others. In obedience to Jesus, Paul went into Damascus, being led by another.

He was so anxious and deeply concerned that he neither ate nor drank for three days. This period was spent in sorrow and constant prayer. During this time he saw a vision of "Ananias coming in, and laying his hands on him, that he might receive his sight."

Ananias dwelt in Damascus. He was a "devout man according to the law, well reported of by all the Jews that dwelt there." He had become a Christian. The Lord appeared to him in a vision and commanded him to go to Paul, stating that he was on Straight Street, in the house of Judas. As evidence of Paul's sincerity and earnestness, the Lord said: "For behold, he prayeth."

Paul's terrible record and the news that he had come to Damascus with letters of authority to bind all who called upon the name of Jesus caused Ananias to fear. The news of Paul's mission had preceded him.

The Lord removed these fears by his declaration that Paul was "a chosen vessel" unto him, to bear his name before the Gentiles and kings, and the children of Israel, and to suffer many things for his name's sake.

Ananias went, "and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he secured his sight, and he arose and was baptized." "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. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou. Arise and be baptized, and wash away thy sins, calling on his name."

Jesus appeared to Paul to qualify him as an apostle; but he must learn what to do to be saved from a human being, and become a Christian just as other people, and even as we do now. He must believe in the Lord—which he did (and his faith came by hearing the word of the Lord—Rom. 10: 17), as our lesson shows; he must repent of his sins, which he did; and he must "arise, and be baptized, and wash away" his "sins," "calling on his name"—the name of the Lord.

Paul's sins were not forgiven when he first saw that light, for he knew not then who addressed him; they were not forgiven when he readily believed the statement that it was Jesus who spoke to him; for he went, blind, into Damascus, and there remained, fasting and praying, until Ananias reached him and told him what he "must do."

"Must" implies obligation, and he was obliged to do what ever he was told.

When Ananias told him to "arise, and be baptized, and wash away" his "sins," he at once did so, and was forgiven and comforted; he "took food and was strengthened."

That he must "arise, and be baptized," shows that he must go to the water to be baptized, and not that the water was brought to him.

Baptism is a washing (Tit. 3: 5; Heb. 10: 22); and inasmuch as God forgives the sins of those who in faith and penitence are baptized in the name of Jesus, they are said to wash away their sins.

Paul must receive the same instruction and must do the same things which those did on Pentecost for the remission of sins.

No vision or miracle in Paul's case released him from obedience to the will of God. These miracles served their purpose, as we have seen; but, aside from these, as stated above, Paul must hear the word of God, believe in Jesus, repent of all his sins, and "arise, and be baptized, and wash away" his "sins, calling on his name."

"Calling on his name" is the same as being baptized "in the name of Jesus Christ" in Acts 2: 38, and means that while one is baptized in obedience to God, he does so calling upon the Lord and looking to him for pardon and salvation. Jesus saves.

"Sometimes persons object to the plan of salvation revealed in the Scripture because it makes man depend upon a third person. Here God requires Saul to be led by another, he not a believer, into Damascus, and then depend upon yet another for needed instruction as to what he should do to find forgiveness from God. God uses men, both good and evil, in carrying out his purposes, and to object to a plan of the Lord because it requires the office of a third person arises from a lack of confidence in God's ability to have the person where and when he needs him. It betrays a distrust in God's power to do his work in his own chosen way." (Lipscomb.)

As all truly penitent ones, Paul desired to build up that which he had done so much to tear down; and he began at once to preach that Jesus is the Christ, and soon suffered such persecution as he had heaped upon others.

V. What Paul Gave up for Christ

(Phil. 3: 7-14.)

7. "Howbeit what things were gain to me" are the worldly attainments, advancements, and honors named in verses 4-6. These Paul "counted loss for Christ." He fully and gladly carried out Christ's command to forsake all persons and to give up all things that stood in the way of his becoming a Christian or hindered his progress in the Christian life.

Thousands of professed disciples of Christ seem never to have realized this must be done. They seek worldly wealth, stations and honor as diligently as people of the world. They maintain no difference between the church and the world.

8. 9. Paul counted "all things to be loss for the excellency of the knowledge of Christ" and counted them "but refuse" in order to "gain Christ," and to be found in him, "not having a righteousness" of his own, "even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

Let us notice first the expression, "the excellency of the knowledge of Christ." To know God and Christ is eternal life. (John 17: 3.) This knowledge is excellent; because it brings remission of sins, all spiritual blessings in heavenly places in Christ on earth, and salvation forever in heaven. (Col. 1: 14; Eph. 1: 3.) In order to realize what it means to know Christ study Col. 1: 9-29. How greatly beyond human wisdom and all description is the excellency of this knowledge! To know Christ and God is to obey them. (John 2: 3, 4.)

Paul names here two distinct kinds of righteousness: (1) the righteousness which is of the law; (2) the righteousness "which is through faith in Christ." Had men kept the law in sinless perfection from the cradle to the grave, never at any time in any way breaking it, righteousness would have been "of the law" and salvation a matter of debt (Rom. 4: 4); but not one ever did this, hence salvation of necessity must be by grace through faith in Christ. When men, as did the Jews, seek righteousness through the law which Christ fulfilled and abolished (Matt. 5: 17, 18; 2 Cor. 3; Eph. 2: 13-23; Col. 2: 13-15; Heb. 8: 13; 9: 15; 10: 8-10), they seek a righteousness of their own—that is, in their own way. Ignorant of God's righteousness, they go about to establish their own righteousness, and refuse to submit to God's righteousness. (Rom. 10: 1-3.)

Righteousness comes from the word, right; man's righteousness is what man teaches is right, and God's righteousness is what he teaches is right. The righteousness which "is through faith in Christ" is submitting to the gospel of Christ—that which God teaches through Christ must be done. There can be no righteousness "through faith in Christ" in disobedience to Christ. Faith in Christ works through love (Gal. 5: 6). Christ was righteous in obedience to God, and was baptized in order to fulfill all God's righteousness (Matt. 3: 15). As Christ was righteous because he did the will of God, so every one who does righteousness is righteous (John 3: 7). Every one who through faith in Christ does the will of God, which is working righteousness, is acceptable to God (Acts 10: 35). Hence salvation is "not by works done in righteousness, which we did ourselves"—which we devise, or invent, or seek through the fulfilled and abolished law; but it is through faith in Christ, which faith leads to repentance of all sins, and into the "washing of regeneration (baptism) and renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior; and being justified by his grace (not by works of the law), we might be made heirs according to the hope of eternal life." (Titus 3: 5-7.)

This Paul's faith in Christ led him to do, "for Christ is the end of the law unto righteousness to every one that believeth." (Rom. 10: 5.)

10, 11. Paul did all this and became conformed unto Christ's death even, in order to know him, "and the power of his resurrection, and the fellowship of his suffering," if by any means he might "attain unto the resurrection from the dead."

12. "Not that" he had "already attained" or had already been "made perfect." With all Paul's attainments, powers of mind and inspiration, and excellent character he had not yet been made perfect—had not yet been saved in heaven. He still had to buffet his body and keep under control all his fleshly appetites and passions "lest by

any means," after he had preached the gospel to others he should be rejected. (1 Cor. 9: 27.)

All preachers and teachers must live today as Paul lived. Paul's life is a wonderful lesson to all preachers, elders, and other Christians.

VI. Paul's One Thing

13, 14. Paul's famous declaration, "But one thing I do," deserves special attention. What was this "one thing?" Was it to become a great scholar with many glittering degrees to his name? He was a scholar, but this "one thing" was very much higher than being a great scholar. Was it to become a great preacher in the eyes of men? In the eyes of God he was a great preacher; but this "one thing" was not to become a famous preacher or renowned "evangelist." Was it to become a great orator? He was an orator; but this "one thing" was far more than being an orator. He says: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal." (1 Cor. 13: 1.) One can be an orator and be nothing. Was it to become a great debater? Did he desire to boast of his numerous "public discussions?" He had discussed before rulers and kings the great Cause of Christ, and woe to his antagonist, but this was not it. Was it to become famous through the number of sermons he had preached, addresses he had delivered, places he had "held meetings," the number of "additions" to the church he had made, or the number of persons he had baptized? No, no, he preached many sermons in many places, including private homes, prison houses, synagogues, shops, court houses, school houses, and in great cities, and had taught publicly and privately both day and night; but his one aim looked beyond all that. He could not have attained unto this "one thing" without preaching and teaching and doing all he did. But the "one thing" itself was to reach heaven —to be saved himself by the grace of God. Hence, he said: "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

If all preachers, elders, and other teachers in the church would follow after this "one thing" there would be no corrupt preachers and teachers, and the church would move forward in wonderful progress. No heart is right in the sight of God which has not this "one thing" before it.

2 Cor. 11: 16-32 states many of the things Paul suffered for Christ and his truth.

It would require a volume to give a complete survey of Paul's life. Besides his preaching and teaching, he wrote fourteen books of the New Testament, including Hebrews. Much of the New Testament from Acts 9 to James is occupied in relating his work and giving his letters.

[Let the questions guide teachers in teaching these lessons. Let them both learn and teach as much as possible and use the best possible judgment in asking questions.]

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden Text.
Give the Time, Place, and Persons.
When do we first meet with Saul?
When was he first called "Paul?"

What did his enemies say of his presence and speech?
Where was he born?
Where was Tarsus?
For what was it famous?
What language and trade did Saul learn there?
What is a Jewish proverb about teaching boys a trade?
How did Saul become a Roman citizen?
What was his religion?
Where and under whom was he brought up?
What declarations show his progress?
What kind of conscience did he keep?
In what was he counted blameless?
Why, then, did he persecute the church?
What mitigating circumstances does he mention?
What were the strongest points in his character?
3 Where was Paul when arrested?
How was he treated by the Jews?
How was he rescued?
What did he ask permission to do?
How did he begin his speech?
What does "breathing threatening and slaughter" mean and show?
2 From whom did Paul seek letters of authority?
What shows the power of the Sanhedrin?
Relate what you know about Damascus.
To what does "the Way" apply?
Who is "the Way?"
How many ways of salvation, then, can there be?
Why did Paul desire to bring the disciples to Jerusalem?
As Saul and his company drew near the city, what happened?
Whom did Paul see?
What effect did this light have upon him?
What effect did it have upon those with him?
Who spoke to him, and in what language?
Why did those with him not understand?
What did they see?
Whom did they not see?
What did the Lord say?
What question did Paul ask?
What reply did the Lord make?
Why did he say he was "Jesus whom thou persecutest?"
Why did Jesus appear to Paul?
6 What most important question did Paul then ask?
What reply did the Lord make?
Why did not Jesus tell Paul directly what to do?
7 Why were those with Paul not as much affected as he?
8 What was Paul's condition when he arose from the ground?
9 What shows his anxiety and contrition?
Whom did he see in a vision?
10 Who was Ananias?
What was his character?
What evidence did the Lord give of Paul's earnestness?
Why did Ananias fear to go?
How did the Lord remove the fear of Ananias?
For what purpose did he say the Lord sent him?
What did he first do for Paul?
What had the Lord chosen Paul to know and do?
What qualifications are necessary in order to become an apostle?
What did Ananias then tell Paul to do?
For what purpose were these miracles in Paul's case?
What must Paul do in order to become a Christian?
What must everyone do?
What is meant by calling on his name?
(Phil. 3: 7-14.)
7 What did Paul give up for Christ?
8, 9 What is "the excellency of the knowledge of Christ?"
How can we be assured that we know God and Christ?
What two kinds of righteousness are named?
State clearly the difference.
When could men become righteous by law?
What would salvation then be?
But how only can men be saved?
What is God's righteousness?
How can men submit to God's righteousness?
To whose righteousness must they not submit?
(Let the teacher bring out this difference clearly.)
10, 11 Why did Paul do all this?
12 What does Paul mean by saying he had not yet "attained?"
13, 14 State the many different things Paul's "one thing" was not.
What was it?
What is necessary now to the full development and proper progress of the church?
Can we relate many other things Paul suffered for Christ?

LESSON XI—SEPTEMBER 9.

JOHN MARK

Lesson: Acts 12: 12, 25; 13: 1-5; 15: 36-40; Col. 4: 10; 2 Tim. 4: 11; 1 Pet. 5: 13

Lesson Text: Acts 12: 12, 25; 13: 1-5; 15: 36-40; 2 Tim. 4: 11.

ACTS 12. 12 And when he had considered *the thing,* he came to the house of Mary the mother of John whose surname was Mark: where many were gathered together and were praying.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

ACTS 13. 1 Now there were at Antioch, in the church that was *there,* prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2 And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

ACTS 15. 36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare.

37 And Barnabas was minded to take with them John also, who was called Mark.

38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work.

39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus:

40 but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord.

2 TIMOTHY 4. 11 Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

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Golden Text—Whatsoever thy hand findeth to do, do it with thy might. (Eccl. 9: 10.)

Time—When we first meet with John Mark, about A. D. 44—time when John Mark went with Barnabas and Saul from Antioch, about A. D. 46 and A. D. 47.

Places—Jerusalem and Antioch.

Persons—John Mark, his mother, Peter, Barnabas, Paul, and other teachers.

Devotional Reading—Ps. 32: 1-7.

Lesson Material—Given above.

Memory Verses—Matt. 21: 28, 29.

Home Reading—

Sept. 3. M. The Home of John Mark. Acts 12: 12-19.
4. T. Mark, a Missionary Helper. Acts 12: 25—13: 5.
5. W. Mark's Gospel Message. Mark 1: 1-11.
6. T. "Straightway." Mark 1: 21-31.
7. F. Mark, a Useful Minister. 2 Tim. 4: 9-22.
8. S. The Greatness of Service. Mark 10: 35-45.
9. S. Blessedness of Forgiveness. Psalm 32: 1-7.

Geographical notes are made in the body of the lesson.

EXPLANATORY NOTES

I. Mark

(Acts 12: 12, 25.)

12. Mark is first mentioned in this verse. His name was John and his surname was Mark. His mother's name was Mary; his father's name is not known. His mother was a good woman, who lived in Jerusalem, and in whose house many of the church were gathered together praying for Peter's deliverance from prison. (Read Acts 12: 1-19.) Since Peter knew so well where to go, this may have been a meeting place for the disciples.

Mark was a nephew or cousin to Barnabas. The Authorized Version says he was "sister's son to Barnabas," and the Revised Version says, "the cousin of Barnabas." (Col. 4: 10.) He was Peter's son in the Gospel. (1 Peter 5: 13.)

25. Paul and Barnabas took Mark from Jerusalem with them on their return from that city to Antioch. They had gone from Antioch to Jerusalem to carry alms to the brethren in Judea. (Acts 11: 27-30.)

II. Prophets and Teachers in the Church in Antioch

(Mark was in this church. Acts 13: 1-5.)

1. In this church were "prophets and teachers." The prophets who came "from Jerusalem unto Antioch" (Acts 11: 27) may have included these.

A prophet foretold future events and taught by inspiration; a teacher sometimes, but not always, taught by inspiration. A prophet was a teacher, but a teacher was not necessarily a prophet.

The orders of miraculously gifted persons are given in 1 Cor. 12: 28: "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." The first and highest order was that of apostles; the next, that of prophets; the third, that of teachers; and so on, down to tongues. In these enumerations in the Scriptures the highest and greatest is given first. Then among these "prophets and teachers" Barnabas stood first and Paul the least at this time.

The twelve apostles had to be trained and developed before they went out as apostles, and so had Paul to be. He was called to be an apostle from his conversion, but he had to serve in lower positions before he could enter into the highest. When he received the apostolic measure of the Spirit is not stated.

We have learned where Barnabas was brought up, his generosity at Jerusalem, and his work of exhorting the church here up to this time.

"Simeon" is a Jewish name. He was called "Niger," which means black; but this had no reference to his race or native country. "Cyrene" was on the northern coast of Africa.

"Lucius" may have been Paul's kinsman and fellow-worker mentioned in Rom. 16: 21 and one of those of Cyrene who first preached the gospel to the Gentiles in Antioch. (Acts 11: 20.)

There is no mention of "Manaen" elsewhere. He was a Jew and

"foster brother of Herod the tetrach"—that is, he was brought up with Herod, and probably his mother nursed them both.

This was Herod Antipas, who beheaded John the Baptist. There were five different prominent prophets and teachers in the church at Antioch, all capable of teaching; and when Paul and Barnabas left, there were still at least three. Many churches now have not one competent teacher.

III. "Ministered to the Lord"

2. This means that they served the Lord in teaching others, praying, singing, contributing, and using the gifts bestowed upon them for the good of all, whether publicly or privately. While in this service they fasted, for some reason.

There were no stated times for fasting. When Christians fast, they are not of a sad countenance and do not appear to men to fast; yet they sometimes give themselves "to fasting and prayer." Deep earnestness and intense interest cause people to fast; in sorrow and trouble they lose their desire for food. Then Christians should be so deeply concerned about their own spiritual progress and the salvation of others that they will at times lose sight of their own physical wants and bodily pleasures and engage in continued prayer for the advancement of God's kingdom.

IV. Barnabas and Saul Sent

While ministering to the Lord and fasting, the Holy Spirit said to them: "Separate me Barnabas and Saul for the work whereunto I have called them." This implies that they had heretofore been called to this work.

It is nowhere stated when Barnabas was specially called to this work; but his life shows that he was fitted for it and the church at Jerusalem had sent him to exhort the Gentiles at Antioch. Paul received his call at the time of his conversion. (Acts 26: 16-18.) While he had never yet given himself specially to the work of preaching to the Gentiles, he had preached to them, as at Antioch.

"Separate me Barnabas and Saul" means to separate them from these others and send them to the work to which God had called them.

3. They did as directed by the Holy Spirit. "Then, when they had fasted and prayed and laid their hands on them, they sent them away." It is not stated here that these prophets and teachers acted for the church, but it is stated in Acts 14: 26, 27 that Paul and Barnabas returned to Antioch, "from whence they had been committed to the grace of God for the work which they had fulfilled," and that they "gathered the church together" and "rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles." This seems to show that the church did act in sending them away.

Fasting, praying, and laying on hands was not an ordaining ceremony; Barnabas had been a preacher for about sixteen years, and Paul had been a preacher for at least ten years. So this was not to ordain them as preachers. "The truth is that this ceremony, no longer called 'ordination' in the English Scriptures, was nothing more than a method of solemnly commending a man to God for the ministration to which he was being set apart." (McGarvey.) "Was this

prayer, fasting, laying on of hands, the manner of commending them to the grace of God? If not, how were they commended to this grace? Laying on of hands was a manner of bestowing a blessing on a person; the commending to the grace of God was the expression of good will and fellowship in the work in which they engaged and asking God's blessings on them and their work." (Lipscomb.)

This is an example of a church sending out missionaries; every church should do the same. If a church cannot send out two missionaries, as did Antioch, let it send one; if it cannot send one, let it co-operate with other churches in doing so. By all means, let this work be done.

V. Mark Accompanies Paul and Barnabas

4. They were "sent forth by the Holy Spirit," because the Holy Spirit directed these prophets and teachers to do this.

They took a ship at Seleucia, the seaport of Antioch, sixteen miles distant, and "sailed to Cyprus," an island in the Mediterranean Sea. They had entered upon a momentous undertaking. This was a practical course to take, because Barnabas, having been born and reared on this island, was acquainted with the places and people, which was of great advantage. So Barnabas was first a missionary to his native land and own people.

5. Salamis was a town on the eastern end of the island of Cyprus, and was the nearest port to Antioch. There were many Jews there, hence these "synagogues of the Jews." The gospel had been preached there before (Acts 11: 19); although sent to preach to the Gentiles, Barnabas and Paul first preached in these synagogues to the Jews. The Gentiles could be more easily reached through the Jews of their own country; besides, this was God's order: "To the Jew first, and also to the Greek." (Rom. 1: 16.) "It was necessary that the word of God should first be spoken to you." (Acts 13: 46.)

"And they had also John as their attendant."

VI. "Proclaimed the Word of the Lord"

(Acts 15: 36-40; 2 Tim. 4: 11.)

36. After tarrying "some days" at Antioch on their return from the council in Jerusalem, "teaching and preaching the word of the Lord," Paul said to Barnabas: "Let us return now and visit the brethren in every city wherein we "proclaimed the word of the Lord, see how they fare."

One thing Paul says here must be impressed most strongly, namely:

Wherever the apostles went they "proclaimed the word of the Lord." They did this in order to turn people—all people, the most learned Athenians or the most densely ignorant, the devout and generous Cornelius, or the grossest and basest idolater—"from darkness to light and from the power of Satan unto God," or to make Christians. When they visited churches which they had established they still "proclaimed the word of the Lord," rather, taught "the word of the Lord," in order to build them up.

Beginning with the Great Commission given by the Lord to his apostles, let it be noted that he says: "Go . . . and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15,

16); also: "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.) Luke says (24: 46-48) preach "repentance and remission of sins" in Christ's name "unto all the nations." Further, let it be noted that the apostles preached and taught accurately that which Jesus commanded them to preach and teach. Beginning at Jerusalem, as commanded, they "preached the gospel," proclaiming the word of the Lord," "went everywhere preaching the word," preached nothing, "save Jesus Christ, and him crucified;" then people "received the word of God" and did so "gladly" "the word of God increased"; "the word of God grew and multiplied" by the number of disciples multiplying "exceedingly"; "so mightily grew the word of the Lord and prevailed."

The apostles and all preachers of the New Testament, not only determined not to know anything, "save Jesus Christ, and him crucified," but they preached not themselves—their own wisdom, exploits, experiences, self-conceits, doings of their own families, etc., but Christ Jesus as Lord, and themselves bondservants for Jesus' sake. (2 Cor. 4: 5.)

Paul declares that he and Apollos were only farm hands in God's tilled land; he planted the seed, Apollos watered, "but God gave the increase." (1 Cor. 3: 5-9.) Paul asked, not *who*, but "*what* then is Apollos? and *what* is Paul?" With Paul, Apollos, Peter, as with all true and humble men of God today, it was not "*Who is Who?*"

Paul left Timothy in Ephesus, not "to take charge" of the church there, but to charge certain men not to teach anything different from the word of God and to avoid all untaught questions; to build up and to honor the elders; to commit the truth to faithful men who would teach it to others; to treat old men as fathers, old women as mothers, and young women as sisters and not as sweethearts; and to instruct and edify the church in general in every day Christian conduct in all relationships and business affairs of life. For the same purpose Titus was left in Crete.

Timothy and Titus were not "modern pastors," or "pastors" at all. Timothy was not "the minister" of the church at Ephesus, and Titus was not "the minister" and not "the evangelist" of the churches on the island of Crete. They were both evangelists, or preachers of the gospels, and had ministries to fulfill; but they were to do this as servants according to the will of God, and not as church functionaries or dignitaries. They preached and taught "the word of the Lord" to these churches and to the world; but they were not placarded to preach at eleven o'clock a.m. and at eigth o'clock p.m. on Sundays as "the pastors," "the ministers," or "the evangelists" of the churches, and that, too, on some modern, sensational, historical, or literary theme. They sought neither place nor popularity; but the glory of God.

Mark the great contrast between the preaching and teaching of the apostles and all preachers and teachers of the New Testament and that of many preachers of today who claim to be true to the Bible and to speak where it speaks and to be silent where it is silent. By many, far from jokes, anecdotes, modern stories, etc., are told than

Bible stories and principles; far more quotations are made from the literature and wisdom of men of the world than from "the word of the Lord."

"Out of the abundance of the heart the mouth speaketh"; and when preachers do not know and do not love "the word of the Lord," they cannot preach it. Those who do not seek first—that is above all things—the kingdom of God and his righteousness, cannot preach "the good tidings concerning the kingdom of God and the name of Jesus Christ." Those who do not glory in the Cross of Christ only, cannot preach "Christ and him crucified."

Still another thing, which Paul says, must be impressed, namely: Visit the churches and "see how they fare." Preachers now should not only go into places where there are no Christians, as did the apostles and evangelists of the New Testament; but, having started churches, they should visit them also and should teach them "the word of the Lord" until all are able to build themselves up in love. (Eph. 4: 13-16.)

These two things of the New Testament order of preaching and teaching are very much neglected, if not disregarded, at present.

VII. Mark Withdrew from the Work

37. Barnabas, too, thought he and Paul should visit these churches and was desirous of taking John Mark with them.

Did human nature or kindred ties have any influence with Barnabas? Human relationships now affect men. There is such a thing as nepotism. Be that as it may, the fact is, Barnabas wished to take Mark.

38. "But Paul thought not good" to take Mark, because Mark withdrew from them at Perga, in Pamphylia, returned to Jerusalem (Acts 13: 13), and "went not with them to the work." This was Paul's reason for not taking Mark. Barnabas gave no reason for wanting to take him.

There was some reason for Mark's turning back, but his motive is not expressed. It is thought that he lacked the courage to brave the dangers and to endure the hardships of the journey. To say the least, he was not satisfactory to Paul and he stoutly opposed taking Mark, while Barnabas as stoutly favored taking him.

39, 40. They contended sharply over this, and finally parted asunder; neither yielded to the other. Barnabas took Mark "and sailed away unto Cyprus." This was fitting, because Cyprus was Barnabas' early home and he had helped Paul to preach the gospel there. "But," in contrast with what Barnabas did, "Paul chose Silas, and went forth being commended by the brethren to the grace of the Lord." The church must have come together and prayed for these preachers the guidance and grace of God.

Why was this difference between Paul and Barnabas recorded? God records the truth about men, and must have recorded this for our good. We can learn a good and very much needed lesson from it. There was no difference between Paul and Barnabas on anything in the will of God. This was only a difference in judgment in regard to taking Mark on this journey. The conduct of Paul and Barnabas cannot be used as an example of settling differences in regard to the will of God.

Two different and conflicting things cannot both be the will of God.

In regard to differences on the teaching of the Bible, two persons cannot settle their differences by agreeing to disagree. Both may be wrong, but only one can be right. The teaching of the Bible on any given question is always the same.

When Paul and Barnabas differed and sharply contended over a difference of judgment, they did not divide the church at Antioch or in any other place or start one or two general factions throughout the country. Neither one thought the other was not a Christian; neither held any bitterness; neither one in any way criticized or spoke aught against the other; each held the other in high esteem. Paul in his letters refers to Barnabas in tenderest regard and high appreciation. (See 1 Cor. 9: 6; Gal. 2: 13; Col. 4: 10.) Mark regained Paul's confidence, if Paul lost confidence in him because of his turning back at this time, and Paul commends him (Col. 4: 11), speaks of him as a "fellow worker" (Phile. 24), and asks for Mark to come to him in prison as useful to him in the ministry (2 Tim. 4: 11). Paul and Barnabas and Mark never allowed their differences to injure in any way the cause of Christ.

It is a shame that the same cannot be said of many of the present time.

Silas was one of "the chief men among the brethren" in Jerusalem, was a prophet, was sent by the church in Jerusalem to Antioch to help to establish the truth in the church in Antioch (Acts 15: 22, 32), and was a man of ability and usefulness and a fit associate for Paul in this great work. Sent first from the church in Jerusalem and then with Paul by the church in Antioch, Silas was an assurance to the Jews of the co-operation and unity of the church in both places. Besides, Silas for these reasons could present the decision of the church in Jerusalem concerning the circumcision of the Gentiles with great force.

VIII. All That is Known About Mark

This is all that is said in the New Testament about Mark. He was not an apostle, but was associated with both Peter and Paul. He is the author of the book which bears his name. It is almost unanimously agreed by early writers that he wrote under Peter's direction and wrote for Gentile converts, since he often explains Jewish customs.

[As with other lessons, let teachers use these questions so as to bring out the facts, truth, and principles, and obtain the greatest good.]

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verse.
12 Where is Mark first mentioned?
What was his other name?
What were the name, character, and home of his mother?
Why suppose Mary's home was a meeting place for the church?
What relation was Mark to Barnabas?
25 Where next do we read of Mark?
1 What is the difference between prophets and teachers?
State the order of gifted persons as given in 1 Cor. 12: 28.
How were the twelve apostles prepared for their work?
How was Paul developed for an apostle?
State the birthplace and prominent facts in the life of Barnabas.
Who was "Simeon?"
Who was "Lucius?"
Where was "Cyrene?"
Who was "Manaen?"
What is a "foster brother?"
How many prophets and teachers

were there in this church at once?

2 What does "ministered to the Lord" mean?
When and why should Christians fast?
What did the Spirit say to these men while they were ministering to the Lord and fasting?
When was Paul called to be an apostle?
What is said about the call of Barnabas?
What is meant by "separating" these men of God?

3 What did the prophets and teachers do before sending Barnabas and Saul away?
Why is it thought that the church took part in this work?
Why were fasting, praying, and laying on of hands not to ordain them as preachers?
For what, then, were the fasting, praying, and laying on of hands?
What causes a church to grow?
As an organization is the church sufficient to do missionary work?
How many missionaries should a church send?
How does Antioch answer all objections to doing missionary work?
How can a church become able to support a missionary?

4 How were Paul and Barnabas sent forth by the Holy Spirit?
Where did they take ship and to what island did they go?

5 What and where was Salamis?
What occurred there?

36 What did Paul suggest that he and Barnabas should do?
What did the apostles and all the New Testament preachers always preach?
What did they never preach?
For what two reasons did they preach "the word of the Lord?"
What great contrast exists between this preaching and much of that heard today?
What was the work of Timothy in Ephesus and of Titus in Crete?
What were they not?
How only can preachers and teachers become able to preach "the word of the Lord?"
What is the New Testament way of starting and building up churches?

37, 38 Why did Paul refuse to take Mark on this journey?

39, 40 What arose between Paul and Barnabas?
What did each do?
What did the church do in reference to Paul's going on this second journey?
What lesson should all learn from the separation of Paul and Barnabas?
Show in what esteem and appreciation Paul held Barnabas and Mark afterwards?
What did Paul, Barnabas and Mark never allow any difference to injure?
What today is a crying shame?
Who was Silas?
What was his fitness for this work?
Where did Paul and Silas go?

LESSON XII—SEPTEMBER 16.

LUKE THE BELOVED PHYSICIAN

Lesson: Luke 1: 1-4; Acts 1: 1-5; 16: 9-18; Col. 4: 14; 2 Tim. 4: 11.
Lesson Text: Luke 1: 1-4; Acts 1: 1; 16: 9-15; Col. 4: 14; 2 Tim. 4: 11.

LUKE 1. 1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us,
2 even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word,
3 it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus;
4 that thou mightest know the certainty concerning the things wherein thou wast instructed.

ACTS 1. 1 The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach.

ACTS 16. 9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.
10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.
11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;
12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.
13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.
14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.
15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

COLOSSIANS 4. 14 Luke, the beloved physician, and Damas salute you.

2 TIMOTHY 4. 11 Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

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Golden Text—A friend loveth at all times; and a brother is born for adversity. (Prov. 17: 17.)

Time—Of Acts 16: 9-15 about A. D. 51.

Place—Philippi.

Persons—Luke, Paul, Lydia, and her household.

Devotional Reading—Ps. 91: 9-16.

Reference Material—Acts 20: 5-21; Chs. 27 and 28.

Memory Verse—Matt. 14: 14.

Home Reading—

Sept. 10. M. Luke the Writer of the Gospel. Luke 1: 1-4.
11. T. Luke the Writer of Acts. Acts 1: 1-4.
12. W. Luke, a Companion of Paul. Acts 16: 10-15.
13. T. Luke, the Beloved Physician. Col. 4: 10-18.
14. F. Luke's Story of the Savior's Birth. Luke 2: 8-20.
15. S. Luke's Story of the Good Samaritan. Luke 10: 25-37.
16. S. The Security of the Righteous. Psalm 91: 9-16.

GEOGRAPHICAL NOTES

Troas was a seaport on the Aegean Sea and was near the site of ancient Troy. See a description of Philippi and of other places under verse 12 of the lesson.

INTRODUCTION

This lesson gives the winning of Lydia and her household to Christ; also it gives an account of the first preaching of the gospel in Europe, the establishment of the first church there, which is one of the best whose history is written in the New Testament. The call of Paul and his company from Troas across the Aegean Sea to preach the gospel in Macedonia has been termed "the Macedonian cry."

Troas

As Paul and his company, on Paul's second missionary journey from Antioch, in Syria (Acts 15: 36 to 16: 5), traveled through Asia Minor from east to west, the Roman province, Asia (not Asia Minor), was on their left and Bithynia was on their right, extending to the Black Sea. They were forbidden to preach at that time in Asia. Mysia was before them, and was the extreme western district of Asia Minor. When they were also forbidden to preach in Bithynia, they could do nothing else but to go forward. It was their judgment to preach in these countries at this time, but it was not God's will. They did not stop in Mysia, but, "passing by Mysia, they came down to Troas."

Counting this visit, Paul visited Troas at least three times, if not four times—the second time, 2 Cor. 2: 12; the third time, Acts 20: 6, the fourth time, perhaps, when he left his cloak and books with Carpus (2 Tim. 4: 13). There was a church at Troas.

EXPLANATORY NOTES

I. Luke

Luke is the author of the book of Luke and Acts of the Apostles. He addressed both to one Theophilus. (Luke 1: 3; Acts 1: 1.)

He was born, it is supposed, in Antioch of Syria, and was educated for a physician, and is called by Paul "the beloved physician." (Col. 4: 14.) It is thought he was a Gentile.

From his use of the pronoun "we" in the Acts of the Apostles we learn where he first joined Paul (Acts 16: 10, 11), for here at Troas he first speaks of himself as one of Paul's company. Here he makes his first appearance. He accompanied Paul into Macedonia. (Acts 16: 11-13, 16, 17.) He does not speak of himself again until several years afterwards, when Paul "came into Greece" from Ephesus and there "spent three months," and then, about to "sail for Syria," "determined to return through Macedonia." (Acts 20: 1-4.) Philippi was in Macedonia, and it has been supposed that Luke remained and labored there from Paul's first visit to that place until this time. Here again he speaks of himself as one of Paul's company: "We sailed away from Philippi," etc. (Verses 5, 6.) Thence he attended Paul to Jerusalem and to Rome, and was with him at least a part of the time during his first imprisonment there. (See Acts 20: 13-15; 21: 1-18; 27: 1-7; 28: 7, 10-16.)

The Colossian letter was written from Rome (Col. 4: 18), and Luke was with Paul then (Col. 4: 14). It is supposed that Paul was set free from this imprisonment, and after several years of labor was again imprisoned and finally beheaded at Rome.

During this last imprisonment he wrote the second epistle to Timothy (2 Tim. 1: 6-8), and Luke was with him then: "Only Luke is with me." (2 Tim. 4: 11.)

Luke was not an apostle, and, therefore, not an eyewitness of what he wrote concerning Jesus. He learned it from others. He was a scholar, and "traced the course of all things accurately from the first," and sought information and facts from all sources until he knew "the certainty concerning the things" whereof he wrote. (Luke 1: 1-4.) He wrote the book of Luke before Acts of the Apostles, and he wrote the latter before Paul's death. It is thought he wrote his Gospel under Paul's influence at Cesarea, and that he wrote Acts of the Apostles at Rome.

II. The Macedonian Call

9. While at Troas, probably the night after he reached there, a vision appeared to Paul. "There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us." This was like Peter's vision at Joppa, like that of Cornelius (Acts 10: 3, 9-16), and like others which Paul had (Acts 18: 9; 22: 17; 2 Cor. 12: 1-10). It was a revelation of God's will as to what he desired Paul to do.

10. Macedonia was northwest, across the Aegean Sea. It was at this time a Roman province. Thessalonica was the capital. They rightly concluded that God had called them to preach the gospel in Macedonia. Now they begin to see why they were forbidden at this time to preach in these other places.

III. The Voyage

11. They found a ship in readiness and a propitious wind at sea, so they made a straight course to Samothrace, and the day following to Neapolis (New Town). Samothrace was an island in the sea, and Neapolis was a seaport of Philippi, which was about ten miles distant. In two days they were across the sea; but at another time they were five days in making this voyage in the opposite direction. (Acts 20: 6.)

IV. Philippi

12. Philippi was built by Philip, king of Macedon, father of Alexander the Great, and named for himself. It was made famous by the battle fought there between Brutus and Cassius on one side and Augustus Caesar and Mark Antony on the other side, in honor of which Augustus made it a Roman colony. He settled it with freedmen and soldiers, and the colony had its own senate and magistrates and was a miniature Rome. It was the first of a small district, but not of all Macedonia.

Paul and his company were now in Europe. "And we were in this city tarrying certain days," not yet seeing just where and how to begin work.

V. A Place of Prayer

13. There was no synagogue of the Jews in Philippi. The pious Jews had "a place of prayer" "without the gate by a riverside"—by the river probably because of the Jewish washings. This was an inclosed place or temporary structure. To this place on the Sabbath Paul and his company went and "sat down, and spake unto the women that were come together."

The church at Philippi, like many now, began among the women. The first to hear and obey the gospel in Europe were women. These

were either Jewish women or proselytes; more likely they were Jewesses. This was on Saturday; the first day of the week is never called the "Sabbath."

VI. The Conversion of Lydia and Her Household

14. Lydia was from Thyatira, a town on the border of Lydia and Mysia. Paul and his company had just passed through Mysia. Lydia was about three hundred miles from home.

Purple was highly prized by the Romans, and was worn by the rich and great. The rich man "was clothed in purple and fine linen." (Luke 16: 19.) In mocking Jesus, they put on him a crown of thorns and a purple robe. (John 19: 1-3.) Emperors and kings wore purple. It was a costly dye, and was of different hues. It was an important industry of Thyatira.

Lydia must have had some means in order to deal in this dye or purple goods, yet she had to depend upon her own exertions.

She was devout and worshiped God. She worshiped according to the law of Moses. While she was in Philippi on business and while her rivals in business were at work on the Sabbath, she found time to quit business and go to the place of prayer in order to worship God. She did better then, though not a Christian, than many professed Christians do now.

"Whose heart the Lord opened." The Lord opened her heart through the teaching of Paul; he instructed her and removed former errors from her heart. There is nothing mysterious about this. Her heart was not opened before Paul taught her. Paul was sent to instruct her, just as Ananias had been sent to him; Peter, to Cornelius; and Philip, to the eunuch.

"To give heed unto the things which were spoken by Paul" means to obey these things. She was enlightened as to Jesus and the gospel and rendered that obedience which all did under the preaching of the apostles. She believed in Christ, repented, and was baptized in his name. If the hearts of people today are opened as the Lord opened Lydia's heart, then they will do as she did.

15. "And when she was baptized" shows that this was one of the "things" spoken by Paul. There was the river in which she could easily be baptized.

When Philip preached Christ to the Samaritans and to the eunuch, they were at once baptized; when Paul preached the word of God to the jailer, he and his house were baptized the same hour of the night (verses 31-34); and so in this case, which shows that this obedience always followed preaching Jesus when people obeyed at all.

"Her household" were doubtless women employed by her in her business; a woman with infants would likely not have been three hundred miles from home in such business. It is not even stated that she was ever married.

"And she constrained us" shows that Paul and his company did not accept of her hospitality until they knew it would be no imposition upon her. Paul and his company were not religious tramps, seeking a lodging place somewhere, but when necessary were self-supporting. Yet they gratefully accepted the hospitality and fellowship in preaching the gospel. Lydia's house then, was their home while in Philippi.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verse.
An account of what does this lesson give?
In what countries were Paul and his company forbidden to preach?
Why?
Did he afterwards preach in Asia?
In what direction were they traveling?
When forbidden to preach in these countries, where did they go?
What was Troas?
State the times when Paul visited this city.
What two books did Luke write?
What was his profession?
Tell where he first joined Paul, so far as the record shows, where he remained and labored for several years, where he again joined Paul, and thence to what places he accompanied him.
Where was he with Paul in his imprisonment?
Was Luke an apostle?
From whom did he learn these facts?
9 What appeared to Paul at Troas?
What other vision can you mention?
What did this vision reveal to Paul?
10 Who is first mentioned here as being in Paul's company?
Where was Macedonia?
What was its capital?
11 What kind of a journey did they have?
When did they reach Philippi?
12 What has rendered Philippi famous?
What kind of a city was it?
What was a Roman colony?
What did Paul and his company first look for?
13 What place did they find?
To whom did they speak the word?
Who were these women?
What was the Sabbath?
14 What woman is mentioned by name?
From what place was she?
What was her business?
What is said of this dye and cloth?
Why do you suppose she had some means?
How did she show her piety and devotion to God?
How do many professed Christians now fail to show theirs?
How did the Lord open her heart?
What did she do?
15 How did she learn that she should be baptized?
What did all these New Testament preachers preach in preaching Christ?
What did all those who believed in Jesus do at once?
Then what must all preach now?
What did Lydia constrain Paul and his company to do?

"Thy feet, at last, shall stand on jasper floors;
Thy heart, at last, shall seem a thousand hearts—
Each single heart with myriad raptures filled—
While thou shalt sit with princes and with kings,
Rich in the jewel of a ransomed soul."

LESSON XIII—SEPTEMBER 23.

TIMOTHY, A GOOD MINISTER OF CHRIST JESUS

Lesson: Acts 16: 1-3; Philippians 2: 19-22; 2 Timothy 1: 1-6; 3: 14, 15.

Lesson Text: Acts 16: 1-3; Phil. 2: 19-22; 2 Tim. 1: 1-6; 2 Tim. 3: 14, 15.

ACTS 16. 1 And he came also to Derbe and to Lystra: and behold a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek.

2 The same was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

PHILIPPIANS 2. 19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like minded, who will care truly for your state.

21 For they all seek their own, not the things of Jesus Christ.

22 But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel.

2 TIMOTHY 1. 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.

2 TIMOTHY 3. 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.

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Golden Text—Be thou an example to them that believe in word, in manner of life, in love, in faith, in purity. (1 Tim. 4: 12.)

Time—Of Timothy's conversion, about A.D. 47 or A.D. 48; of his starting with Paul and Silas A.D. 51.

Places—Lystra, Derbe, Philippi.

Persons—Paul, Silas, Timothy, Lois, Eunice, and the Philippians.

Devotional Reading—Psalm 119: 9-16.

Lesson Material—Same as the lesson.

Memory Verse—2 Timothy 2: 3.

Home Reading—

Sept. 17. M. Timothy's Early Training. 2 Tim. 1: 1-8.
18. T. Doing Good from Childhood. 2 Tim. 3: 10-17.
19. W. Timothy Called to Service. Acts 16: 1-6.
20. T. Paul's Charge to Timothy. 2 Tim. 4: 1-5.
21. F. A Goodly Minister of Christ Jesus. 1 Tim. 4: 6-16.
22. S. A Good Soldier of Jesus Christ. 2 Tim. 2: 1-15.
23. S. A Young Man's Guide. Psalm 119: 9-16.

GEOGRAPHICAL NOTES

See a description of Philippians in Lesson XII. Lystra and Derbe were cities of Lacaonia. Paul and Barnabas visited these

places. At Lystra Paul healed a crippled man; Paul and Barnabas were taken for gods; Paul was stoned and left for dead; Timothy's home.

EXPLANATORY NOTES

I. Timothy

1. Timothy's house was at Lystra. There Paul met him. Timothy's grandmother, Lois, and his mother, Eunice, were Christians of "unfeigned faith." From them he had first learned the Scriptures. (2 Tim. 1: 5; 3: 15.)

Paul calls Timothy his "true child in the faith" (1 Cor. 4: 12; 1 Tim. 1: 2; 2 Tim. 1: 2), which leads us to think he became a Christian during Paul's first visit to Lystra. He knew of the stoning of Paul and all the wonderful things which had taken place there.

He had by this time been in the church five or six or seven years, long enough to be established both in the teaching and practice of the gospel of Christ and in the confidence of the brethren. Paul speaks of "prophecies which led the way" to Timothy. (1 Tim. 1: 18.) God saw that he would become a useful man.

2. Timothy "was well reported of by the brethren that were at Lystra and Iconium." He had lived so as to gain the approbation of these brethren. Doubtless he had already begun to preach the gospel and to teach the word of God.

This is a scriptural example to all young preachers. First, they must be in good standing in their home congregations and well reported of for good characters and good works. If not, they should never start out to preach to others.

Later, Timothy was commanded by Paul to commit what he had learned from Paul "to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) These men must have first proved themselves faithful. God's order is to begin at home and work out; to first be proved and then to serve.

II. Timothy Accompanies Paul and Silas

3. "Him would Paul have to go forth with him." Because of Timothy's character and standing at home, Paul took him into his company and into broader fields of usefulness. We know what Timothy became as a preacher and Paul's fellow worker and fellow prisoner for Christ's sake. (Heb. 13: 23.)

Timothy's mother was a Jewess, but his father was a Greek. He had not, therefore, been circumcised, and the Jews knew this. Paul circumcised him as a family mark and to allay the prejudice of the Jews, but not as a religious rite or Christian duty.

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." (Gal. 5: 6.) "For neither is circumcision anything, nor uncircumcision, but a new creature." (Gal. 6: 15; see also 1 Cor. 7: 19.) In Christ there is neither Jew nor Gentile; all are one. (Gal. 3: 28.) Paul would not yield for a moment to having Titus circumcised as a duty to God, as obedience to Christ, or as a religious rite. (Gal. 2: 3-10.) Circumcision had no relation to Christ, no connection with the gospel.

The question of circumcising the Gentiles and requiring them to keep the law of Moses had been forever settled. (Acts 15.) This being true, neither Titus nor any one else could be circumcised in

obedience to Christ, and Paul would not yield to this for a moment. But as a family mark, with no connection with Christianity, Timothy could be circumcised.

III. "No Man Likeminded" (Phil. 2: 19-22)

19. Timothy was with Paul in prison at Rome. and joined him in the letter to the Philippians. (Phil. 1: 1.)

Paul and Silas first preached the gospel in Philippi. Lydia and her household, the jailer and his household, and some others were the first converts.

As not a few churches of today, this church began among women.

This church soon became a well-organized and working church. (Phil. 1: 1) When Paul left there, Luke, it seems, and probably Timothy, was left behind to instruct and build up this new church and to preach the gospel still to others. Luke remaining six or seven years. Paul visited this church twice after its establishment. (2 Cor. 2: 13; 7: 5, 6; Acts 20: 5, 6.)

This is one of the best churches of the New Testament. While Paul in his letters preferred many serious charges against the Corinthians and some others, he mentions but few irregularities among the Philippians. He exhorts them to unity and to "do all things without murmurings and questionings," that they "may become blameless and harmless;" and he exhorts Euodia and Syntyche "to be of the same mind in the Lord."

This letter was written from Rome during Paul's first imprisonment. It was sent by Epaphroditus, who had gone from Philippi to Rome to carry a contribution to Paul from the church. He hazarded his life to do this (Phil 2: 30); and, while at Rome, "he was sick nigh unto death: but God had mercy on him" (verse 27), and he recovered and was sent back by Paul in joy to Philippi.

This letter is an expression of tenderness, gratitude, thanksgiving, and love for the kind remembrance of the congregation and of encouragement and hope to them in the service of God. The church loved Paul, and had extended to him "fellowship in furtherance of the gospel from the first day until" he wrote that letter.

There was, doubtless, great joy in the church when Epaphroditus returned and that letter was read. Every time Paul thought of the saints there he thanked God; he also remembered them every time he prayed. He praised them for their liberality to him and faithfulness to God under persecution; he informed them how his imprisonment had turned out to the spread of the truth; he exhorted them to usefulness and pointed them to Jesus as their great exemplar; he warned them against Judaizing teachers, and expressed his one purpose to serve God to the end, leaving behind all things to do so; and he exhorted all to a righteous and godly life.

Paul hoped while in prison to send Timothy shortly unto Philippi, that he might be comforted by the good news he expected from them.

20. He had no man to send who was "likeminded" and who would truly care for their state. This shows the genuine interest Timothy manifested in the church and his concern for its growth.

He was an unselfish and noble-hearted preacher of the gospel, seeking the peace and spiritual development of the church.

21. Paul's reason for commending Timothy was: "For they all seek their own, not the things of Jesus Christ." Paul had been for-

saken under the fire of persecution; he knew some had made merchandise of the gospel (2 Cor. 2: 17—margin; 2 Pet. 2: 3), and had turned godliness into a way of gain (1 Tim. 6: 5); and that others had prostituted the high calling of God into occasions of serving their fleshly appetites and gratifying their vanity and worldly ambitions.

While we are greatly grieved over such sins, we are forced to see that they exist today. Religious matters in different ways have been turned into avenues of merchandise and gain. Oh, for more Timothys!

22. The Church at Philippi knew the proof of Timothy. Having been tried, he was pure gold. What should a church know of preachers today before using them? As a child serves his father, Timothy had served Paul "in furtherance of the gospel." As Paul had sacrificed and worked for "the furtherance of the gospel," as the Philippians, from their birthday as a church until Paul in prison wrote this letter in deepest gratitude, had had "fellowship in furtherance of the gospel" (Phil. 1: 3-5), so Timothy had engaged in the same unselfish work.

When many today seek not their own but the things of Jesus Christ and serve together "in furtherance of the gospel," the knowledge of God will begin to fill the earth as the waters cover the sea, and the church will arise and shine in the beauties of holiness and the power of godliness.

Paul not only desired to send Timothy to Philippi so soon as he should learn how his trial would terminate, but he hoped to be released from prison and to go too. (See verses 23, 24.)

IV. Paul's Second Epistle to Timothy

(2 Tim. 1: 1-6)

Paul wrote this second Epistle to Timothy, the last one he ever wrote, during his second imprisonment in Rome and not a great while before his death.

In this he mentions some things not recorded elsewhere—(1) The names of Timothy's mother and grandmother (1: 5); (2) the falling away of some (1: 15), (3) Onesiphorus sought him diligently in Rome, found him, was not ashamed of him because he was in chains, refreshed him, as he had done also in Ephesus (1: 16-18); (4) Demas forsook him (4:10); (5) Mark's reconciliation to him (4: 11); (6) the injury Alexander did him (4: 14); (7) a visit to Corinth and Miletus (4: 20) and one to Troas. (4: 13.)

1, 2. Paul addresses Timothy with his usual salutation. (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.)

Reference has been made to Timothy's being Paul's "beloved child" in the gospel. (1 Tim. 1: 2; 2 Tim. 2: 1.)

3. Paul speaks in Acts 24: 14 of serving "the God of our fathers" "after the way" the Jews called a sect. That was since he became a Christian, so he must mean in this verse that he was then serving God. Before that he worshiped God according to the law and persecuted the church; but he did so in good conscience, verily believing he ought to do many things contrary to the name of Jesus. (Acts 26: 9.) He did this ignorantly in unbelief. (1 Timothy 1: 12-16.)

Paul did not violate his conscience, although conscience is not a correct guide. God's will is the guide. But to do that which one's conscience believes to be wrong is to sin, because one then has the consent of heart to do wrong. One cannot do so well as "to have a conscience void of offense toward God and men always" as did Paul (Acts 24: 16); but one's duty to God and men is determined by and must be learned from the will of God.

Paul prayed for Timothy unceasingly night and day, remembering Timothy's tears and desire to see him.

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. Timothy was none the less strong because in sympathy for Paul and over grievous wrongs of others he wept.

4. In prison, as any human being would, Paul longed to see Timothy and exhorted him to hasten to come to him. Timothy's going to Paul would fill him with joy.

I am not in prison for the gospel's sake, but amid the trials and conflicts to be endured, and through efforts to remain faithful, I rejoice in the association of true and tried brethren.

5. Another reason for Paul's gratitude was Timothy's unfeigned faith, which his mother and grandmother possessed. Reference has already been made to them.

6. Through this unfeigned faith which Timothy manifested, Paul exhorted him to "stir up [stir into a flame—margin] the gift of God," which was in him 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," or the elders. This must be the gift of this verse.

This is called "the gift of God," because it came from God. This was a miraculous gift, enabling Timothy to do that which he could not have done with it. It inspired him. By neglect, however, it would become useless; hence he was exhorted to stir it up—to use it. All gifts must be used in order to become beneficial and strong.

V. Paul to Timothy on the All-Sufficiency of the Scriptures

(2 Tim. 3: 14, 15)

14. Timothy is exhorted to abide in the things he had learned and had been assured of, knowing of whom he had learned them. Timothy had learned these things from the inspired apostle.

This exhortation applies to all Christians today. We should continue to practice in the worship of God and work of the church only the principles and commandments received from the word of God. We must be as careful as to the origin of the teaching we practice as Timothy was exhorted to be. Nothing must be added to or taken from the word of God. (Gal. 1: 6-10; Rev. 22: 18, 19.)

15. Of "the things" which Timothy had learned from Paul, he had been "assured" from "the sacred writings" (the Authorized Version says "holy scriptures"), which he had known from a child.

Jesus, while on earth, established his claims to be the Son of God and the Christ by the "holy scriptures," or Old Testament (John 5: 30-47; Luke 24: 25-27, 44-48); Paul proved that Jesus of Nazareth is the Christ and the Son of God by the same scriptures

(Acts 17: 2, 3; 26: 22, 23); so did Peter (Acts 2: 14-36; 3: 18) and Apollos. (Acts 18: 28.)

These scriptures were able to make Timothy, or any one else, "wise unto salvation," because they established the claims of Jesus, proving that he is the Christ and Savior; therefore, they lead to "faith which is in Christ Jesus." They make "wise unto salvation through faith" in Christ. Here we are impressed with the truth that faith comes through hearing the word of God. (Rom. 10: 17.)

Timothy had learned the scriptures from Eunice, his mother, and Lois, his grandmother (2 Tim. 1: 5), because they were women of "unfeigned faith." This faith was first in the grandmother, then planted and cultivated in the mother, and then in the son.

This is encouraging to parents to teach, as God directs, the word of God diligently to their children. Let the grandparents and the parents faithfully practice daily the principles of Christianity now and "seek . . . first his kingdom, and his righteousness," and we will see many more young men like Timothy.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Repeat the Memory Verse.
1 Where was Timothy's home?
Who were Timothy's mother and grandmother?
What good thing had they done for Timothy?
In what way was he Paul's "true child in faith?"
What events did Timothy perhaps witness?
In what by this time was Timothy well established?
2 What was Timothy's standing in the church and community?
In what and to whom is he a fine example?
What is necessary in order to be a true preacher of the gospel?
How was Timothy to help make other preachers?
How are true gospel preachers made today?
3 Why did Paul take Timothy along with him?
What did Timothy become?
Why did Paul circumcise Timothy, and refuse to circumcise Titus?
(Phil. 2: 19-22.)
19 Where were Timothy and Paul when the Philippian letter was written?
Who established the church at Philippi?
Who were the first members?
When Paul left there who were left to teach and preach?
What did this church soon become?
What is the nature of this letter and why was it written?
What did this church lack of being "blameless" and "harmless?"
20, 21 Why did Paul wish to send Timothy there?
What different wrong things did Paul know some had done?
Are the same wrong things practiced today?
What is making merchandise of the gospel?
22 What did the church know of Timothy?
What should churches know of preachers now before using them?
To what end had Timothy served Paul?
For what had Paul, Timothy, and the church at Philippi worked?
For what should all churches and preachers work today?
When did Paul hope to send Timothy and probably go himself?
(2 Tim. 1: 1-6.)
When did Paul write this epistle?
What things are named in this epistle, not mentioned elsewhere?
1, 2 What was Paul's usual salutation?
2 How did Paul serve God?
Was his persecution of the church, although he did it in good conscience, acceptable service to God?
Then is conscience a guide in the service of God?
What, then, is the only true guide?
What office does conscience fill?
Why is violating one's conscience sin when conscience is not the true and safe guide?
Why did Paul pray unceasingly for Timothy?

Why is it not weakness to weep?
4 Why did Paul long to see Timothy?
5 For what other reason was Paul grateful?
6 What did Paul exhort Timothy to stir up?
What was this gift?
How was it conferred?
Why is it called the gift of God?
What will become of a neglected gift?
(2 Tim. 3: 14, 15.)

14 In what was Timothy exhorted to abide?
What should the whole church continue to do today?
15 How can Jesus' claims to be the Christ be established by the Scriptures?
How were the Old Testament Scriptures able to make one wise unto salvation?
What duty do parents owe to children today?

"Truth, crushed to earth shall rise again;
The eternal years of God are hers;
But error, wounded, writhes with pain
And dies among his worshipers."

"There stands the messenger of truth; there stands
The legate of the skies! His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him in strains as sweet
As angels use, the gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart."

—*Cowper.*

LESSON XIV—SEPTEMBER 30

REVIEW—GREAT MEN AND WOMEN OF THE NEW TESTAMENT

Golden Text—Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. (Heb. 12: 1.) And this golden text should also say as we run this race, "looking unto Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God." (Verse 2.)

Jesus endured all things—desertion, persecution of every kind, betrayal, the ignominy and shame of the cross, death and the grave—in order to do the will of God and to become the Redeemer of the world.

Since Jesus did all this to save us, what should we not gladly endure in order to be saved? Let us look to him.

John the Baptist endured a great deal and suffered death in faithfulness to God. So did all the great men and great women of the lessons of this Quarter.

Everyone who would be Christ's disciple now must deny self, bear his own cross (suffer persecution and even death, if necessary) and follow Jesus. If any persons have denied their Lord by shrinking back because of a little persecution, we pray that, as Peter, they may repent and help others to be more courageous and more faithful—faithful even unto death.

Devotional Reading—Heb. 11: 13-16, 30, 40.
This devotional reading should strengthen our faith.
Memory Verse—John 15: 14.
Home Reading—

Sept. 24. M. A Voice in the Wilderness. Luke 3: 1-8.
25. T. The "Magnificat." Luke 1: 46-55.
26. W. Peter's Confession. Matt. 16: 13-18.
27. T. John the Beloved Disciple. John 13: 21-30.
28. F. Paul's Triumph. 2 Tim. 4: 1-8.
29. S. A Good Minister of Jesus Christ. 1 Tim. 4: 6-16.
30. S. Heroes of the Faith. Hebrews 11: 13-16.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Repeat Heb. 12: 2.
State what Jesus endured in order to become the Savior of the world.
What must we endure in order to be saved?
What does taking up the cross embrace?
In what ways now is Jesus denied?
To whom should we look as we run the Christian race?
What should we despise?

Lesson I.—Who is the hero of this lesson? Repeat the Memory Verse. What was his mission? How was his life ended?

Lesson II.—Repeat the Golden Text. Who is the subject of this lesson? What shows her faith? State the prominent facts of her life.

Lesson III.—Who is the hero of this lesson? Repeat the Golden Text. Relate the prominent facts of Peter's life. Give his chief characteristics.

Lesson IV.—Repeat the Golden Text. What is the great man of this lesson called? Give the leading traits of his character, and his principal deeds.

Lesson V.—Repeat the Golden Text. What work did the man of this lesson do before he became a disciple of Jesus? What else did he

become? What are the prominent facts of his life?

Lesson VI.—Repeat the Golden Text. Give the history of Mary Magdalene.

Lesson VII.—Repeat the Golden Text. What two persons are the subject of this lesson? State the differenec in their characters. State all the services they rendered Jesus.

Lesson VIII.—Repeat the Golden Text. Who was the hero of this lesson? State his growth in the service of God. What did he have the glory of being?

Lesson IX.—Repeat the Golden Text. Relate the history of Barnabas. What do you admire in his character?

Lesson X.—Repeat the Golden Text. What hero of the gospel heads this lesson? Give his leading characteristics. Which impresses you most? State some of the most prominent deeds he performed.

Lesson XI.—Repeat the Golden Text. Relate the history of John Mark. Was he an apostle?

Lesson XII.—Repeat the Golden Text. Who is the subject of this lesson? What was his profession before he became a Christian? What work did he do in the church? What books did he write? Was he an apostle?

Lesson XIII.—Repeat the Golden Text. Give Timothy's life from childhood. Name the men and women of this quarter.

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy ways, we hear thy call,
We test our lives by thine."

—*Whittier.*

FOURTH QUARTER

THE MISSIONARY MESSAGE OF THE BIBLE

LESSON I—OCTOBER 7

ABRAHAM, A BLESSING TO THE WHOLE WORLD

Lesson: Genesis 12: 1-4; 18: 17, 18; 22: 1-18; Heb. 11: 8-10, 17-19.
Lesson Text: Gen. 12: 1-4; 18: 17, 18; 22: 15-18.

GENESIS 12. 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.
4 So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.
GENESIS 18. 17 And Jehovah said, Shall I hide from Abraham that which I do;
18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
GENESIS 22. 15 And the angel of Jehovah called unto Abraham a second time out of heaven,
16 and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son,
17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;
18 and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

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Golden Text—In thee shall all the families of the earth be blessed. (Gen. 12: 3.)

Time—B. C. 1921.

Places—Haran and the land of Canaan.

Persons—God and Abraham.

Devotional Reading—Ps. 47.

Reference Material—Rom. 4; Gal. 3: 15-19; James 2: 20-26.

Memory Verses—Gen. 12: 2, 3.

Home Reading—

Oct. 1. M. A Promise of a New Nation. Gen. 12: 1-9.
2. T. The Promise Renewed. Gen. 15: 1-7.
3. W. A Father of Many Nations. Gen. 17: 1-8.
4. T. Abraham Prays for a Wicked City. Gen. 18: 23-33.
5. F. Faith is the Victory. Gen. 22: 6-18.
6. S. Vision and Victory. Heb. 11: 8-19.
7. S. The People of the God of Abraham. Psalm 47.

GEOGRAPHICAL NOTES

Ur of the Chaldees, Haran, Mesopotamia, etc., are described in the body of the lesson.

INTRODUCTION

I. Hints and Helps to Teachers

1. This lesson and Lesson II, Second Quarter—April 8—are almost the same. The one in the Second Quarter being "A Survey

of Abraham's Life" embraces all of this lesson and more. The scriptures and facts, being the same, the comments in order to be true, necessarily must be the same.

2. This lesson was selected in order to present Abraham as a missionary. He was a very great "missionary" because he left home and kindred through faith in God, did so much in obedience to God, practiced such great self-sacrifice, endured so much for right's sake, and brought such great blessings to the world.

3. Gen. 18: 17-18 and Gen. 22: 15-18 are woven into the body of the lesson, and the questions will be asked without specifying these verses.

4. With other lessons this one is very instructive as to the facts stated in the Bible; very helpful in cultivating faith in God; and very encouraging, showing that God's promises however wonderful, never fail.

II. Abraham's Character

Abraham was one of the greatest men and his character is one of the grandest and noblest of all history.

His father and kindred were idolaters. (see Josh. 24: 2, 14, 15.)

God separated Abraham from his father's house, that the worship of the one true and living God might be kept pure. "Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac." (Josh. 24: 2, 3.)

"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. 4: 16.) "And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." (Gal. 3: 29.)

His name was changed by the Lord 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.)

Abraham was all this because of his great faith in God and his obedience to God's will; yet he was a human being and made the following mistakes:

(a) He did not at first separate himself from his kindred and his father's house as completely as God directed; for, while he left Ur of the Chaldees in obedience to God, he took his father and brother and Lot, his nephew, with him. He was detained, it seems, five years at Haran, until the death of Terah, when God again called him to go into Canaan; and yet he took Lot with him. Finally, however, he separated from Lot, and God then more fully renewed his promise. "And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to

thy seed forever. And I will make thy seed as the dust of the earth; so that if any man can number the dust of the earth, then may thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for unto thee will I give it." (Gen. 13: 14-17.)

(b) Then twice Abraham lied about Sarah. She was, as he explained, his half-sister; but she was also his wife, which fact he concealed, and in concealing this fact he made the wrong impression, and, therefore, lied; also by his course in this matter, but for the intervention of God, he would have brought upon himself and wife the very trouble he desired to avert. (See Gen. 12: 14-20; 20: 1-18.)

From this we learn that to tell only a part of the truth and to withhold the rest in order to make a false impression is to lie, and that to speak the truth is always right and best.

"Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another." (Eph. 4: 25.)

A lie is told by remaining silent, when one should speak and remaining silent makes a false impression. One can look or wink a lie without speaking a word, or act a lie, or live a lie. Some lives are living lies. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2: 4.) God was patient with Abraham, gentle and kind toward him, and led him on into full and implicit obedience. So that he became the wonderful character which we are studying.

So God is merciful toward all and patient with all who are striving to serve him, although they may make mistakes. God requires of us now to "take thought for things honorable in the sight of all men" (Rom. 12: 17), to do righteousness, to "do justly, and to love kindness, and to walk humbly with God." (Micah 6: 17.) Let us strive, work and pray, to form for ourselves by the grace of God, such characters.

EXPLANATORY NOTES

I. Abraham's Call and Obedience

1. This was not the original call. The first call of Abraham 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.)

This was a fertile country, but Abraham was called upon to leave it for one he knew not of. Had he been told he was to go to a land flowing with milk and honey, even to a better country than the one he was leaving behind, it would have been different; but he went, not knowing whither he went. He was to leave his kindred and father's house, his home and friends, and go among strangers in a strange land.

He did this by faith, at once obeying God. "By faith Abraham, when he was called, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither

he went. 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: for he looked for the city which hath the foundations, whose builder and maker is God." (Heb. 11: 8-10.) This was a severe test of his faith, but he "obeyed" God.

He did not obtain 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.) He served God and waited, because he "looked for the city which hath the foundations, whose builder and maker is God."

Jesus says: "Your father Abraham rejoiced to see my day; and he saw it, and was glad." (John 8: 56.) Abraham's faith looked beyond an earthly country and temporal blessings to the heavenly Jerusalem and spiritual blessings. "For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith." (Rom. 4: 13.) When the new heaven and new earth appear and the city of God comes down, then fully and forever will Abraham's seed inherit "the world." Abraham and his descendants "confessed that they were strangers and pilgrims on the earth." If they had been so disposed, they could have returned to "that country from which they went out;" but by remaining in Canaan they said they desired "a better country, that is, a heavenly." (Heb. 11: 13-16.)

In Gen. 18 we learn how "the God of glory" appeared to Abraham. The Lord spoke to him in an audible voice, and plainly told him what to do.

Like Abraham, by the word of God we are called to leave our kindred and lands if in any way they interfere with our serving God. We must forsake all for Jesus. (Matt. 10: 37-39; Luke 14: 33.)

II. Why God Called Abraham

2, 3. In obedience to God, Abraham gave up his fertile country, home, and kindred. God promised to bless him 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 the earth through him. God blessed him personally "in all things." (Gen. 24: 1.) His name is greater than that of any earthly king, emperor, ruler, or warrior. God blessed Abraham's friends. It is a great thing to be a friend to a friend of God, and to have such a man for a friend.

God did not arbitrarily 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." "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." (Gen. 18: 19.)
[Gen. 18: 17, 18 and Gen. 22: 15-18 are considered here.]

Because Abraham was all this and was to "become a great and mighty nation" God did not hide from him the coming destruction of Sodom. Abraham's nephew, Lot, and family, resided in Sodom; but Abraham said the God of all the earth will do right, and he submitted in trust to the will of the Almighty. (Gen. 18: 17, 18.)

If Abraham had not obeyed God and had not trained his children to do the same, God could not have blessed 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.) God made this promise to Abraham after in his great faith and obedience he had offered up Isaac. Jehovah called Abraham through the angel and said: "By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; bcause thou hast obeyed my voice." (Gen. 22: 15-18.)

Christ is the promised "seed," through whom all nations are blessed. (Gal. 3: 16.) Abraham and his descendents were blessings to 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.)

4. Abraham had not fully obeyed God when at Haran; he had not fully separated himself from his kindred. Here God called him to go farther. As he further obeyed God, there followed larger promises and fuller developments of God's purposes through him.

So God works through men today as they go on farther in self-sacrifice and obedience and become more capable of accomplishing good.

Abraham would better have left Lot at Haran. Lot caused him no little trouble afterwards.

How much better now for Christians to leave all behind that should not be carried along, to live separate from the world, to be whole-hearted servants of the Master, and to go all the way where Jesus leads! The world is wicked, and Christians are crucified to it and it to them. (Gal. 2: 20; John 17: 14; Rom. 12: 1, 2; 1 John 2: 15, 16.)

"Sarai" was afterwards changed to "Sarah" (Gen. 17: 15)—"a princess." She was ten years younger than her husband. (Gen. 17: 17.) "The souls that they had gotten in Haran" were servants and the children of these servants, of whom a few years later there were three hundred and eighteen well-trained ones, besides their wives and children. (Gen. 14: 14.) "Their substance" consisted in flocks and herds and other possessions. Abraham "was very rich in cattle, in silver, and in gold." (Gen. 13: 2; 24: 35.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Repeat the Memory Verses.
Give the Time, Place, and Persons.
As what does this lesson present Abraham?
What constituted Abraham such a great missionary?
What instruction may be received from this lesson?
What was the religion of Abraham's father and kindred?
Why did God call Abraham from his father's house and kindred?
What is Abraham called in respect to God and to all Christians?
What does "Abraham" mean?
What does "Abraham's bosom" represent?
Why was Abraham so great?
What mistakes did he make?
In how many ways may one lie?
What is God's command in regard to speaking the truth and being honest?
Why was God patient with Abraham?
What does God now require of all?
1 Where did Abraham receive his first call to leave home and kindred?
What did he leave?
Where was Ur of the Chaldees?
What prompted him to do this?
In what way was this such a strong test of his faith?
Did Abraham receive the land as an inheritance?
To whom and what did his faith look?
When will his seed inherit "the world?"
Why did he not return to his native land?
How did God appear to him?
How did God speak to him?
What, like Abraham, must we do?
2, 3 What blessings did God promise Abraham?
Why did God curse Abraham's enemies?
What reasons does God give for blessing Abraham?
In what ways did God bless the world through Abraham?
In what ways was Abraham the father of multitudes?
What did God not hide from Abraham?
What reason did God give for not hiding this from Abraham?
4 What followed as Abraham more fully obeyed God?
How does God bless and use men now?
What should Christians leave behind?
To what was the name "Sarai" changed?
What does that mean?
How much younger was Sarah than her husband?
What souls had they gotten in Haran?

That's best

Which God sends, 'Twas His will: it is mine. —*Owen Meredith.*

LESSON II—OCTOBER 14

ISRAEL A MISSIONARY NATION

Lesson: Exodus 19: 1-6; Isaiah 43: 9-11; 45: 20-22.

EXODUS 19. 1 In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount.

3 And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel:

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine:

6 and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

ISAIAH 43. 9 Let all the nations be gathered together, and let the the peoples be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified: or let them hear, and say, It is truth.

10 Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

11 I, even I, am Jehovah; and besides me there is no saviour.

ISAIAH 45. 20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no kowledge that carry the wood of their graven image, and pray unto a god that cannot save.

21 Declare ye, and bring *it* forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not I, Jehovah? and there is no God else besides me, a just God and a Saviour; there is none beside me.

22 Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

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Golden Text—Ye shall be unto me a kingdom of priests, and a holy nation. (Ex. 19: 6.)

Time—B. C., when the Israelites reached Horeb; B. C. 712, when Isaiah wrote that part of his prophecy embraced in this lesson.

Places—Horeb and Jerusalem.

Persons—Moses, Isaiah, and the Israelites.

Devotional Reading—Ps. 100.

Reference Material—Isa. 41: 8-14; 45: 14-17; Rom. 9: 1-5.

Memory Verse—Ps. 23: 6.

Home Reading—

Oct. 8. M. God's Message to Israel. Exodus 19: 1-9.
9. T. Israel Saved to Serve. Exodus 14: 19-31.
10. W. The Law of the Nations. Exodus 20: 1-17.
11. T. Israel's Testimony to the Nations. Isa. 43: 1-13.
12. F. Israel's God and Ours. Isa. 45: 20-25.
13. S. Israel and the Time of the Gentiles. Rom. 11: 25-36.
14. S. Praise to the Lord God of Israel. Psalm 100.

GEOGRAPHICAL NOTES

Mount Horeb and the wonderful things which transpired there are described in this lesson.

INTRODUCTION

I. Hints and Helps to Teachers

1. Parts of this and the two following lessons are in the book of Isaiah.

2. Call attention to Isaiah and his book. The book was so named from its author.

3. Isaiah begins by calling for the attention of heaven and earth: "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken." (Isa. 1: 1.)

4. "Isaiah" means "salvation of Jehovah." See the meaning of the names of Isaiah's sons. (Isa. 7: 3; 8: 3.) He calls his wife "the prophetess." He says he and the children God gave him were "for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in Mount Zion." (Isa. 8: 18.)

5. He was the son of Amoz. He prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. He began some time before Uzziah's death, but we know not when. By looking at the time these kings reigned, we see that Isaiah prophesied for a long time and was an old man when he died. Tradition says he was sawn asunder by order of Manassah in the trunk of a tree, to which it is thought reference is made in Heb. 11: 37.

6. The period of Isiah's prophecies was a critical one. He looked beyond the revolution of kingdoms and the downfall of empires and saw the coming Savior of the world, whose work and kingdom should surpass all others and should stand forever.

7. Because he foretells so much of Christ's birth, suffering, ministry, death, victories, kingdom and reign, he has been called "the gospel prophet." He was indeed a great prophet.

II. How Were the Israelites Missionary?

"Missionary" means "one sent on a mission and especially to propagate religion." The Jewish nation preeminently had a mission to fill. Through it the true worship of the true God was preserved and propagated. Abraham, the head of this nation, "the father of a multitude of nations," and of the faithful (Gen. 17: 4; Rom. 4: 11), and the friend of God forever (2 Chron. 20: 7; Jas. 2: 23), was the greatest missionary who has ever lived, except Jesus Christ. He was called out from his idolatrous people and separated from them for this purpose. All this was learned from the last lesson.

God blessed Abraham and made him a blessing. (Gen. 12: 1-3; 15: 1-6; 17: 1-8.) In Abraham's seed all the families of the earth have been blessed. (Acts 3: 25; Gal. 3: 8, 9.) This, too, was brought out in the last lesson; and, as stated then, Abraham and his descendants were not arbitrarily blessed, but they were blessed through that faith which led Abraham to leave his own country, to go into one he knew not of, and to offer up Isaac. (Heb. 11: 8, 17.) Gen. 18: 19 states why God could thus bless Abraham. Read that scripture.

The Jews were a blessing, more or less, according to their faithfulness to God, to all nations with which they came in contact. The nations, too, which blessed the Jews were blessed.

While God separated Abraham and his descendants from all other people and gave them the covenant and the distinguishing mark of circumcision, there was never a time that people of other nations could not become circumcised and incorporated into God's family if

they so desired. (See Ex. 12: 48-51; Num. 15: 15, 16, 29; 2 Chron. 6: 32, 33.) We read in the New Testament of many proselytes—Gentiles who had accepted Judaism.

Today "the Israel of God" (Gal. 6: 16), who "are Christ's," "Abraham's seed," and "heirs according to promise"—Christians of both Jews and Gentiles—(Gal. 3: 29), are the salt of the earth, the light of the world, and true missionaries. One Christian, according to opportunity and ability, is as much a missionary as another. The church is "the pillar and ground of the truth." (1 Tim. 3: 5.) The church falls short exceedingly, as did Israel of old; but no other institution than the church is necessary.

EXPLANATORY NOTES

I. Mount Horeb

1, 2. "In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai" and "encamped before the mount." The appearance of God to Moses in the burning bush at Horeb, God's speaking "in Horeb out of the midst of the fire" (Deut. 4: 15) to the children of Israel, the giving of the law from Sinai, the encampment of the children of Israel about the mountain for so long, God's appearance there to the loyal Elijah six centuries afterwards, when he fled from that furious woman, Jezebel (1 Kings 19) and the frequent allusions in the scriptures to the glorious and awful occurrences and scenes there (Judg. 5: 5; Ps. 68: 8, 17; Heb. 3: 3, etc.) when God came down upon it, make this mountain one of the most memorable spots on the earth.

"Horeb" was probably the name of the group of mountain peaks and "Sinai" that of the particular peak on which God met with Moses and from which he spoke to the people and gave the law. In the New Testament, Sinai is contrasted with Mount Zion, and the law given from Sinai through Moses with the new covenant given through Jesus Christ. (Gal. 4: 21-31; Heb. 12: 18-29.)

"The same day" probably means the first day of "the third month" after the departure of the children of Israel from Egypt. Clarke's "Commentary" expresses the opinions of some as follows: "The Jews celebrated the feast of Pentecost *fifty* days after the *passover;* from the departure out of Egypt to the coming to Sinai were *forty-five* days; for they came out the *fifteenth* day of the first month, from which day to the *first* of the third month *forty-five* days are numbered. On the second day of this third month Moses went up into the mountain, when *three* days were given to the people to purify themselves. This gives the *fourth* day of the *third* month, or the *forty-ninth* from the departure out of Egypt. On the *next day,* which was the *fiftieth* from the celebration of the passover, the glory of God appeared on the mount, in commemoration of which the Jews celebrated the feast of *Pentecost.*" On the day of Pentecost, fifty days from the slaying of Christ, "our passover" (1 Cor. 5: 7), the law of the Lord went forth "out of Zion" and "the word of Jehovah from Jerusalem." (Acts 2; Isa. 2: 2-4; Mic. 4: 2, 3.)

II. What God Did for the Israelites

3. Since "the glory of Jehovah appeared" in the cloud by day and pillar of fire by night, which led the Israelites through the wilderness, and since God spoke to Moses and Aaron out of this cloud (Num. 12:

5; 14: 10; 16: 19), it is probable that this cloud, as the indication of God's presence, was removed to the top of Sinai. But whatever indicated God's presence on Sinai, Moses went up, "and Jehovah called unto him out of the mountain." Stephen (Acts 7: 38, 39) says "the angel" spoke to him. This was the angel of God's presence. God sent through Moses the message which follows to the children of Israel.

4. What God had done for the people was first impressed upon them—(1) that God had performed his wonders in Egypt and had destroyed the Egyptians, (2) that he had borne the children of Israel "on eagles' wings" and brought them unto himself.

Referring to God's watch care over Jacob and his descendants, Moses, in Deut. 32: 10, 11, says: "He found him in a desert land, and in the waste howling wilderness; he compassed him about, he cared for him, he kept him as the apple of his eye. As an eagle that stirreth up her nest, that fluttereth over her young, he spread abroad his wings, he took them, he bare them on his pinions."

As an eagle stirs up her nest to compel her young to leave it and to learn to fly, as she broods over them to warm and protect them, and bears them upon her wings when tired and about to fail, so God disturbed the Israelites in Egypt to force them to leave, protected them from danger, and bore them "on his pinions." He had brought them out to be a separate people unto himself.

III. Why the Israelites Should Obey God

5, 6. "Now therefore"—that is, in consideration of what God had done for them—they should obey him.

What God has done for us should be the foundation of our obedience to him. "We love, because he first loved us." (1 John 4: 19; see also Rom. 2: 4, 5; 12: 1, 2.)

God was about to reveal his law to the children of Israel; and if they would obey his voice (which they would soon hear) and keep his covenant, then he would make them a people of his own above all other people, and they should be unto him "a kingdom of priests, and a holy nation." He could do this, for all the earth is his. They must hear and obey him—must keep his covenant. This covenant, or agreement, was sealed by the blood of sacrifices offered in due time. (See Heb. 9: 18-22.) In this they must continue. And upon this condition God would make them three things—(1) a people for his own possession, (2) "a kingdom of priests," (3) "a holy nation." Many things could be said here.

While "the earth is Jehovah's, and the fullness thereof; the world, and they that dwell therein" (Ps. 24: 1, 2)—all by creation—yet the Israelites were his by redemption—peculiarly his. Of the peculiar blessings of the Jews, Paul (Rom. 9: 4) says: "Who are Israelites; whose 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."

As a "kingdom of priests," they should all be worshipers of God and should bring their own sacrifices to him, and God would be their King. They should submit to his government and offer their sacrifices to him.

They should be a nation set apart to God's service and for his possession—"a holy nation." They should be united, separate from all other nations, pure in thought and holy in life.

This is especially true of the church now, of "spiritual Israel." They have been redeemed from sin, have been bought with a price (Tit. 2: 11-14); they are "an elect race, a royal priesthood, a holy nation, a people for God's own possession. (1 Pet. 2: 9; Rev. 1: 6; 5: 10.)

God sent Moses down from the mountain to "speak unto the children of Israel" these things. Moses called the elders together and placed before them all that God had said. The people replied: "All that Jehovah hath spoken we will do." The people accepted God as their King, Preserver, and bountiful Benefactor. Their failure to keep their part of this covenant brought their destruction. Moses returned to Jehovah and reported to him that the people had agreed to obey him. Jehovah then said: "I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee forever." For this purpose God thus appeared.

To behold the glorious and awe-inspiring scenes on Sinai and to hear the voice of God out of the thick darkness were the most convincing testimony that God had chosen Moses to be the prophet and mediator of the people. The chief significance of the transfiguration of Jesus on the glory-crowned mountain is God's confession of his Son and his command: "Hear ye him." (Matt. 17: 5.)

Let it be said here that the people heard the voice of Jehovah when he spoke, "which voice they that heard entreated that no word more should be spoken unto them." (Heb. 12: 19.) God spoke the Ten Comandments out of the cloud and thick darkness and out of the midst of fire to the people. They heard his voice, but did not see his form. (Deut. 4: 9-13.) It was then they said to Moses: "Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not." (Ex. 20: 19, 20.) This request was made after God had spoken the commandments.

Moses was to sanctify the people and have them "ready against the third day." "Bounds" were set about the mountain that nothing should touch it. The man or beast that should touch it should be destroyed. Directions for sanctifying the people were given. Moses then went down from the mountain to the people to sanctify them and to set "bounds" about the mountain and to prepare them for the awful appearance of God on the third day. (See verses 7-15.)

IV. A Challenge to Idolaters

Isa. 43: 9-11.

As in verses 2-24 of chapter 42, God calls upon "all the nations" to gather themselves together and to declare the former things—that is, to show that their gods have any knowledge and to bring forth the proof through witnesses that they possess any power. Let them demonstrate, if they are able to do so, that they can say: "It is truth."

God's word is truth. (John 17: 17.) His children and what he has done are his witnesses. His test is: "by their fruits ye shall know them."

God calls Israel his servant and Jacob the one whom he has chosen. (Isa. 41: 8.) But this refers also to Christ as God's servant and chosen one. (Isa. 49: 3-7; Acts 13: 47.) Jehovah is the only true God. From everlasting to everlasting he is God, the Allwise, the

Almighty and Eternal One. That is what is meant by saying: "Before me there was no God formed, neither shall there be after me." He is the only Savior. Idols cannot bless and save.

V. Proof of Jehovah's Power

Isa. 45: 20-22.

These verses with the preceding and following ones show God's righteousness, the truth of his declarations, his fore-knowledge and power. Idols are nothing and can do nothing.

Again they are challenged to show their knowledge and power, if they have any. God's evidence is abundant. He can save Israel; he alone can do it. He exhorts all to look to him and be saved. In verse 23 he refers to Christ and salvation from sin. (Rom. 14: 11; Phil. 2: 10.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Repeat the Memory Verse.
Give the Time, Place, and Persons.
With what exhortation does Isaiah begin his prophecies?
During the reign of what kings did he prophesy?
How is it said he died?
What did he see beyond all earthly kingdoms?
Why is he called "the gospel prophet?"
In what ways were the Israelites missionary?
Show that Abraham was a great missionary.
Why did God bless Abraham and his descendants and do so much for them?
Show that at any time others besides Jews could come into God's family.
Who are "the Israel of God" today?
What is the church in regard to the truth?
Is any other institution necessary to the spread of the gospel?
1, 2 At what time did the children of Israel reach Mount Sinai?
State the facts which render Sinai, or Horeb, so memorable.
In the New Testament, with what mountain is Sinai contrasted, and with what covenant is the law given from Sinai contrasted?
Count the fifty days which elapsed between the passover and the giving of the law.
Count the fifty days between the crucifixion of Jesus and the following Pentecost.
From what and for whom did the prophets declare the law under Christ should go forth?
3 When did God call to Moses?
Through whom did God appear and speak?
What message did God first send to the people?
4 What was first impressed upon them?
State the points of comparison between the eagle's management of her young and God's dealings with the Israelites?
5, 6 Why should they obey him?
Why should people now repent and obey God?
If the Israelites would keep God's covenant, what three things would he make of them?
Why was he able to do this?
With what was this covenant sealed?
Why were the Israelites peculiarly God's people?
What blessings were theirs?
What should they do as priests?
As a kingdom?
As a holy nation?
How were the people convinced that Moses was their mediator and prophet?
What is the chief significance of the transfiguration of Jesus?
Who first spoke the Ten Commandments to the people?
What request did they then make of Moses?
What was to be done before God descended upon Sinai?
What was to become of man or beast that should touch the mount?
How were the people and beasts kept back?
Isa. 43: 9-11 What is God's challenge to all the nations?
Who and what are God's witnesses?
To whom does his "servant" and his "chosen" refer?
Isa. 45: 20-22 What do these verses show?
What are idols challenged to do?
Who is the only Savior?
To whom must all nations look for salvation?

LESSON III—OCTOBER 21

ISRAEL IN THE MIDST OF THE NATIONS

Lesson: Joshua 1: 1-4; Deut. 4: 5, 6; 8: 7-10; Isaiah 2: 2-4; 19: 23-25; Ezekiel 5: 5.

Lesson Text: Joshua 1: 1-4; Isaiah 2: 2-4; 19: 23-25; Ezekiel 5: 5.

JOSHUA 1. 1 Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses.

4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

ISAIAH 2. 2 And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.

4 And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

ISAIAH 19. 23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth;

25 for that Jehovah of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

EZEKIEL 5. 5 Thus saith the Lord Jehovah: This is Jerusalem; I have set her in the midst of the nations, and countries are round about her.

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Golden Text—Ye shall be unto me a kingdom of priests, and a holy nation." (Ex. 19: 6.)

Time—Joshua, B. C. 1451; Isaiah, about B. C. 708.
Places—The plain of Moab and Jerusalem.
Persons—Joshua, Isaiah, the people and the Lord.
Devotional Reading—Psalm 48: 9-14.
Reference Material—Same as Lesson.
Memory verse—Isaiah 2: 2.
Home Reading—

Oct. 15. M. Israel in the Midst of the Nations. Josh. 1: 1-8.
16. T. Living before the Nations. Deut. 4: 1-9.
17. W. Remembering God in Strange Lands. Deut. 8: 1-11.
18. T. The Feast of Tabernacles in the New Land. Deut. 31: 9-13.
19. F. God's Promise and Israel's Neglect. Isaiah 2: 1-9.
20. S. Israel's Prayer for Deliverance. Psalm 60: 1-12.
21. S. God's Goodness to Israel. Psalm 48: 1-14.

GEOGRAPHICAL NOTES

In the body of the lesson remarks will be found on the river Chebar, the river Jordan, and Palestine.

INTRODUCTION

I. The Book of Joshua

The first part of this lesson is in the book of Joshua.

This is called "the book of Joshua" because it is supposed that Joshua wrote it and because it gives an account of his exploits and work as a leader of Israel. Paul says: "And when he (God) had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them judges until Samuel the prophet." (Acts 13: 19, 20.) God did this through Joshua. "And Joshua cast lots for them in Shiloh before Jehovah; and there Joshua divided the land unto the children of Israel according to their divisions." (Josh. 18: 10; see also Josh. 19: 51; Num. 34: 16-29.) This book opens with the beginning of Joshua's work as a leader and closes with with his death and burial. (Josh. 24: 29-31.)

II. Ezekiel

A part of this lesson is in the book of Ezekiel. Ezekiel was taken captive with Jehoiachin and others eleven years before the destruction of Jerusalem. These captives were settled at Tel-abib, an unknown place on the river Chebar.

Chebar was a river of Babylonia, which emptied into the Euphrates from the east almost two hundred miles north of Babylon. Some say this river was in the vicinity of Babylon.

Ezekiel was the son of Buzi, and belonged to the priestly family. (Ezek. 1: 1-3; 2 Kings 24: 8-16; 2 Chron. 36: 9, 10.) He began to prophesy before the destruction of Jerusalem in the fifth month of the fifth year of Jehoiachin's captivity, and "in the thirtieth year," either of his age or of "the new era of Nabopolassar, the father of Nebuchadnezzar, who began to reign B.C. 625." (Smith's Bible Dictionary.)

The Jews in captivity with Ezekiel were yet rebellious and idolatrous (Ezek. 2: 3; 20: 33-39), and hearkened unto false prophets (Ezek. 13: 1-19). Jeremiah exhorted them to hearken not to false prophets, but to seek the peace of the city where they were held as captives, for in the peace of their conquerors would they have peace; and to take wives, rear children, build houses, and till the ground until the expiration of seventy years. (Jer. 29: 1-32.)

When Nebuchadnezzar destroyed Jerusalem, he made Gedaliah ruler over the poor people left in the land (2 Kings 25: 23; Jer. 50:5), with his seat of government at Mizpah. Ishmael slew Gedaliah. (Jer. 41: 1-10.) Johanan rescued the Jews whom Ishmael had compelled to follow him, and, through fear of the Chaldeans, persuaded them against the wise counsel of Jeremiah to go into Egypt. (Jer. 41: 11-18.) These Jews who fled to Egypt against the counsel of God for safety from Nebuchadnezzar were slain by him there. (Jer. 42.)

During this time Ezekiel was prophesying and encouraging the Jews in captivity. The last date he mentioned is the twenty-seventh year of the captivity (Ezek. 29: 17); so he prophesied for at least twenty-two years. During a part of this period at least Daniel also was a famous prophet. (Ezek. 14: 14; 28: 3.) To Ezekiel God

said: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." (Ezek. 3: 17.)

EXPLANATORY NOTES

I. Joshua

1. "Now it came to pass after the death of Moses." This is a continuation of the history of the children of Israel after the death of Moses, "the servant of Jehovah."

Moses was God's servant in more than the ordinary meaning of the term, as the relation Moses sustained between God and the people shows. Moses was God's servant also in his readiness to do God's will.

It was after the childern of Israel had wept for Moses thirty days (Deut. 34: 8) "that Jehovah spake unto Joshua the son of Nun, Moses' minister."

Joshua was of the tribe of Ephriam, one of the sons of Joseph; and his name at first was "Hoshea" ("help" or "salvation"), but Moses changed it to "Joshua." (Num. 13: 8, 16.) "Joshua" means "savior," or "God is salvation." In Neh. 8: 17 he is called "Jeshua." The Greek form of this name is "Jesus."

He is first mentioned as leader of the Israelites against the Amalekites at Rephidim (Ex. 17: 8-16) soon after the Israelites left Egypt. He was one of the twelve spies sent from Kadesh-barnea to view the land of Canaan and one of the two who had the courage to say they could take it. (Num. 14: 6.) He is called "Moses' minister" because he was Moses' attendant and served him in his work as lawgiver and leader. Thus he was better prepared for his great work afterwards. "Minister" and "servant" are not official titles.

He was one hundred and ten years old when he died. (Judg. 2: 8.) If the events narrated in the book of Joshua cover, as is thought, a period of twenty-six or twenty-seven years, he was eighty-three or eighty-four years of age at the time of our lesson, and forty years younger when he left Egypt, where he was born.

It is said Joshua "wholly followed Jehovah." (Num. 32: 12.) He was a very faithful and dutiful man, and, as a leader and conqueror, a type of Jesus, our Captain and Leader against the hosts of Satan. His most distinguishing characteristic was courage, both physical and moral. Regardless of the choice others should make. it was he who said: "But as for me and my house, we will serve Jehovah." (Josh. 24: 15.)

Moral courage is necessary to make a true man or woman at any time. No one can be sincere, true, dutiful, and faithful who does not act upon the principle of right, regardless of consequences, and, therefore, what others may think or do. When one will do right for right's sake, he can be trusted anywhere and at all times.

II. Preparing to Cross the Jordan

2. "Moses my servant is dead." Before the death of Moses, Joshua had been appointed to this position of leader. (See Num. 27: 15-23; Deut. 3: 28; 31: 7, 8, 14, 23; 34: 9-12.)

Thus we see that God's work goes on, although Moses is dead. Great and good men may die, but the work continues. God's pur-

pose will never fail. He always finds men to carry on his work.

By his forty years' service in the wilderness Joshua was developed into a leader. Faithful in little, he became ruler over much; and to him who had, more was given. The time has come to "go over this Jordan" and possess the land so long promised to the children of Israel.

The Jordan rises in the mountains of Lebanon and flows south, passing through the Sea of Galilee and emptying into the Dead Sea. The distance on a straight line from its origin to its mouth, we are told, is not half so far; but the river in its serpentine course is over two hundred miles long. Its ordinary width varies from ninety feet to one hundred feet; its depth, from three feet to twelve feet. At its mouth it is one hundred and eighty feet wide. Its source is said to be seventeen hundred feet above the Mediterranean Sea, while the Dead Sea is thirteen hundred feet below the sea level; hence it has a considerable fall, which makes it a swift, strong stream.

"Arise, go over this Jordan." Joshua was not to lead the people over without the preparation mentioned in verses 10, 11. "Thou, and all this people." There were six hundred and one thousand seven hundred and thirty men, "twenty years old and upward," besides the tribe of Levi. (Num. 26: 51, 57, 62.) Verses 2-9 contain what God said to Joshua.

III. Blessings Not Unconditional

3. "Every place that the sole of your foot shall tread upon" within the limits mentioned in verse 4. God repeats here to Joshua what he had spoken "unto Moses." This was not an unconditional gift. "For if ye shall diligently keep all this commandment which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him; then will Jehovah drive out all these nations from before you, and ye shall dispossess nations greater and mightier than yourselves." (See Deut. 11: 18-25.)

If they should not remain faithful and obedient to God, they could not conquer these nations and possess this land. While God had promised to bring them into the land promised to Abraham, Isaac, and Jacob, and to give them cities which they did not build, houses full of good things which they did not fill, cisterns full of water which they did not dig, and vineyards and olive yards which they did not plant (Deut. 6: 10-15), yet they must go over the Jordan, dispossess these wicked nations, till the land, cultivate the fruit, occupy the cities, and inhabit the houses.

God blesses us now "with every spiritual blessing in the heavenly places in Christ" (Eph. 1: 3), but we must enter into Christ in order to receive and enjoy these blessings. If we refuse to accept Christ, we reject these blessings. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) We believe in Christ, repent of all our sins, and are "baptized into Christ," and thus come into the enjoyment of "every spiritual blessing in the heavenly places in Christ." So "the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6: 23); but this "free gift of God" is not out of Christ, and hence not unconditional. "And having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 9.)

It is not enough to say eternal life must be received; we must show people how to receive it, as God showed the Israelites how to receive the land of promise. All God's blessings must be received in compliance with whatever conditions he imposes.

4. This verse gives the boundaries of the land of promise. "The wilderness" through which they had passed was the southern limit; "this Lebanon" which they could see was the northern limit; "the river Euphrates," the eastern limit; and "the great sea" (the Mediterranean Sea) the western limit. This extent of country God promised to Abraham. (Gen. 15: 18-21.)

The Israelites did not conquer this land at once, and they really came in possession of it only in so far as they conquered its inhabitants; and they did not rule in peace over the whole of it until the days of Solomon. (See 1 Kings 4: 21-25; 2 Chron. 9: 26.)

The Hittites descended from Heth. Gen. 10: 15-18 gives the descendants of Canaan, the father of the Canaanites, from whom the land of Canaan received its name; while verse 19 gives "the border of the Canaanite." The Hittites dwelt about Hebron in the time of Abraham. (Gen. 23.) They were not all subdued at once. Uriah, in David's day, was a Hittite. (2 Sam. 11: 3; 23: 39.) Solomon used their service, as he did the service of other Canaanitish nations "whom the children of Israel were not able utterly to destroy." (1 Kings 9: 20, 21.) There were kings of the Hittites in the south. (1 Kings 10: 29; 2 Kings 7: 6.) They still existed after the return of the Jews from captivity. (Ez. 9: 1.)

God cast out these nations "by little and little," lest the wild beasts should increase upon the Israelites. (Deut. 7: 22-24.) Jehovah then promised to be with and to guide and bless Joshua, as he had been with Moses. (Verse 5.)

IV. Learning War No More

(Isaiah 2: 2-4.)

Verses 2-4 of Isa. 2 are almost the same as Micah 4: 1-3, which is a part of the following lesson. Isa. 2: 2-4 was also a part of Lesson VI of Second Quarter of 1922. I have not improved much upon the comments made then. By the time we have finished this and the next lesson we should clearly see that war is altogether contrary to the peace and spirit, teaching and reign of Christ.

2. In this verse, and in other places "the latter days" refer to the reign of Christ. "The latter days" used by Peter in quoting the prophecy of Joel concerning the outpouring of the Holy Spirit "upon all flesh," which began on the first Pentecost after Jesus ascended, refer to the reign of Christ.

The temple of Solomon was built on Mount Moriah, and that was literally "the mountain of Jehovah's house," but figuratively and here it represents God's spiritual temple, building, or house. In Christ's day and under him this "mountain" of God's house is "established on the top of the mountains" (or "at the head," margin) and "exalted above the hills"—that is, it is above all kingdoms and powers, and, as Daniel (2: 44) adds, "shall stand forever."

3. The last prediction of the preceding verse is, "and nations shall flow unto it;" this verse continues this prediction, saying: "And many peoples shall go and say, Come ye, and let us go up to the

mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

This is a prediction of the salvation of the Gentiles. "All peoples" and "many nations" are the Gentiles—the nations of the earth. (See Ps. 22: 27, 28; Jer. 3: 17.) This shows the willingness of the nations to learn and that they invite one another to hear the gospel; that God will reveal his will to all nations and is himself the Teacher.

God teaches all nations through Jesus, the great teacher. Jesus sent out his apostles to teach or "make disciples of all the nations" (Matt. 28: 19), to "preach the gospel to the whole creation" (Mark 16: 15) and to preach "repentance and remission of sins" in his name "unto all the nations beginning from Jerusalem." (Luke 24: 47.) "For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem."

Years before Isaiah and Micah prophesied the law of Moses had gone forth from Sinai; but both declare that in the future from their time—"in the latter days"—the law should go forth from Zion, and the word of Jehovah from Jerusalem. Zion and Jerusalem are the same.

Christians have not come unto Mount Sinai, as the Jews of old, but "unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, ... and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel." (Heb. 12: 18-24.)

When did the law go forth from Zion and the word of Jehovah from Jerusalem? "In the latter days." When did they begin? When Christ's reign began. Hence on Pentecost, after Christ's reign began, Peter declared that that which had been predicted should come to pass "in the last days" was being fulfilled.

Jesus told the apostles to begin to teach all nations and to preach the gospel to the whole creation from Jerusalem. (See Luke 24: 47, 52; Acts 1: 4, 8.) From Zion the law of Christ (1 Cor. 9: 21), "the law of the Spirit of life in Christ Jesus" (Rom. 8: 2), the "law of faith" (Rom. 3: 27), and "the perfect law, the law of liberty" (James 1: 25), went forth, "and the word of Jehovah from Jerusalem," when the apostles, baptized in the Holy Spirit, preached that Jesus of Nazareth the Son of God, although crucified by lawless men, had been raised from the dead, exhalted to heaven, and made both Lord and Christ; and when they commanded all to believe this and repent and be baptized in the name of Christ unto the remission of their sins with the promise that they should receive the gift of the Holy Spirit, and to continue "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2.)

This was preached from Jerusalem to the ends of the earth, and must be preached unto the end of time.

4. Through Christ God would judge between great nations and decide concerning "strong nations afar off." Christ convinces the nations of error and sin and has set in operation the true principles of righteousness, justice, and universal peace as he set in operation the Golden Rule and other principles, which free all slaves.

Jesus is "the Prince of peace." His birth was celebrated by the song of "the heavenly host:" Glory to God in the highest, and on earth peace among men in whom he is well pleased." (Luke 2: 14.)

When all nations follow Christ, peace will prevail. Under his reign all nations would "beat their swords into plowshares, and their spears into pruning-hooks," would not "lift up sword against" one another, neither would "they learn war any more."

Christians—all subjects of Christ's kingdom—do not study war and how to wage war. Christians cannot fight. If Christ's Kingdom were of this world his subjects would fight; but it is not. (John 18: 36.) They lay aside their weapons of carnal warfare so soon as they become Christians. The weapons of their warfare are not carnal and they do not war according to the flesh. (2 Cor. 10: 3; Eph. 6: 13-20.) They are commanded to love their enemies, to pray for all who persecute or harm them, to avenge not themselves, and to do good for evil. Christians cannot send their children to military schools where war is taught and the spirit of war is breathed. Christianity is opposed wholly to taking vengeance, to bloodshed, and to the spirit of the world. Christians have not the spirit of the world; they cannot have it and be Christians.

On the other hand, the world can not receive the Holy Spirit. God put his Spirit in the body of Christ, the church, and not in the world. (John 14: 17.) Satan is the prince of this world. (See John 12: 31; 14: 30; 16: 11.) War is barbarous and has been called hell. Christians cannot engage in it.

But the nations which are called "Christian nations" yet learn and wage war. They have their military schools and standing armies in which their young men are trained for war. They spend great sums of money in making and in maintaining preparations for war. One battleship costs ten million dollars, and it costs one million a year to operate it. It costs seven hundred dollars to fire one of the biggest guns one time. Think of the cost of many such ships and guns! Think of the enormous cost of war otherwise. Almost all taxes paid are war taxes. But the devastation and multiplied billions of dollars are the least cost. Consider the thousands and thousands of orphans and widows war makes and the multiplied millions of lives it costs! Yet its very greatest cost is wide-spread demoralization and the inestimable loss of souls.

Since Cain killed Able the earth has been one continuous battlefield, drenched in human blood; one burying ground of victims, sacrificed in greed of gain and lust for power, to the vicious god of war; and one house of mourning, filled with the cries of orphans, wails of widows, and lamentations of broken hearted fathers and mothers.

But there is, at least, a gleam of hope; Christians may see this in all efforts to settle differences between nations by arbitration and without bloodshed. Many disputes between nations have already been settled by peace conferences, and God speed the day when literally nations will learn war no more and all the weapons and munitions of war shall be turned into useful agricultural implements!

The hospitals, orphanages, school houses, colleges, universities, etc., which the money spent in building warships, maintaining standing armies, and carrying on war would build cannot be estimated. If some of this money were spent in advancing the agricultural pursuits of the country and in otherwise developing it, what a vast improvement this would be over devastation and bloodshed.

When this peaceful and glorious consummation shall have been reached by the nations of the earth, it will be due to the influence of Christ. Christianity mightily influences peoples and nations, when they do not themselves become Christians. Christianity is the great power and mighty influence which is lifting the nations of the earth up into civilization—cannibals out of cannibalism; heathen out of heathenism; barbarians out of barbarism; and civilized and Christian (?) nations, with their standing armies, warships, and other costly preparations for war and bloodshed, out of their carnage into good will and universal peace. Christianity is the greatest thing in the world.

V. A Prophecy That Egyptians and Assyrians Will Become People of God

(Isa. 19: 23-25.)

23, 24, verses 19-22 contain the prophecy that Egypt shall turn to the worship of the true God, that Jehovah shall be known there, that an altar to him shall be erected there, and the Egytpians shall know Jehovah and shall worship him with sacrifices and pay their vowes unto him.

These verses state that there shall be "a highway out of Egypt to Assyria" and the two peoples shall go back and forth and worship Jehovah together. Adam Clarke says: "Under the latter kings of Persia, and under Alexander, Egypt, Judea, and Assyria, lived peaceably under the same government: and were on such friendly terms that there was a regular uninterrupted intercourse between them, so that the Assyrian came into Egypt and the Egyptians into Assyria: and Israel became 'the third;' i. e., was in strict union with the other two; and was a blessing to both, as affording them some knowledge of the true God, verse 24."

Israel was "a blessing in the midst of the earth"—a blessing in teaching the worship of the one and only true God. In this they were missionary.

25. Jehovah blessed these three nations, calling Egypt his people, Assyria the work of his hands, and Israel his inheritance. This is especially true of all who in these countries became Christians when the gospel was preached in all the world.

VI. Ezekiel 5: 5

God had set Jerusalem "in the midst of the nations and countries round about her," and when it should have been a light and blessing to all, it became more wicked and rebellious than these nations, therefore God was against it and determined to execute judgment against it before all the nations. (verses 6-12.) These verses predict its most fearful punishment and destruction. Jerusalem stands for the people.

Today the church, the true Israel of God, should be a city on a hill, whose light cannot be hid, the light of the world, and the salt of the earth; but wherever it fails it becomes a curse and must suffer the condemnation of God.

QUESTIONS

Give the subject.
Repeat the Memory Verse.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Who wrote the book of Joshua?
How many nations did Joshua conquer in the land of promise?
How did he divide the land among the Israelites?
Who wrote the book of Ezekiel? Of what family was he?
When did he prophesy?
Why prophesy in the captivity?
What did Jeremiah exhort the captives to do?
Give the history of the Jews from the destruction of Jerusalem to the time of this lesson.

1 Of what is the book of Joshua a continuance?
When did God speak this to Joshua?
What was his name at first?
Who changed it?
What do these names mean?
When is Joshua first metioned?
What was he to Moses?
How was he trained for his greater work?
How old was he when he left Egypt?
To what extent did he follow Jehovah?
In what respects was he a type of Jesus?
What was his most distinguished characteristic?
What person may always be trusted?

2 To what had Joshua been appointed before the death of Moses?
What goes on, although good and true men die?
What did God command Joshua to do?
Where does the Jordan rise?
Through what lake does it flow?
Into what does it empty?
What are its length, width, and depth?
How much higher is its source than the sea level?
What preparation was necessary before going over the Jordan?
How many people were there?

3 What promise does God repeat here?
Upon what condition could they receive this gift?
Upon what condition do we receive all spiritual blessings in Christ?

4 Give the boundaries of the promised land.
Why did God not cast the nations all out at once?
(See Deut. 7: 22-24.)
Then to what extent did they possess the land?
When did they rule in peace over the entire country?
Who were the Hitites?
What promise did God make in this verse to Joshua?

(Isa. 2: 2-4.)

2 Who made this same prophecy as did Isaiah in verses 2-4?
What is meant by the "latter days?"
What is meant by "Jehovah's house established on the top of the mountains?"

3 State in order what should come to pass in "the latter days."
When was this fulfilled?
To what have Christians come in contrast with Mount Sinai?
By how many different names is this law which went forth from Zion called?
To what peoples and for how long must it be preached?
Under this, what must all do to be saved from past sins?
How must all live to be saved in heaven?

4 Through whom would God judge the peoples?
Of what is Jesus the prince?
What song was sung when he was born?
What do Christians lay aside and quit doing so soon as they become Christians?
Why can they not go to war and fight?
Give the fearful costs of war.
What would be the result if all of this were used to improve the country or to preach the gospel?
What will bring about universal peace?
What is the greatest thing in the world?

(Isa. 19: 23-25.)

23, 24 What is prophesied that Egypt shall do?
What will Egypt, Assyria, and Israel become?
In what was Israel missionary?

25 What is predicted that all these nations will accept?
Ezek. 5: 5 Where did God place Jerusalem?
Why did he so severely condemn it?
What is the church to the world today?

LESSON IV—OCTOBER 28.

SOME MISSIONARY TEACHINGS OF THE PROPHETS

Lesson Text: Isa. 60: 1-3; Jonah 4: 10, 11; Micah 4: 1-3; Zeph. 3: 9.

ISAIAH 60. 1 Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee.
2 For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee.
3 And nations shall come to thy light, and kings to the brightness of thy rising.
JONAH 4. 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?
MICAH 4. 1 But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it.
2 And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem;
3 and he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.
ZEPHANIAH 3. 9 For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent.

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Golden Text—Nations shall come to thy light, and kings to the brightness of thy rising. (Isa. 60: 3.)

Time—Lesson in Isaiah about B. C. 712; in Jonah about B. C. 862; in Micah about B. C. 710; in Zephaniah about B. C. 630.

Places—Jerusalem and Nineveh.

Persons—Isaiah, Jonah, Micah, Zephaniah, and the people to whom they prophesied.

Devotional Reading—Isa. 42: 1-9.

Reference Material—Isa. 25: 6-9; 32: 1, 2; 49: 1-6; 52: 13-52; 53: 12; Dan. 2: 44.

Memory Verse—Isa. 60:1.

Home Reading—

Oct. 22. M. Isaiah's Missionary Message. Isa. 60: 1-14.
23. T. Jonah's Missionary Message. Jonah 3: 1-10.
24. W. Micah's Missionary Message. Micah 4: 1-7.
25. T. The Knowledge of the Lord. Isa. 11: 1-10.
26. F. The Kingdom Exalted. Isa. 52: 1-15.
27. S. The Seeking Nations. Isa. 55: 1-13.
28. S. A Light of the Gentiles. Isa. 42: 1-12.

GEOGRAPHICAL NOTES

Reference is made to other places and description of Ninevah is given in the lesson.

INTRODUCTION

I. Hints and Helps to Teachers

1. We have learned some things about Isaiah in Lesson II.
2. In this chapter, a few verses of which help to form this les-

son, Isaiah foretells the salvation of the Gentiles through Christ.

3. He does this in exalted and poetic language. Adam Clarke well says: "This is one of the most glorious chapters in the whole of the Old Testament. The splendor, glory, and excellency of the Church of Christ are here pointed out in a language which the spirit of God alone is capable of using. But *when* shall this state of blessedness take place? Lord, *thou* only knowest."

II. Jonah

Jonah was sent to Nineveh; hence he was a missionary.

"Jonah" means "dove."

Jonah was one of the minor prophets; he was the son of Amittai, of the town of Gath-heph-er in the land of Zebulum. (2 Kings 14: 25; Jonah 1: 1; Joshua 19: 12, 13.)

Jonah prophesied that Jereboam II 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.)

He was contemporary with Hosea (Hos. 1: 1) and (Amos 1: 1.)

Christ 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. (See 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 relation of facts. It has been well said that Jesus does not mean that an imaginary something was a type of his burial and resurrection; 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 sins.

We should familiarize ourselves with the facts by reading the book.

III. Micah

A part of this lesson is in the book of Micah.

The word "Micah" means "Who is like Jehovah?"

Micah lived at Moresheth, a village in the southwestern part of Judea, and is called "the Morashite." He was one of the minor prophets, and prophesied during the reigns of Jotham, Ahaz, and Hezekiah, kings, as we know, of Judah. Summing up the time of the reigns of these kings, we see Micah prophesied for a long time. He was contemporary with Isaiah.

He prophesied concerning both Samaria and Jerusalem (Micah 1: 1.)

A prophecy made by Micah in the reign of Hezekiah concerning the coming destruction of Jerusalem, for which Hezekiah did not have Micah put to death, is quoted in Jeremiah 26: 18, 19 by some elders in denfense of Jeremiah and which saved his life. (Read all of Jer. 26.)

The book of Micah has only seven chapters, which we can soon read, if we will.

IV. Zephaniah

The name "Zephaniah" means, "Jehovah hides."

Zephaniah prophesied during the reign of Josiah. (Zeph. 1: 1.) His prophecies were later than those of Isaiah and Micah. He was one of the minor prophets.

He prophesied the downfall of Nineveh more than two hundred years after Jonah visited that city, and which was soon destroyed after Zephaniah foretold its downfall (Zeph. 2: 13-15).

There are only three chapters in this book, which can be read in a short while.

EXPLANATORY NOTES

I. The Glory of Jehovah

(Isaiah 60: 1-3.)

Isa. 59: 20 foretells a Redeemer who "will come to Zion." Paul applies this to Christ. (Rom. 11: 26.)

This verse tells of the light and glory of Jehovah. Christ is this light to come. In this light the people are exhorted to "arise" and "shine." This is done, of course, by accepting and walking in the light. Paul says: "Awake thou that sleepeth, and arise from the dead, and Christ shall shine upon thee," and he quotes Jehovah as saying this (Eph. 5: 14.) Christ is the one who would shine upon those "who sit in darkness and the shadow of death" (Luke 1: 78, 79; Matt. 4: 15, 16.) This is "the glory of Jehovah." Isaiah sees this as present, but verse 2 speaks of it as future.

2. "The darkness" which "shall cover the earth and gross darkness the people" refers to the state of the Gentiles. Paul calls Christians of both Jews and Gentiles "saints of light," delivered from "the power of darkness" and "translated into the kingdom of the Son" of God's love. (Col. 1: 13.)

3. To this light the nations shall come, which means the salvation of the Gentiles. "And kings to the brightness of thy glory" means that kings will accept the gospel of Christ. Verse 11 declares men "may bring unto thee (this house of God's glory—his church) the wealth of the nations, and their kings led captive." Read the beautiful and wonderful language and glorious pictures of the whole chapter—"the eternal excellency, a joy of many nations." This has been fulfilled, at least, in part, since Christ has come, since the gospel has been preached to all nations, and since many Gentiles as well as Jews have become Christians.

II. God's Mercy and Jonah's Anger

(Jonah 4: 10, 11.)

Nineveh was founded by Nimrod. (Gen. 10: 11.) It was in Assyria on the eastern bank 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 is said it was a quadrangle a little more than eleven miles one way and a little less than nineteen 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 Nahum, who prophesied its destruction. Isaiah (chapters 10, 11) prophesied the destruction of Assyria, but Nahum and Zephaniah prophesied the destruction of Nineveh.

Jonah was exceedingly displeased and became very angry because God spared Ninevah upon the repentance of the people. He gave as a reason for hastily fleeing to Tarshish at first that he knew God was "gracious and merciful, slow to anger, and abundant in loving-kindness," and would spare the people should they repent. He preferred death to seeing his prediction fail, and requested God to take his life.

Jonah waited outside the city to see what would become of it. God prepared "a gourd" (palma Christi—margin) as a shade over Jonah's head. Of this Jonah was glad. But when the gourd withered Jonah wished again that he might die. Again, God remonstrated with him and said it was not well to be angry over the withering of a gourd.

Since Jonah cared so much for "a gourd" of so small value and upon which he had bestowed no labor, "which came up in a night and perished in a night," should he be angry and wish to die because God had regard for Nineveh, wherein were more than one hundred and twenty thousand little and innocent ones, who knew not their right hand from their left hand; and also much cattle? The cattle even were more than "a gourd." Should not God spare the city and the cattle to feed the people rather than to destroy innocent children, and the penitent people in order to prevent Jonah's word from failing? The young had not sinned against God, and the grown people had repented—had turned from their evil ways, had put violence out of their hands, and had done this in great humility. Jonah should have been happy.

From this let us learn a lesson or two:

1. God did not spare Ninevah until the people had repented; but then he did.

2. We should be forbearing, merciful and forgiving upon the same condition of repentance. None can be forgiven in sin.

3. No man, like Jonah, should be so exacting now as to be willing to see people perish rather than to see his predictions and declarations fail.

III. The Law from Zion, the Word of Jehovah to All Nations, from Jerusalem

(Micah 4: 1-3.)

This and Isa. 2: 2-4 are alike. Micah may have repeated these utterances of Isaiah. God made the same declarations through both these prophets.

See the comments in Lesson III on Isa. 2: 2-4.

Micah adds only that, "they shall sit every man under his vine and fig tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it." (Verse 4.) This means security and peace and protection in the worship of God; and it will come to pass because God has spoken it.

IV. "A Pure Speech"

(Zephaniah 3: 9.)

The previous part of this chapter pronounces destruction upon Jerusalem and the nations. Instead of repenting, the people of Judah "rose early and corrupted their doings." For this reason God determined to pour out his "indignation" and "fierce anger" upon them and to devour all the land with the fire of his jealousy.

"Then" will God "turn to the peoples a pure language, that they may call upon the name of Jehovah, to serve him with one consent."

Those who worshiped idols could not worship God in pure language, language free from idolatrous expressions. Their language had become corrupted. When the Jews married women of Ashdod their children spoke half in the speech of Ashdod "and could not speak in the Jew's language, but according to the language of each people." (Neh. 13: 24.)

Ashdod was a chief Philistine city.

The Jews remained in Babylonian captivity so long that they seem to have forgotten their own language to the extent that when they returned to Jerusalem they did not understand their own law when read to them and their language had to be translated into the language which they used, which was the Chaldee dialect. (Neh. 8: 8.)

This verse of this lesson declares that when the Jews should repent and turn to God, he would restore to them "a pure language," so that there would be no confusion and all could call upon him "with one consent." Especially, would this be true in the restorations which this chapter promises, which, it seems, embraces the coming of Christ.

Then "the remnant of Israel" shall do no iniquity, speak no lies, and use no deceitful tongue; "for they shall feed and lie down and none shall make them afraid." (Verse 13.) True people of God do not lie, do not practice deceptions, do no iniquity; but are sincere and honest and speak every one truth with his neighbor.

V. A Pure Language Needed Today

People of the various religious denominations or parties of today speak denominational or sectarian language. Some who have recently come out of denominational Babylon do not fully understand the "pure language" of the New Testament. To all such this language has to be explained.

Some of the church, who seem to desire to be like the denominations, speak about half and half the language of the New Testament and denominational language, if they do not persist in using the latter. Thousands of young people in the church today do not know the import of the language of Ashdod or the necessity of "a pure language."

There is not that effort made today to restore to the church the "pure language" of the New Testament that was made a half century ago. Some seem to make an effort, on the contrary, to use the language of the New Testament in a denominational sense. The church itself is so used by some; so is "pastor," "minister," "evangelist," and the very work of the church is denominationalized.

Can there not be simply and only the church of the New Testament in its fulness, with all it comprehends, with its complete mission, with all its workers engaged in their respective activities, and

without religious titles and denominational parlance and practices?

Words are the signs of ideas, and God knows what to say.

There is much in the New Testament on the subject of "pure language"—namely, "sound words," "even the words of the Lord Jesus Christ," "sound speech," "the pattern of sound words," "as it were oracles of God." (See 1 Tim. 6: 3; Titus 2: 8; 2 Tim. 1: 13; 1 Pet. 4: 11.) All are commanded to "speak the same thing" (1 Cor. 1: 10), to "preach the word," to "preach the gospel," to "preach Jesus Christ and him crucified," and to do so, "not in persuasive words of wisdom," "not in words which man's wisdom teaches," but in words which the Spirit of God teaches; and all are forbidden to know anything else in preaching and teaching. (1 Cor. 2: 1-5, 13; 2 Cor. 4: 5.)

On the other hand, God condemns any deceitful handling of his word; corrupting, or making merchandise of the gospel; turning godliness into a way of gain; perverting the gospel; and wresting the Scriptures. (See 2 Cor. 2: 17; 4: 2; 1 Tim. 6: 5; Gal. 1: 8; 2 Pet. 3: 16.)

There, too, are certain questions all are commanded to avoid (1 Tim. 1: 3, 4; 4: 7; 6: 3-8; 2 Tim. 2: 16, 17, 23; 4: 4; Titus 1: 10, 11, 13; 3: 9.) Not to avoid all these questions is to reject the counsel of God against oneself as much so as refusing to submit to baptism or to any other command of God. (Luke 7: 29, 30.)

The "pure speech" of the New Testament is necessary today to "the unity of the Spirit in the bonds of peace," it is necessary that all may "speak the same thing" and that all may call upon God "with one consent." All who do not obey God by using it are responsible to that extent for confusion, contention, strife, and division.

Humility, contrition of heart, love of the truth, trembling at God's word, (Isa. 66: 2, 5), and reverence and awe for God (Heb. 12: 28, 29) are absolutely essential to the "pure language" of the New Testament.

There are some commands of God to which many church members seemingly pay but little or no attention. One is, to endeavor to "keep the unity of the Spirit in the bond of peace." When some do preach on this grave and great subject they apply their sermons to the various denominations and not to the church of God. Some times some of the very essentials to unity and peace are omitted—namely, lowliness, meekness, long suffering, and forbearance in love (Eph. 4: 1-6.) These are the basic principles of unity and peace. Where these do not rule, strife and bitterness prevail. Another command which is not obeyed by many is the one to use "sound speech" or "pure language," to "all speak the same thing;" another is, to preach the gospel or the word, and to preach it in the language and wisdom of God and not "in persuasive words" of man's wisdom; and still another command is, to avoid the many questions which God forbids one's preaching on.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Repeat the Memory Verses.
Give the Time, Place, and Persons.
What does Isaiah foretell in this lesson?
What is said of the language and figures of this chapter in Isaiah?
Why call Jonah a missionary?
What does his name mean?
Whose son was he?
In what country, town, and during whose reign did he live?

With what prophets was he contemporary?
What prophecy did he make concerning Israel?
What endorsement does Christ give Jonah?
Who was Micah?
What does his name mean?
With whom was he contemporary as a prophet?
How long did he prophesy?
Concerning what kingdoms did he prophesy?
How did one of his prophecies save Jeremiah's life?
Who was Zephaniah?
What does his name mean?
When did he prophesy?
What did he prophesy concerning Nineveh?
How long after Jonah visited it?
(Isa. 60: 1-3.)
1 Who is this light?
What are the people exhorted to do?
2 To what does this darkness refer?
Who are "saints of light?"
3 Who shall come to this light?
What shall be brought into God's glorious house?
What is this house?
(Jonah 4: 10, 11.)
Who founded Nineveh?
Where was it?
Of what was it the capital?
Give its size and splendor and number of its inhabitants.
What of its wickedness?
What displeased and angered Jonah?
Relate the story of his gourd, and give the lessons God drew from it.
Why did God spare Nineveh?
What lessons should we learn from this?
(Micah 4: 1-3.)
What other prophecy is this like?
What went forth from Zion or Jerusalem?
When?
Where do we learn this law?
When do Christians cease to learn war?
What weapons do they use?
What great influence will Christ finally exert over the nations?
What does Micah add to what Isaiah says?
What does that mean?
(Zephaniah 3: 9.)
Why would God visit destruction upon the land of Judah?
When the people should repent what would God restore to them?
Why could not idolaters worship God in "pure language?"
In what language did the children of the Jews who married women of Ashdod speak?
Why could not the Jews who returned from Babylonian captivity understand the language of their own law?
What shall the remnant of Israel not do?
What language is greatly needed today?
With what language do some mix the "pure language" of the New Testament?
Why should there be an increased effort to restore the sound speech of the New Testament?
What wrong use may be made of the very language of the New Testament?
Repeat everything said in the New Testament on "pure language" or "sound words?"
What are all commanded to preach?
In what language?
How can all speak the same thing?
What does God forbid to be done with his word or the gospel?
Name the questions which all are commanded to avoid.
What do those do, who do not obey God in regard to all these commands?
What is necessary in order to the use of the pure speech of the New Testament?

No man ever rode a hobby or advocated a theory, and to that extent failed, if he did not refuse, to preach the gospel of Christ, who did not try to make people believe that he was an apostle of light sent to lead the whole church out of darkness.

LESSON V—NOVEMBER 4

WORLD WIDE PROHIBITION—WORLD'S TEMPERANCE LESSON

Lesson: Psalm 101: 1-8; Prov. 23: 29-35.

Lesson Text: Psalm 101: 5-8; Prov. 23: 29-35.

PSALM 101.

5 Whoso privily slandereth his neighbor, him will I destroy:
Him that hath a high look and a proud heart will I not suffer.
6 Mine eyes shall be upon the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, he shall minister unto me.
7 He that worketh deceit shall not dwell within my house:
He that speaketh falsehood shall not be established before mine eyes.
8 Morning by morning will I destroy all the wicked of the land;
To cut off all the workers of iniquity from the city of Jehovah.

PROVERBS 23.

29 Who hath woe? who hath sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?
Who hath redness of eyes?
30 They that tarry long at the wine;
They that go to seek out mixed wine.
31 Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
32 At the last it biteth like a serpent,
And stingeth like an adder.
33 Thine eyes shall behold strange things,
And thy heart shall utter perverse things.
34 Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.
35 They have stricken me, *shalt thou say,* and I was not hurt;
They have beaten me, and I felt it not:
When shall I awake? I will seek it yet again.

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Golden Text—I will set no base thing before mine eyes. (Ps. 101: 3.)

Time—Of Ps. 101 about B. C. 1055; Prov. 23 about B. C. 1000. All times are times to be temperate.

Places—Jerusalem was the place of writing. All places are places to be temperate.

Persons—David and Solomon were the writers. All persons who drink intoxicating liquor are included.

Devotional Reading—Ps. 63: 1-7.
Reference Material—See "Hints and Helps to Teachers."
Memory Verses—Prov. 23: 31, 32.
Home Reading—

Oct. 29. M. A Song of Mercy and Judgment. Psalm 101: 1-8.
30. T. A Warning against Wine. Prov. 23: 29-35.
31. W. Temperance and Physical Fitness. Dan. 1: 8-16.
Nov. 1. T. Temperance and Intellectual Alertness. Dan. 1: 17-21.
2. F. Temperance and Spiritual Insight. Dan. 5: 17-28.
3. S. Temperance and Political Preferment. Dan. 5: 29—6: 3
4. S. Longing for God. Psalm 63: 1-11.

GEOGRAPHICAL NOTES

Self-control is bound by no geographical limits, but should be world-wide.

INTRODUCTION

I. Is Prohibition Right?

This lesson is on "World-Wide Prohibition" and "World Temperance."

The gospel of Jesus is "world-wide"—"Go ye into all the world and preach the gospel to the whole creation;" "Make disciples of all the nations." Hence all that which the gospel prohibits or enjoins is "world-wide." The manufacture and sale of intoxicating liquor as a beverage, with all its evil consequences, are prohibited by the gospel; hence such prohibition is right.

But God leaves everyone to choose for himself whether or not he will practice self-control and abstain from strong drink, or obey the gospel at all. One must be moved to action by the warnings and threatenings of the gospel, led by the goodness of God, and constrained by the love of Christ in order to become a child of God—a Christian. God never by civil authority or any other power forces one to repent, to abstain from sin, and to obey him.

But God has ordained "the powers that be," that is, civil governments, for the restraint and punishment of evildoers and the protection of the righteous. In this way he prohibits many evils and restrains many evildoers, while he protects the righteous. He rules in the kingdoms of men and accomplishes righteous purposes through them; namely, promotes civilization, righteous laws among men, or corrects, chastises, and even destroys some wicked nations. (See Rom. 13: 1-7; 1 Tim. 1: 8-11; Dan. 2: 21, 37, 38; 4: 17, 25; 5: 18, 19; Ps. 47: 8; Prov. 8: 15.)

Christians are commanded to pray for civil law-makers and rulers in order that they may so direct civil affairs that God's people may lead a tranquil and quiet life in all godliness and gravity. (1 Tim. 2: 1-4.)

All this shows that the civil governments must make laws of prohibition, prohibiting many evil practices. The more wicked men these authorities can restrain and the more sins and wickedness they can prohibit, the better for the world and the happier will it be for Christians.

If there were no fire-arms, no munitions of war, no battleships, no military schools, and no manufactories of strong and deadly drink in the world, how much better would the world be!

In this we see the difference between the church and the use God makes of it and civil government and the use God makes of it. The one is distinct and separate from the other. (See Jos. 1: 27; 1 John 2: 15-17.) The one is spiritual, of heaven, heavenly, gentle and persuasive, using spiritual means and weapons; the other is of the earth —"earthly, sensual, devilish" (Jos. 3: 13-18), using force and carnal, deadly weapons. Christ's kingdom is not of this world—is not ruled by its ambitions and motives and is not possessed of the spirit of this world; hence his subjects do not use carnal weapons. (John 18: 36.)

II. Helps and Hints for Teachers

1. Solomon wrote most of the book of Proverbs. He wrote it, it is thought, about B. C. 1000.
2. The object of the book is stated in Prov. 1: 2-6.
3. It is, indeed, a book of wisdom—divine wisdom—teaching

equity and righteousness and all practical lessons of life, making the fear of God the only source of true wisdom.

4. Temperance is self-control or self-government. It is the dividing line between the physical and moral, the animal and spiritual. Following his appetites and passions, man is no more than an animal. To be governed by the flesh is death. (Rom. 8: 5, 6.)

5. Paul was temperate and controlled his whole body. (1 Cor. 9: 24-27.) Before the unrighteous and intemperate Felix and the profligate Drusilla he "reasoned of righteousness, and self-control, and the judgment to come." (Acts 24: 25.)

6. Many are the exhortations in the New Testament to self-control. (See Gal. 5: 19-26; Tit. 1: 8, 9; 2: 1-8; 2 Pet. 1: 5-11.)

7. We must master our passions or they will master us.

8. The Bible everywhere condemns drunkards and making drunkards. (Isa. 28: 7; 1 Cor. 6: 9, 10; Hab. 2: 5; Tit. 1: 7; 2: 3; Rom. 13: 13; 14: 21.)

9. Timothy abstained from all strong drink as out of harmony with Christianity, was a teetotaler, and had to be exhorted by Paul to take a little wine for his "stomach's sake" and "often infirmities." (1 Tim. 5: 23.)

EXPLANATORY NOTES

I. Psalm 101

1. This Psalm has been attributed to David and was written, it is thought, after he became king over the entire twelve tribes. He wrote it in praise to God and to declare his resolutions to follow righteousness and to put down evil.

Mercy and justice are two of Jehovah's great attributes. Of himself Jehovah proclaimed to Moses: "Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquities of the fathers upon the children, and upon children's children, upon the third and upon the fourth generation." (Ex. 34: 6, 7.)

2. David declared he would act wisely and, as the margin says, "give heed unto the perfect way." To behave wisely is to act according to God's direction. He who does that today is a wise man. David asked when would Jehovah come to him. With God's grace and help he could walk with him in his house, as his own family and people, "with a perfect heart," or in integrity and uprightness.

3. He would set no base thing before his eyes—would not engage in any unrighteous practices or try to accomplish any unholy purpose. On the other hand, he would hate the work of all who turn aside from the right way and true worship of God; such work should not cleave to him.

Jesus loved righteousness and hated iniquity, therefore, God anointed him with the oil of gladness above his fellows. (Heb. 1: 9.) His followers do the same. They must abominate every unjust, unfair, and low thing.

4. A person with a perverse heart, or any evil one, David declared should depart from him. He would not employ such persons.

The just and upright in heart today will not encourage perverse and evil men in their perverseness and sins.

5. David declared that he would destroy the proud and slanderers.

It is a most wicked thing to try to displace another by slander. To hunt up untrue and evil things against a good man and to slander him by making false accusations against him is as much like Satan as one can be. Suppose we read from the Bible God's condemnation of slander and slanderers. (See Ex. 23: 1, 2; Prov. 10: 18; Jer. 6: 28; 1 Tim. 3: 11; Titus 3: 2; Prov. 16: 28; 18: 8, etc.)

6. On the contrary, David would employ or appoint to service men of faithfulness and who walk "in a perfect way." Such men are in demand today. All who are faithful in God's service are blessed.

7. The deceitful and those who utter falsehood should not stand before David.

8. He would destroy the wicked and the workers of iniquity out of the land, and would do this day by day.

If those at the head of the government would do that now there would be peace and prosperity; and if all such persons were put out of the congregation of the righteous, the church would be purified and would shine in the power of godliness and beauty of holiness.

II. Gluttony and Drunkenness

Read Prov. 23: 20, 21. The Bible not only warns against the use of intoxicating liquor; it also warns against associating with those who use it. One is known by the company he keeps. To associate with drunkards is to be considered a drunkard. "Be not among winebibbers; among gluttonous eaters of flesh: for the drunkard and the glutton shall come to poverty; and drowsiness will clothe a man with rags." (Prov. 23: 20, 21.)

Gluttony is also forbidden. It is a species of intemperance. "But he that is a companion of gluttons shameth his father." (Prov. 28: 7.) The drunken and gluttonous son was to be put to death. (Deut. 21: 20.) The Cretans were known as "idle gluttons" as well as "liars" and "evil beasts." (Tit. 1: 12.) Christians in Crete were exhorted to be temperate and to follow some useful employment as against idleness.

It is just as true that the drunkard and the glutton will come to poverty as that any cause produces effect. Strong drink itself leads to gluttony as well as to many other sins. "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich." (Prov. 21: 17.) Drunkenness and gluttony lead to poverty for more than one reason—not only because the drunkard and the glutton spend their money in self-indulgence, but because these sins destroy the powers of body and mind for attending to business. They lead to "drowsiness," "and drowsiness will clothe a man with rags." "Drowsiness" is the lethargy and incapacity for business which necessarily follow a life of dissipation. Such a life as surely leads to poverty and rags as fire burns.

There are two points in our lesson emphasized by Solomon—(1) the beauty, attractiveness, and carnal pleasure in strong drink at the beginning, and (2) the unutterable sorrow, misery, and woe to which it inevitably leads.

III. The Woes of Strong Drink

29. In this one verse are specified six different evils produced by strong drink. In the margin "woe" and "sorrow" are interjections.

"Who hath Oh? who hath Alas?" These warnings are put in the form of questions to give them emphasis.

The troubles and sorrows of drunkards are numerous and indescribable. No one can depict the trouble, the sorrow, and the pain that a drinking man causes his wife and children and the irreparable injury that he does himself in body, mind, and soul. The innocent are compelled to suffer with the guilty. The poverty and crimes caused by strong drink cannot be enumerated, nor can their enormity be measured. "Who hath contentions?" How many are the quarrels and brawls which strong drink has caused! "And be not drunken with wine, wherein is riot, but be filled with the Spirit." (Eph. 5: 18.)

Strong drink stirs all the evil and arouses all the angry passions in men, causes them to lose their reason, and transforms them into brutes.

Many murders—some say from eighty per cent to ninety per cent of all the murders committed—are traceable directly or indirectly to whisky. It produces much "complaining;" many "wounds without cause;" "redness of eyes"—or, as in the margin, "darkness of eyes;" and, finally, death. If drunkards do not kill others, it is only a question of time as to when they will kill themselves, if they continue to drink. Drunkards drink away all their money, their friends, their homes, their health, their manhood, and then complain at all the world, and even at Providence. They have many "wounds without cause;" they receive many wounds in drunken brawls, and also many accidently. We frequently hear of drunkards freezing to death and being killed by cars and in other ways. They receive many wounds upon their morals, their souls; for no drunkard can inherit the kingdom of God. The drink habit soon shows in the inflamed and bloodshot eyes.

"Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise." (Prov. 20: 1.) "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes to say, Where is strong drink? lest they drink, and forget the law, and pervert the justice due to any that is afflicted. Give strong drink unto him that is ready to perish, and wine unto the bitter in soul: let him drink, and forget his poverty, and remember his misery no more." (Prov. 31: 4-7.)

Whisky, indeed, perverts judgment. It sways a mighty influence over our country, and, like a king, dictates to our lawmakers what laws they shall make. Certainly those who drink it are "ready to perish," and to all it brings bitterness of soul. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; that justify the wicked for a bribe, and take away the righteousness of the righteous from him!" (Isa. 5: 22, 23.) "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare." (Luke 21: 34.)

IV. The Bite of the Serpent, the Sting of the Adder

30. All these evils come upon those who "tarry long at the wine, . . . that go to seek out mixed wine." As effect follows cause, they are sure to come. As sure as poison kills, whisky produces these effects. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the

Spirit shall of the Spirit reap eternal life." (Gal. 6: 7, 8.) There is no one seed which produces a more abundant harvest of corruption than whisky.

When one begins to drink, he soon begins to "tarry long;" and the farther he goes, the more he is enslaved. Then mild wine today calls for stronger wine tomorrow, and ere long it requires "mixed wine" to satisfy the appetite.

It is said by those who have examined the matter that the "mixed" liquors of the present time contain "alcohol, arsenic, alum, aloes, bitter almond, blood, chalk, cherry, laurel water, cocculus indicus, copperas, gypsum, henbane, isinglass, lime, lead, logwood, nux vomica, opium, oil of vitriol, oil of juniper, oil of turpentine, tobacco, sugar of lead, resin, and such like." ("Standard Eclectic Commentary.") It is said to be still worse and more deadly today.

31. This verse describes the beauty and pleasure of wine "when it is red and sparkling and when its bright color shines from the glass. Its beauty whets the appetite and adds to its attraction and deception. Sin paints in the most beautiful colors and clothes in the most attractive dress and renders most seductive that which is most destructive. "Lest any one of you be hardened by the deceitfulness of sin." (Heb. 3: 13.) "When it goeth down smoothly." This refers to its taste. We are warned against its beauty and taste.

32. Notwithstanding its beauty and pleasant taste, its end is terrible. "It biteth like a serpent, and stingeth like an adder."

"Serpent" is a general term; "adder" is a specific term. "They have shapened their tongue like a serpent; adders' poison is under their lips." (Ps. 140: 3.) Satan is called "the old serpent" and "the deceiver of the whole world" (Rev. 12: 9), and whisky is one of his most deceptive and most destructive powers. It has the poisonous bite of the serpent and the deadly sting of the lurking adder.

One would better be bitten by a rattlesnake or a copperhead. This destroys the body, but whisky destroys both soul and body. A consummate drunkard goes to hell before his death. He is in hell on earth. As Milton makes Satan say, so can the drunkard say: "I myself am hell."

33. The drunkard's eyes behold strange things indeed when in a state of delirium tremens. It is said that all sorts of horrible things present themselves to his view. He utters blasphemy and all kinds of foul things.

Drunkenness is associated with theft, lying, lewdness, and every other species of debauchery. It leads to all these. It perverts one's imagination, defiles his thoughts, corrupts his life, and ruins his soul.

34. Like one "that lieth down in the midst of the sea" or "upon the top of the mast," the drunkard is surrounded by dangers, is in the midst of a storm, and may fall and perish at any moment. Yet he does not believe he is in danger. He thinks he is one that whisky cannot hurt.

35. This verse teaches that, notwithstanding all the remonstrances of a drunkard's friends; notwithstanding all the shame, humiliation, his wounds and his bruises, when he awakes from sleep, or is aroused from his drunken stupor, he will seek strong drink again. Nothing can stop him. He travels downgrade with accelerated speed. He squanders all property, forsakes all friends, deserts all loved ones, and gives up home and heaven for whisky.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Repeat the Memory Verses.
Give the Time, Place, and Persons.
Show that the gospel is world-wide.
Show that the prohibitioin of sin is world-wide by the gospel.
Give the motives of the gospel.
What is the purpose of civil governments?
Who ordained and overrules civil governments?
What powers do civil governments use to prohibit evil?
Should civil governments prohibit evil?
Show the difference between the kingdom of Christ, or the church, and civil government.
Who wrote the book of Proverbs?
Give, in Solomon's language, the object of this book.
What are some of the good things which it contains?
What does "temperance" mean?
To what does it relate?
What marks the difference between the animal and the spiritual?
Repeat Rom. 8: 5, 6.
What did Paul do that he might be saved?
About what did he reason before Felix?
Why is it a sin to make and sell whiskey?
What scriptures can you give showing it is a sin?
Why did Timothy abstain from the use of all wine and other intoxicants?
What did Paul exhort him to do, and for what reason?

1 Who wrote Psalm 101?
When?
Why?
Repeat Ex. 34: 6, 7.

2 How would David walk?
Who is today a wise man?

3 Whom would David not uphold?
What did he hate?
What do Christians love and hate?

4 What persons would David dispense with?

5 Whom would he destroy?
What does the Bible teach against slander and slanderers?
Who is like Satan?

6 What kind of men would David employ in his service?
What kind of men are in demand today?
Who are blessed of the Lord?

7 Who could not stand before David?

8 What should civil authorities do today?
What should the church do?

20, 21 With whom should we associate?
By whom is a person known?
What else, as well as indulging in strong drink, is forbidden?
To what will the drunkard and the glutton surely come?
Why do drunkenness and gluttony lead to poverty?
What is "drowsiness?"
In what will it clothe a man?
What two points are emphasized in our lesson?

29 Give the six evils mentioned in this verse which are produced by strong drink.
In what ways do drunkards have "woe" and "sorrow?"
How does wine lead to "contentions?"
How does it produce "complaining?"
How does it cause "redness of eyes?"
Give the Bible quotations relative to strong drink.
Why should not kings and other rulers drink?
What influence now does whisky exert over many lawmakers and how is the influence exerted?
What facts does this verse declare?
What effect does whisky produce?

30 What is meant by "tarrying long at the wine?"
What mixed drinks do men now take?

31 Against what does this verse warn us?
Why are wine and all sin so deceptive?
To what sad results does this verse say strong drink leads?

32 What is the difference between "serpent" and "adder?"
What misery does a drunkard suffer on earth?

33 What "strange things" do drunkard's eyes behold?
What does drunkenness cause one to say?

34 What figure is used to illustrate the drunkard's danger?

35 What does this verse teach?
What will the drunkard give for whisky?

LESSON VI—NOVEMBER 11

SOME MISSIONARY TEACHINGS OF THE PSALMS

Lesson: Ps. 49: 1-9; 67: 1-7; 100: 1-5.

Lesson Text: Psalm 67: 1-7.

PSALM 67.

1 God be merciful unto us, and bless us,
And cause his face to shine upon us; [Selah]
2 That thy way may be known upon earth,
Thy salvation among all nations.
3 Let the peoples praise thee, O God;
Let all the peoples praise thee.
4 Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon the earth. [Selah]
5 Let the peoples praise thee, O God;
Let all the peoples praise thee.
6 The earth hath yielded its increase:
God, even our own God, will bless us.
7 God will bless us;
And all the ends of the earth shall fear him.

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Golden Text—Let the peoples praise thee, O God; Let all the peoples praise thee." (Ps. 67: 7.)

Time—About B. C. 520, if this Psalm was written after the return from captivity in Babylon.

Place—Jerusalem.

Persons—"All the people."

Devotional Reading—Ps. 98: 1-9.

Reference Material—Ps. 96-99; 117; Rev. 5: 8-14.

Memory Verse—Isa. 56: 6, 7.

Home Reading—

Nov. 5. M. The King of All the Earth. Psalm 47: 1-9.
6. T. The Extension of the Kingdom. Psalm 67: 1-7.
7. W. Serving God with Gladness. Psalm 100: 1-5.
8. T. The Greatness of his Kingdom. Psalm 96: 1-13.
9. F. The Glory and Majesty of His Kingdom. Psalm 97: 1-9.
10. S. The Lord God Omnipotent Reigneth. Psalm 99: 1-9.
11. S. The Triumph of the King. Psalm 98: 1-9.

GEOGRAPHICAL NOTES

Obedience to God and his praise are confined to no geographical points. (Ps. 33: 8.)

HINTS AND HELPS FOR TEACHERS

1. If foretelling the coming of the Messiah and the salvation of the Gentiles constitutes missionary teaching much of the psalms and of all the Old Testament is "missionary." Read Ps. 2 and 22 for examples.

2. Concerning the Psalm of this lesson Adam Clarke says: "*When* or by *whom* this Psalm was written cannot be ascertained. It seems to be simply a prophecy concerning the calling of the Gentiles, the preaching of the apostles, and the diffusion and influence of Christianity in the world. It is a fine piece of devotion; and it would nearly be impossible to read or repeat it with a cold and unaffected heart."

3. Some suppose that this Psalm was written after the Jews'

return from Babylonian captivity, which seems probable. So we treat it here.

4. It expresses a fervent prayer for the salvation of the Gentiles.

EXPLANATORY NOTES

I. A Prayer for Mercy and Guidance

1. "God be merciful unto us and bless us, and cause his face to shine upon us." God had already been very gracious and merciful and had greatly blessed the Jews in sending them home out of captivity in Babylon through Cyrus, whom he called his "Shepherd" and his "anointed" for this purpose. (Isa. 44: 24 to 45: 7.) This was done under Zerubbabel, as governor, B. C. 536 (Ezra 1: 2: 2); about 78 years later under Ezra, the scribe and priest (Ezra 7: 6-10); and about thirteen years later under Nehemiah, as governor. (Neh. 2: 5-8.)

It must have been soon after the return of so many under Zerubbabel that this prayer was uttered. At home with so much work to do, under such great and grave responsibilities, and opposed by many and bitter enemies, it was natural and right for these Jews to plead still for God's mercy, blessings, and guidance. They needed both material and spiritual blessings, both physical and spiritual strength.

For God to "cause his face to shine upon" them was both to approve and to guide them (see Ps. 4: 6; 31: 15, 16; 80: 3; 119: 135.) God's Word was a lamp unto their feet and a light unto their path. (Ps. 119: 105.) Num. 6: 24-27 gives the following blessing: "Jehovah bless thee and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace. So shall they put my name upon the children of Israel; and I will bless them."

II. A Prayer for All Nations

2. "That thy way may be known upon earth, Thy salvation among all nations." God's way is spoken of in two senses: (1) His way of wisdom and mercy and justice in dealing with men, both individuals and with nations; (2) his way in which he directs men to walk—that is, to live in obedience to him.

There are also many ways spoken of in the Bible: the way of folly and the way of wisdom; the way that is not good and the good and the right way; the way of the wicked and the way of the righteous; the way of darkness and the way of light; the way of death and the way of life; the way of man and the way of God. God's way of knowledge and wisdom, riches and judgments are unsearchable and past tracing out. (Rom. 11: 33, 34.) The highway of holiness (Isa. 35: 8), "the way of salvation" (Acts 16: 17), and "the way" (Acts 24: 14; 22: 4) embraces the whole plan of salvation through the gospel. God's thoughts and ways are as much higher than man's thoughts and ways as the heavens are higher than the earth. In order to be saved man must forsake his own thoughts and ways and must turn to God's thoughts and ways (Isa. 55: 6-11.) Jesus is "the way and the truth and the life." (John 14: 6.)

The Jews prayed God to bless and guide them that his way of salvation may be made known "among all nations." As the Jews

walked uprightly before God and were blessed by him, they became a blessing to the Gentiles, especially since "salvation is from the Jews." (John 44: 22.)

III. A Call for Nations to Praise God

3. When God's way and salvation are "known upon the earth" and "among all nations," then "all the peoples," or the Gentile world, will praise god. For this the Psalmist calls upon all to praise him.

To praise God is to thank him with expressions of deep gratitude and high appreciation. For many things, both temporal and spiritual, the Bible teaches all people to praise God. In this Psalm all nations are called upon to praise him for salvation. For this we should praise him both now and forever.

While the Jews then prayed for the salvation of the nations, Christians today are commanded to offer prayers, supplications, intercessions, and thanksgiving for all men. Paul repeats, saying, "for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior; who would have all men to be saved and come to the knowledge of the truth." (1 Tim. 2: 1-4.)

4. The nations should "be glad and sing for joy," because God will judge them "with equity." God is a righteous judge, and "will judge the world in righteousness" through Christ. (Acts 17: 31.) Abraham declared that "the Judge of all the earth" will do right. (Gen. 18: 25.)

I am most profoundly grateful that God and not man is the Judge. God is "merciful and gracious, slow to anger and abundant in loving kindness and truth; keeping loving kindness for thousands, forgiving iniquity and transgression and sin;" but "will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon fourth generations." (Ex. 34: 6, 7.) This is the character of God, our Judge. I have quoted this passage before in these lessons, but we cannot be too familiar with it or rejoice too much in its mercy and justice.

Likewise, in equity and truth, mercy and justice, wisdom and love, does God "govern [lead—margin] the nations upon the earth."

Christians are called upon now to sing God's praises. (See Jas. 5: 13; 1 Cor. 14: 15; Eph. 5: 19; Col. 3: 16.) Christians should "in everything give thanks." (1 Thess. 5: 18.) They must not only *feel* thankful, but must speak God's praises; they must "offer up a sacrifice of praise to God continually, that is the fruit of lips, which make confession to his name." (Heb. 13: 15; Hosea 14: 2.)

IV. Praise God, Not Idols

5. "Let the peoples praise thee, O God;" not some dumb idol. The emphasis is on "Thee." God is the bountiful giver of all good, the Savior of all men (1 Tim. 4: 10), and for all his mercy and grace, truth and righteousness, love and salvation the nations are repeatedly called upon to praise him.

6. "The earth hath yielded its increase." God is the author of all this. Read Ps. 65: 8-13 and see that which God does in order that the earth may yield its increase. He sends the sunshine and the

rain upon the earth, upon the good and the bad. Paul declares that God left not himself without witnesses to the heathen world "in that he did good and gave" the heathens "from heaven rains and fruitful seasons," filling their "hearts with food and gladness." (Acts 14: 17.)

The earth itself with all domestic animals has become more fruitful and more beautiful and a happier abode for man under the influence of Christianity.

7. As God would continue to bless the faithful Jews, "all the ends of the earth" would see it and "fear him." God continues to bless his people today and is good to all. The gospel has gone far and wide and through it God is feared.

"Oh that men would praise Jehovah for his loving kindness,
And for his wonderful works to the children of men!"
(Ps. 107: 8.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Repeat the Memory Verses.
Give the Time, Place, and Persons.
In what respect are many Psalms and much of the Old Testament missionary?
What does this Psalm contain?
When probably was it written?
1 How had God blessed and shown his mercy to the Jews?
Under whom had he brought them from Babylon?
For what is this verse a prayer?
What is embraced in God's causing "his face to shine" upon them?
Repeat the blessing of Num. 6: 24-27.
2 What must be done that God's way and salvation may be known among all nations?
In what two senses is God's way spoken of in the Bible?
Name the different ways mentioned?
How is the vast difference between God's way and man's way stated?
What does "the way of salvation" and "the way of holiness," and "the way" embrace?
Who is "the way and the truth and the life?"
In what way were the Jews a blessing to others?
3 What the "the peoples" called upon to do?
For what do Christians pray?
4 For what should the nations be glad and sing for joy?
In what will God judge all?
Why are we glad that God and not man is our judge?
Repeat Ex. 34: 6, 7. (Let the teacher repeat it first, and see if any of the others tried to commit it.)
Why should Christians sing?
5 What should not be praised?
Why not?
What reason does this verse give for praising God?
What has come to the earth under the influence of Christianity?
7 What would all "the ends of the earth" do?
When?
Repeat Psalm 107: 8.

"To the sunny soul that is full of hope,
And whose beautiful trust never faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth."

LESSON VII—NOVEMBER 18

OUR LORD JESUS A MISSIONARY

Lesson: Matthew 9: 35-38; Mark 1: 29-39; Luke 8: 1-3; 10: 1; John 3: 16, 17. Lesson Text: Matt. 9: 35-38; Luke 8: 1-3; John 3: 16, 17.

MATTHEW 9. 35 And Jesus went about all the cities and 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.
LUKE 8. 1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve,
2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out,
3 and Joanna the wife of Chusas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.
JOHN 3. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.
17 For God sent not the Son into the world to judge the world; but that the world should be saved through him.

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Golden Text—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3: 16.)

Time—Last of A. D. 28 or first of A. D. 29, the time of Matt. 9: 35-38.

Place—Galilee.

Persons—Jesus, his disciples, and the ones to whom Jesus was sent.

Devotional Reading—Ps. 40: 1-10.

Memory Verse—Luke 19: 10.

Home Reading—

Nov. 12. M. A Missionary Tour. Matt. 9: 35-38.
13. T. Preaching and Healing. Mark 1: 29-39.
14. W. Missionry Converts. Luke 8: 1-3.
15. T. The Training of the Seventy. Luke 10: 1-12.
16. F. Personal Work in Judea. John 3: 1-17.
17. S. Personal Work in Samaria. John 4: 1-15.
18. S. "I Delight to do thy will." Psalm 40: 1-10.

GEOGRAPHICAL NOTES

Cana in Galilee is a village a few miles north of Nazareth and celebrated for being the place where Jesus performed his first miracle.

INTRODUCTION

I. Jesus, the Greatest of All Missionaries

Jesus is the greatest of all missionaries because his mission is inestimably greater than that of all others. God sent Jesus into the world (John 17: 18), sent him down from heaven to the sin-cursed earth, to become a servant in the form of man, to be tempted as men are tempted, to suffer, to shed his blood, to die, to conquer death, to destroy Satan, to return to heaven as "King of kings and Lord of Lords," to ever live to make intercession for all who obey him, and to

return for the eternal salvation of all who wait for him. (Heb. 9: 28.) Hence he is the only Savior of the world. God sent him to seek and to save the lost, and to call sinners to repentance, and to redeem all creation from the curse of sin. (Rom. 18: 18-25.)

He came of his own accord, too, and came to do God's will and not his own. (John 6: 38.) He sought not his own pleasure, but did always that which pleased God. (John 8: 29; Rom. 15: 18-25.)

Jesus teaches all to deny themselves, to take up their own cross and to follow him.

No religious organization or missionary society pledged Jesus and his disciples a support and easy positions and places of preferment and honor among men. He was cared for as he had need, as this lesson shows, and finally was exalted to the right hand of God and above angels, principalities, and powers, and was given a name that is above every name. Angels worship him.

II. Jesus' First and Second Missionary Tours

Jesus' public ministry began after his baptism and temptation. He went from Galilee to the Jordan to be baptized by John the Baptist. Soon after this he returned to Galilee with the few disciples he had gathered at the time. Much of his work before and after the time of this lesson was done in Galilee. In Cana of Galilee soon after he was baptized he performed his first miracle. He then made a short visit to Capernaum. (John 2: 1-12.) That was the first of the year 27.

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

The first of that winter he returned to Galilee, and converted the woman at Jacob's well on the way. (John 4: 1-43.) He remained in Galilee, it seems, until the spring of 28, when he attended a feast at Jerusalem, supposed by many to be the passover. (John 5: 1-47.) He soon returned to Galilee, was rejected at Nazareth, removed to Capernaum, called his disciples to be fishers of men, did many miracles, and thence made his first general circuit through Galilee. (Matt. 4: 12-25; Mark 1: 39; Luke 4: 4-44.)

Jesus spent all that summer at work in Galilee, and in the fall he made a second tour through that country. (Luke 8: 1-3.) He spent all the fall and winter of 28 and 29 in Galilee, which brings us down to our lesson in Matthew.

EXPLANATORY NOTES

I. Jesus' Third Missionary Tour

35. During this third tour Jesus was rejected the second time at Nazareth. (Matt. 13: 53-58.) On this tour Jesus did three things: (1) He taught in the synagogues, (2) he preached the gospel of the kingdom, and (3) he healed all the variously afflicted.

There is an example of Jesus' preaching "the gospel of the kingdom" in Matt. 4: 17. He said: "Repent ye for the kingdom of heaven is at hand." John the Baptist preached this. (Matt. 3: 2.) The twelve preached this (Matt. 10: 7); and the seventy preached this. (Luke 10: 8, 11.)

"At hand" means, as Luke says, "is come nigh."

"The kingdom of God" and "kingdom of heaven" are used interchangeably, hence mean the same.

It should be noted that after Jesus' death and after he had been seated as King in heaven at God's right hand, "the kingdom of God" was nevermore preached as "at hand;" but as having been "set up," as in existence, at work, into which people were being translated (Col. 1: 13), and which Christians had received. (Heb. 12: 28; Rev. 1: 6.)

There is some difference between teaching and preaching. We have a splendid example of Jesus' teaching in the Sermon on the Mount. (Matt. 5, 6, and 7.) He taught "as one having authority, and not as their scribes." To "preach" means to publish abroad, to make known, to proclaim. He proclaimed the coming kingdom, saying: "Repent ye; for the kingdom of heaven is at hand." (Matt. 4: 17.)

II. Jesus' Compassion

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

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

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." This shows their spiritual condition. Their pretended shepherds, the scribes and Pharisees, instead of feeding them and preparing them for Christ's coming, had fleeced them, preyed upon them, and laid upon them "burdens grievous to be borne." In compassion for them, Jesus provides help in sending out the twelve apostles to assist in teaching them correctly. (Matt. 10: 1.)

Jesus is "the good shepherd" (John 10: 11-14), the "great shepherd of the sheep" (Heb. 13: 20), and "the chief Shepherd" (1 Pet. 5: 4). He has provided shepherds for his flock. (Acts 20: 28-31; 1 Pet. 5: 1-5.)

III. Pray for Laborers to go Into the Harvest

37, 38. Jesus then changed the figure from that of sheep without a shepherd to a ripe and abundant harvest, with not enough laborers to gather it, and which will be lost if not gathered in. These two figures represent the same sad condition of the unfortunate people.

The laborers were few, because there were not enough ready and willing to go to the distressed people. The great need of the world today is self-sacrificing, consecrated, unselfish, untiring laborers in the field. The need was urgent, and Jesus besought his disciples to pray "the Lord of the harvest, that he send forth laborers into his harvest." Like Jesus, the disciples must accompany their prayers with earnest work, and go on the mission upon which Jesus sent them.

While the laborers were few, Jesus did not advocate "raising the wages" in order to secure more; but he said pray the Lord to send them. All preachers who have to be hired to preach can be hired to quit preaching and to do something else.

IV. Jesus Went About Doing Good and Preaching

Luke 8: 1-3.

1. "Soon afterwards"—that is, soon after the events of Luke 7: 36-50—Jesus made the preaching tour of this verse. He made different tours through Galilee, as we have seen, going from village to village, from city to city. (See the following references: Matt. 4: 23; 9: 35; 13; Mark 1: 14, 21, 39; 10: 1; Luke 4: 15, 44; 6: 6; 13: 10; John 6: 59.)

Besides his preaching, Jesus went about doing good—healing all manner of diseases, giving sight to the blind and hearing to the deaf, casting out demons, and raising the dead.

As stated above, he also sent "the twelve" and, later, "the seventy" to preach the gospel of the kingdom to "the lost sheep of the house of Israel;" but in the end he sent the apostles to teach "all the nations" (Matt. 28: 19, 20), to "preach the gospel to the whole creation" (Mark 16: 15, 16), to preach "repentance and remission of sins . . . in his name unto all the nations, beginning from Jerusalem." (Luke 24: 47.) The church, as "the pillar and ground of the truth," must teach the truth now. (1 Tim. 3: 15.)

V. How Jesus Was Supported

2. 3. Comment on these verses has been made in Lesson VI, Third Quarter, August 5. These verses and others show how Jesus and his apostles were supported in their work. These women "ministered unto them of their substance." (See Matt. 27: 55; Mark 15: 41.)

That which the New Testament teaches in regard to supporting preachers of the gospel and teachers of the truth is clear, strong and abundant; but there is not one word in it which advances the idea of a professional "ministry"—that is, professional preachers, professional missionaries, professional singers, professional money-raiers, etc. Jesus teaches that the laborer is worthy of his hire; but to make the "hire" the motive of service is turning godliness into a way of gain and disqualifies one for the service. Making merchandise of the gospel in any way is condemned by the Lord.

VI. The Love of God for the World

John 3: 16, 17.

16. This verse declares the great love of God through his Son for the world under the great burden and condemnation of sin. It sets forth (1) what God has done to save the world, (2) what Christ has done to save the world, and (3) what the world must do to be saved. God so loved the world as to give his only begotten Son, and the Son so loved the world as to come to save it. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5: 8.)

17. God does not hate the world; he is unwilling that any should perish, and he sent Christ to save the world.

Sinners do not have to wait until they die and go to judgment to be condemned and lost; they are already condemned and lost. "He that believeth not hath been judged already." Already lost, Christ brings to them salvation. They are lost in sin and "plunged in a gulf of dark despair."

The way out of this is to believe in Christ: "That whosoever believeth on him should not perish, but have eternal life." This is

active, obedient faith, as verses 19-21 show. "He that doeth the truth cometh to the light;" and, as the last verse in the chapter declares: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

VII. Other Missionaries

If going about propagating just any kind of religion makes one a missionary, then there is no greater one on earth than the devil. He invaded Eden and converted Eve to his doctrine. In Job's time he went to and fro and up and down in the earth and appeared even among the sons of God. He fashions himself now "into an angel of light" and his ministers "fashion themselves as ministers of righteousness." Or as "a roaring lion" he walks about, "seeking whom he may devour."

The Jews in Paul's time, ignorant of God's righteousness, went about to establish their own, and did not submit to God's righteousness. The Pharisees compassed "sea and land to make one proselyte," and in doing so made "him twofold more a son of hell" than themselves. (Matt. 23: 15.)

To be a true missionary of the gospel of Christ more than earnestness, zeal, raising and spending money, going about at home and crossing the sea are necessary; the love of the truth, the burning desire to save souls, and the glory of God must be the one controlling motive and leading purpose.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Repeat the Memory Verse.
Give the Time, Place, and Persons.
Who was the greatest of all missionaries?
Show why.
What does Jesus teach all to do?
Trace Jesus preaching tours in Galilee from his baptism to the close of this lesson.
35 What three things did Jesus do on these tours?
State the difference between preaching and teaching.
What did Jesus preach?
Who else preached this?
What does "at hand" mean?
State the difference between this preaching concerning the kingdom of God and that after Jesus ascended to heaven?
Why did Jesus work miracles?
36 What moved Jesus to compassion?
What had the pretended shepherds of the people done for them?
Who is the true and good shepherd?
Who are shepherds in the church now?
37, 38 Under what other figure does Jesus speak of the condition of the people?
Why are the laborers few?
How were more laborers to be secured?
If a man has to be hired to preach, what else can he be hired to do

(Luke 8: 1-3.)

1 Where was this tour made?
What did Jesus do besides preach?
On what mission did Jesus first send "the twelve" and "the seventy?"
Bring out the difference between the first and second commission to the apostles.
2, 3 How were Jesus and the apostles supported in their work?
What does the New Testament teach in regard to the support of those who preach the gospel?
What does it teach in regard to a professional ministry, etc., etc.?

(John 3: 16, 17.)

16 What does this verse declare?
17 Who is already condemned?
How can all be saved?
What kind of faith is necessary to salvation?
Show how the devil is "a minister" and "a missionary" and how his ministers are missionary.
What more than zeal, raising and spending money, and going about are necessary?

LESSON VIII—NOVEMBER 25

CHRISTIANS CALLED TO BE MISSIONARIES

Lesson: John 17: 18; Matt. 28: 16-20; Acts 1: 6-8.

JOHN 17. 18 As thou didst send me into the world, even so sent I them into the world.

MATTHEW 28. 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.

ACTS 1. 6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.

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Golden Text—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, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. (Matt. 28: 19, 20.)

Time—April or May, A. D. 30.

Places—Mountain in Galilee, Jerusalem.

Persons—Jesus, his apostles, all nations.

Memory Verse—John 3: 16, 17.

Devotional Reading—Isaiah 52: 7-12.

Reference Material—Matt. 5: 13-16; John 15:8; Rom. 10: 14, 15.

Home Reading—

Nov. 19. M. The Great Commission. Matt. 28: 16-20.
20. T. His Last Commandment. Mark 16: 14-20.
21. W. "Witnesses of these things." Luke 24: 44-53.
22. T. "Follow thou me." John 21: 15-25.
23. F. "The uttermost part of the earth." Acts 1: 1-8.
24. S. "That the world may believe." John 17: 9-21.
25. S. "Good tidings of good." Isa. 52: 7-15.

GEOGRAPHICAL NOTES

We are familiar with the places mentioned in this lesson.

EXPLANATORY NOTES

I. God Sent Jesus, Jesus Sent the Apostles

John 17: 18. This verse states that God sent Jesus into the world and that he sent his apostles into the world. The last lesson shows why God sent Jesus into the world, and this lesson shows why he sent the apostles. The last lesson shows that Jesus came into the world of his own choice, willingly and gladly. (John 10: 17, 18.) This lesson shows the readiness of the apostles to carry out the great commission which Jesus gave them, although to do so they must go through tears and blood, prisons and death. Verses 8 and 14 of John 17 state that God gave his words to Jesus and Jesus gave

them to the apostles, and the apostles received them, and believed that God sent Jesus. God sent Jesus to teach God's words (John 7: 16, 12: 44-50), and Jesus sent the apostles to teach the same. Jesus sent the Holy Spirit to the apostles in the measure or power of a baptism to teach them all things, to bring to their remembrance all that he had said to them (John 14: 26) and to guide them "into all the truth," speaking only that which he heard from God. (John 16: 13-15.)

The apostles preached and taught only as the Spirit gave them utterance. (See Matt. 10: 19, 20; Acts 2: 4.) So to hear the apostles is to hear the Holy Spirit; to hear the Holy Spirit is to hear Christ; to hear Christ is to hear God. One cannot hear God without hearing Christ; or hear Christ without hearing the Holy Spirit; or hear the Holy Spirit without hearing the apostles; or hear the apostles without hearing the Bible. (See John 20: 30, 31; 2 Tim. 3: 16, 17.)

II. The Apostles Met Jesus on a Mountain in Galilee

(Matt. 28: 16-20.)

16, 17. Just before Jesus' death he designated Galilee as a meeting place, and on the morning of his resurrection the angel sent word to the apostles that Jesus would meet them there as he had said. The disciples "went into Galilee, unto the mountain where Jesus had appointed them." We have no way of ascertaining what mountain this was. We should learn the lesson of meeting Jesus where and when he appoints.

III. The Appearance of Jesus

The appearance of Jesus to his disciples in Galilee was not his first appearance to them after his resurrection. The first recorded appearance of Jesus after his resurrection was to Mary Magdalene on the day he arose and soon afterwards (Mark 16: 9); the second, to the other women returning from the tomb (Matt. 28: 9, 10) on the same day; the third, to Peter alone (Luke 24: 34) on the same day; the fourth, to the two going to Emmaus (Luke 24: 13-35) on the evening of the same day; the fifth, to the apostles in Jerusalem, Thomas being absent (John 20: 19-24), on the evening of the same day; the sixth, to the apostles, Thomas being present (John 20: 26-29), on the next Sunday; the seventh, to seven disciples fishing on the Sea of Tiberias (John 21: 1, 2); the eighth, to his apostles on the mountain in Galilee; the ninth, to more than five hundred at once (1 Cor. 15: 6) in Galilee (some think it possible that the eighth and ninth appearances are identical); the tenth, to James only (1 Cor. 15: 7); the eleventh, to all the apostles at Jerusalem and on Mount Olivet, when he ascended. (Luke 24: 49-53.)

IV. "All Authority"

18. What else Jesus may have said on this important occasion has not been recorded, but, for the salvation of all men, this much—and, therefore, all that is necessary—has been recorded.

"All authority" means that Jesus has the ability to teach, the power to save, and the right to rule. 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 passage and others show what is meant by "all authority."

Jesus is "King of Kings, and Lord of lords." He alone has the right to speak concerning the salvation of the race. Not even angels have this right. Hence, Paul says that if "an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be "anathema." (Gal. 1:8.)

No power or authority on earth is head of the church of Christ. Christ is "head over all things to the church." (Eph. 1: 22.) Hence, if any man preach any other gospel, he will be accursed. (Gal. 1: 9.) Christ's everlasting gospel must remain unchanged and can be in no way modified.

"Hath been given" shows that Jesus derived this "authority" from God. Phil. 2: 6-11 shows *when* and *why* God so highly exalted Jesus. 1 Cor. 15: 20-28 shows that this "authority" is held under God, and that finally Jesus will deliver up the kingdom to God, the Father.

V. "Go Ye Therefore"

19. Because of this "authority" and in virtue of it, Jesus issued this command to go. He is the only one who could issue it, the only one who could tell what sinners must do in order to be saved and how the citizens of his kingdom must live.

"Go" means an aggressive work. The apostles and early disciples under this commission preached the gospel throughout the world in twenty-five or thirty years after it was issued because they obeyed the first word in it, "Go."

If all disciples in the world to-day would thus obey the command to go, the question of how to do missionary work would soon be settled and the work would soon be done.

"Go," not send, is the command; "go" to the people, and not simply invite "the masses" to come at stated times and to certain places to hear the gospel. "Go" everywhere, preaching the word, is the divine order; "go," not simply pay some one to go in your stead. You cannot serve God by proxy or save men by machinery. Personal work is the great need of the hour. The church is the pillar and support of the truth (1 Tim. 3: 15), and God's people are the church, and they must go.

VI. "Make Disciples"

"Make disciples of all the nations"—that is, by teaching them of Jesus and persuading them to become his followers.

"Baptizing them"—the taught, those willing to follow Jesus, as is seen in Acts 2: 41: "They then that received his word were baptized." None could be baptized who would not receive the teaching.

The commission recorded by Mark and Luke was not spoken at the same time as when recorded by Matthew, but it means exactly the same thing. In Mark 16: 16 Jesus says: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." In Luke 24: 47 he says: "Repentance and remission of sins." This

shows that becoming disciples of Christ is a voluntary act on the part of "all the nations." They can receive the gospel or reject it. It also shows that in becoming Christians they must believe the gospel, repent of their sins, and be baptized "into the name of the Father and of the Son and of the Holy Spirit."

The way to be saved rests upon the same authority as the command to "go, . . . and make disciples of all nations." Neither men nor angels can alter this. God even has committed this way into the hands of Him who says: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14: 6.)

"Baptizing them into the name [not names] of the Father and of the Son and of the Holy Spirit," means into all the blessings in them; into association, fellowship, and communion with them; out of self into Christ, out of darkness into light, out of the world into the body and kingdom of God's Son.

This baptism is water baptism, because the apostles could not baptize people with the Holy Spirit; Christ alone could do that; because also no one was ever commanded to be baptized in the Holy Spirit. (Acts 10: 47, 48.) Baptism is a burial in water of one who believes in Jesus as the Christ, trusts God, and has repented of all sins.

Baptism is a solemn act of obedience to God declaring one's faith in Jesus 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.) It puts one into Christ, as this verse states—into the name of Father, Son, and Holy Spirit. "For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.)

VII. Teaching the Disciples

20. "Teaching them"—those who have become disciples. Then people are not required to know everything about Christianity before they become Christians; neither can they. They must first become babes in Christ and learners in Christ's school.

"To observe all things whatsoever I commanded you." It is just as important to observe all these things as it is to first become Christians, or disciples of Christ. This expression embraces every precept and principle taught by Jesus. The apostles preached and practiced this part of the commission as diligently as the first part. So must all to-day.

"And lo, I am with you always, even unto the end of the world." This means Jesus was not only with the disciples then, but will be ever with his church and will ever uphold this commission until the end of the world. The way of salvation will never change "unto the end of the world." Many are the promises of Jesus to be with his disciples and to bless them.

The Acts of Apostles shows how this commission was carried out by the apostles as they were guided by the Holy Spirit, so that they could make no mistake; and, thus guided, what they told sinners to do in order to be pardoned and saved in heaven is the guidance of the Holy Spirit.

The way then to learn the answer to the question: "What must I do to be saved"? is to wait with the apostles at Jerusalem until they

are baptized in the Holy Spirit, then hear them preach and what they tell the people to believe and to do for the remission of sins; and then go with them throughout the world and see that they preach and teach the same thing everywhere.

VIII. Restoring the Kingdom to Israel

(Acts 1: 6-8.)

6. "When they came together"—Jesus and the apostles—at this time the last interview between them took place. Jesus was on the earth forty days after his resurrection. He appeared at different times to the apostles and other disciples. He spoke to them "the things concerning the Kingdom of God." On "the day in which he was received up," which was the day of the meeting of this verse (see verses 4, 9), he gave "commandment through the Holy Spirit unto the apostles whom he had chosen." This embraced the commission, which he had given before, but which was repeated on this most important and memorable occasion. (Luke 24: 44-53.)

"Being assembled together with them" on this day of his ascension, Jesus gave the apostles this charge. Before this Jesus had forbidden his apostles to tell any one he was the Christ until he should arise from the dead (Matt. 16: 20; 17: 9); but now, since this glorious fact had occurred, he commanded them, just so soon as he should ascend and send the Holy Spirit upon them, to go into all the world and preach it to everyone. (Acts 1: 1-5.)

Jesus met with the apostles in Jerusalem (Luke 24: 45), and led them out as far as Bethany. Some of these things were doubtless said in Jerusalem, and others on the Mount of Olives.

At this meeting the apostles asked: "Lord, dost thou at this time restore the kingdom to Israel"? Again and again God had promised a restoration of Israel (Isa. 1: 26, 27; Amos 9: 11; Dan. 7:27); but the apostles still labored under the delusion that Jesus would deliver the Jews from Roman bondage and establish again the temporal, earthly kingdom of David.

This question shows that Christ's kingdom had not yet been inaugurated. If it had been inaugurated, the apostles would certainly have known it; or if it had been inaugurated and they did not know it, Jesus certainly would have informed them of the fact instead of pointing them to the future.

The kingdom could not have been set up until the King was crowned in heaven, which took place after his ascension. (Phil. 2: 8-11; Heb. 2: 9.) This done, his first administrative act was to send the Holy Spirit upon the apostles on the following Pentecost. (Acts 2: 32, 33.)

Hence the Kingdom has been restored to Israel, and Jesus is the King. Christians are "the Israel of God." (Gal. 6: 15, 16.) Fleshly Israel is not today true Israel. "The Israel of God" embraces all Gentiles as well as all Jews who are Christians. Read and study Rom. 9: 6; Gal. 3: 7, 28, 29; Phil. 3: 3. These today have their "citizenship in heaven" and constitute the Kingdom of Israel. (Phil. 3: 20.) It cannot be too well impressed that Christians—both Jews and Gentiles—are now "the Israel of God." The New Testament shows very clearly and strongly that Israel according to the flesh is not "the Israel of God." God's promises which have been fulfilled and

which are yet to be fulfilled in "the Israel of God" must not be applied to Israel after the flesh.

IX. Times and Seasons and Power

7. "Times or seasons." "Times" means "time in general," and "seasons" means "a definite, limited portion of time, with the added notion of suitableness." (Thayer.) This means that God would bring in the reign of Jesus when it pleased him and when men were ready for it. Our present condition of heart and life concerns us more than "times or seasons, which the Father hath set within his own authority"—for instance, the time of the second coming of Christ.

8. While it was not necessary for them to know "times" and "seasons," it was necessary for them to "receive power" to perform the work committed to them in the beginning and progress of this kingdom. They would receive this power when the Holy Spirit should come upon them and should clothe them "with power from on high." (Luke 24: 49.) Their present duty was to obey him and tarry in Jerusalem.

It is as necessary to "wait" in obedience to God as it is to "go."

When the Spirit came, they knew the kingdom had been "restored," and ever afterwards they understood its nature and power. This power of the Spirit brought all things that Jesus had said to their remembrance, guided them "into all the truth," taught them, revealed the things of God to them, and enabled them to speak with tongues the wonderful works of God; it qualified them as witnesses of the life death, resurrection, and ascension of Jesus, and fully equipped them for their work.

X. The Order of the Work

Jerusalem was the place to begin this work, and the time was when the spirit came. The order as given here by Jesus—"both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth"—was observed and is significant. Jerusalem was the capital and center of the Jewish nation; also Jesus was crucified there. Jerusalem was the place foretold by the prophets: "For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." (Isa. 2: 2-4; see also Mic. 4: 1, 2.)

They were not to remain always at Jerusalem, but were to begin there. Every church should work out from itself as did the church at Jerusalem, and thus in an ever-widening circle the world must be evangelized.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Repeat the Memory Verses.
Give the Time, Places, and Persons.
John 17: 18 What does this verse state?
Give the author of Christ's teaching and the different persons through whom it reaches the world.
(Matt. 28: 16-20.)
16, 17 Where did Jesus appoint for his apostles to meet him after his resurrection?
Give in order the different appearances of Jesus after his resurrection.
18 What is meant by all authority?
From whom did Jesus receive this authority?
To whom will Jesus deliver the kingdom and when?
What rests upon the man or angel who would preach any other gospel than the one Jesus sent his apostles to preach?
19 Upon whose and what authority

were the apostles sent out?
Who alone can tell the world what to do to be saved?
What was the first thing the apostles were to do?
What must all the church do now?
What is the church as regards the truth?
What is meant by making disciples of all nations?
Whom were the apostles to baptize?
What must people do to be saved?
What does baptism into "the name of the Father and the Son and the Holy Spirit" mean?
Upon what authority does the way of salvation rest?
Who can alter this?
What is baptism?
What does it declare?
How is it known that this is water baptism?
20 What else must be taught and done?
What does this embrace?
How may we learn the apostles' understanding of this commission?
How can we learn what to do?
What does Jesus promise as regards this commission?
What does Acts of the Apostles show?
(Acts 1; 6-8.)

6 How long was Jesus on earth after his resurrection?
What did he do during this time, as regards the apostles and the salvation of the world?
At what time was the meeting of this lesson?
Where did it begin and end?
What question did the apostles ask?
When was it asked?
What had God promised?
Under what mistake did the apostles labor?
What does this question show in regard to the inauguration of the kingdom?
What must take place before it could be set up?
Who are the "Israel of God?"
Give proof that God has restored the kingdom to Israel.
7 What reply did Jesus make to this question?
What does this reply mean?
What lesson does it teach us?
8 What was necessary for them to receive?
What did they fully understand when this "power" came?
Relate all that the Spirit enabled them to do?
In what order were they to preach at different places?
Why at Jerusalem first?
How should churches evangelize the world?

THE BRIGHT SIDE.

"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."

LESSON IX—DECEMBER 2

THE POWER OF THE EARLY CHURCH

Lesson: Acts 2: 1—8: 1. Lesson Text: Acts 2: 1-4, 37-42.

ACTS 2. 1 And when the day of Pentecost was now come, they were all together in one place.
2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.
3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.
4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.
37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?
38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.
39 For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.
40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.
41 They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.
42 And they continued stedfastly in the apostles' teaching and fellowship in the breaking of bread and the prayers.

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Golden Text—And it shall be, that whosoever shall call on the name of the Lord shall be saved. (Acts 2: 21.)

Time—A. D. 30.

Place—Jerusalem.

Persons—The apostles and their audience.

Devotional Reading—Joel 2: 28-32.

Reference Material—Same as the lesson.

Memory Verses—Acts 2: 37, 38, 39.

Home Reading—

Nov.	26.	M.	Filled with the Holy Spirit. Acts 2: 1-12.
	27.	T.	Used by the Holy Spirit. Acts 2: 13-21.
	28.	W.	Fruits of the Holy Spirit. Acts 2: 37-47.
	29.	T.	"Beginning at Jerusalem." Acts 3:1-10.
	30.	F.	Growth and Extension of the Church. Acts 4: 1-12.
Dec.	1.	S.	Faithful unto Death. Acts 6: 7-15.
	2.	S.	Dreams and Visions. Joel 2: 28-32.

GEOGRAPHICAL NOTES

Jerusalem, from the time God selected it as the place for his temple and name (2 Chron. 6: 6) until the ascension of Jesus, was the most important city on earth, and we have learned something about it.

INTRODUCTION

After the ascension of Jesus, the apostles returned to Jerusalem to await the promise of the Holy Spirit. They occupied the "upper room" in which they doubtless ate the passover and which they used for a meeting place. There were present all the apostles, except Judas, who was then dead; the faithful women, among them Mary, the mother of Jesus; his brethren and other disciples—about one hundred and twenty in all.

"These all with one accord continued steadfastly in prayer"—a proper preparation for the reception of the Holy Spirit. During this time Peter, who had been designated by Jesus as leader, and who

was quick to speak and act, "stood up in the midst" and showed how Judas had fulfilled Ps. 69: 25; 109: 8, and suggested that another apostle be chosen, which was done. (See Acts 1: 15-26.)

EXPLANATORY NOTES

I. "The Day of Pentecost"

1. "Pentecost" means "fifty." This feast was the second of the three great Jewish feasts. Lev. 23 gives these feasts and the time of their observance. "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall there be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meal offering unto the Lord." (Lev. 23: 15, 16.)

Pentecost, then, came on the first day of the week. Jesus was crucified on Friday, lay in the tomb on the passover Sabbath, and arose on the first day of the week. Seven weeks "complete" would be forty-nine days, and the day after the seventh Sabbath would be the fiftieth and the first day of the week. So the Spirit descended on the first day of the week. The feast was called "the feast of weeks" (Deut. 16: 10-16); "the feast of harvest, the first fruits of thy labors." (Ex. 23: 16.)

At this feast the people were especially hospitable and joyous, remembering their deliverance from Egyptian bondage, and were especially admonished to observe the commandments of God. (Deut. 16: 9-12.)

According to Jewish tradition, this feast was not only a day of thanksgiving for the first fruits of their harvest, but it also commemorated the giving of the law from Mount Sinai.

Jesus, "our passover," was slain on the day the passover lamb was killed, and fifty days after that, on the day the old covenant was given, "the new covenant," or law, went forth from Zion and the word of the Lord from Jerusalem. (Isa. 2: 2-4; Mic. 4: 1, 2.) On this day was fully inaugurated the new spiritual dispensation, under which we live. This day is called by some "the birthday of the church," but by the Bible "the beginning" (Acts 11: 15)—not the beginning of God's purpose and plan to save men, not the beginning of his prophecies and promises to do so, not the beginning of the preparatory work of John the Baptist, but the beginning of the fully inaugurated kingdom, which is the consummation of all these.

"All" here must mean the apostles. There were no divisions of chapters and verses when Luke wrote this. Omitting these, it reads: "And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was now come, they were all together in one place." Some think the one hundred and twenty were all baptized with the Holy Spirit, but verse 14 seems to indicate that only the apostles were.

It is not certain where they were gathered together, whether in the "upper room" or in some room in the temple. Luke (24: 53) says they "were continually in the temple, blessing God."

II. The Sound

2. "Suddenly" means in an unexpected way. They were waiting for the Comforter and Guide, but knew not when or how he would come. There was no wind. The sound was "as of the rushing of a

mighty wind, and it [the sound] filled all the house where they were sitting." This sound no doubt was to attract attention.

III. "Other Tongues"

3. These "tongues" were not fire, but "like as of fire." They were luminous, or fiery, in appearance, but had no consuming properties of fire. This was not a fulfillment of the declaration made by John that Jesus would baptize with fire (Matt. 3: 11, 12), for he explains that the chaff, which is the wicked, will be burned with unquenchable fire." This is the baptism of fire.

Every tongue was not forked; but these tongues parted, or separated and distributed themselves among the apostles. "And it sat upon each one of them"—one tongue upon one apostle.

These tongues indicated how the Spirit would do his work—that he would speak, and speak through the apostles, and speak a language which all who spoke that language, could understand. Speaking "with other tongues" means other languages than their own; but in intelligent languages. Jesus promised that the Spirit should speak: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you." (John 16: 13, 14.)

To understand that the Spirit talks to us now through the apostles and other inspired writers of the Bible will help us much to understand how the Spirit does his work. (See 2 Sam. 23: 2; 2 Pet. 1: 21; 1 Tim. 4: 1; Heb. 3: 7-11; Ps. 95: 7-11; Rev. 2: 7—to the church at Ephesus, and so to all the seven churches.)

IV. "The Baptism of the Holy Spirit"

4. As the sound was heard and the flamelike tongues appeared, the apostles were also "filled with the Holy Spirit." Others before this had received the Spirit and had spoken by it (2 Sam. 23: 2; 2 Pet. 1: 21), and the apostles by it had worked miracles; but that was not called the "baptism of the Spirit." Such was the power of the Spirit on this occasion that it was called a "baptism."

"The sound" filled the house, "the tongues" sat upon the apostles, and the Spirit filled them. It was not a slight manifestation, like sprinkling, but such an outpouring and overwhelming of the Spirit that the apostles were said to be baptized in it. The Spirit took possession of their mental and spiritual faculties, controlled and directed their speech.

The Spirit spoke through them, or they spoke "as the Spirit gave them utterance." They were the mouthpieces of God, who spoke by the Spirit through them. What they said, God said.

This is God's way of teaching and converting sinners. To refuse to hear the apostles is to refuse to hear God and to reject the Spirit.

Jesus promised that the Spirit would do certain things; viz:

1. He would teach the apostles and bring all things to their remembrance, whatsoever he had said unto them. (John 14: 26.)

2. He would guide them "into all truth" and declare unto them the will of God. (John 16: 12-14.)

3. He would comfort them. This is the Comforter, who would abide with the apostles and the Israel of God forever. (John 14: 16

-18.) He is called "the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." (John 14: 17.)

4. He would bear witness of the truth. (John 15: 26.)

5. He would do for the world the following: He would "convict the world in respect of sin, and of righteousness, and of Judgment: of sin, because they believed not on me: of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged." (John 16: 8-11.)

6. Let particular notice be given to Jesus' declaration concerning the world's not receiving the Spirit: "The spirit of truth; whom the world cannot receive; for it beholdeth him not neither knoweth him." "The world," of which the devil is prince, cannot receive the Spirit of God; it is filled with and ruled by another spirit.

There are today two spirits: (1) the Spirit of God; (2) the spirit of the world. There are two institutions: (1) the church, the Kingdom of God, of which Jesus is head and King; (2) the world, of which Satan is prince or ruler. God's Spirit fills the church, his Kingdom; but not the world. God does not put his Spirit into the world; the church cannot have the spirit of the world. The world does not recognize and does not know the Holy Spirit.

Note this: "My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence." (John 18: 36.) The Spirit of this world—of the kingdoms of this world—is the revengeful fighting spirit; the spirit of Christ's Kingdom is the very opposite. He is the Prince of Peace. Any man who has the Spirit of Christ resists not him that is evil, comes out from the world, and keeps unspotted from it; loves not the world—"the lust of the flesh and the lust of the eyes and the vainglory of life." He who loves the world is "of the world" but is "not of the Father." (1 John 2: 16, 17.)

7. The Spirit would not come in this power until Jesus went away; then Jesus would send him. (John 16: 7.)

8. Pentecost was the right time; Jesus had gone away. The right persons—the apostles, not the world—were present. They were in the right place—Jerusalem. (Luke 24: 49.)

9. For the above reasons the apostles were baptized with the Holy Spirit. This power qualified them for their future work.

10. Then there is another reason: When Moses had set up the tabernacle and had placed everything in it according to "the pattern" (Heb. 8: 5) which God had given, God filled it with his glory (Ex. 40: 33-35.) So he filled the temple and accepted it when Solomon had finished it according to the divine plan. (2 Chron. 7: 1-3.) When Jesus had prepared "living stones" for his spiritual temple and had finished his work, God sent his Spirit at the right time and place and accepted it and filled it with his presence and glory. "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the houshold of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." (Eph. 2: 19-22.)

V. Faith Commanded

The Spirit did for the apostles and for the world all that was promised. No sinners were present when the Spirit came, and none were baptized with it. When the "sound" was heard, the multitude went in, beheld the fiery tongues and heard the apostles speak.

Through the apostles the Spirit bore witness of the life, miracles, sufferings, death, resurrection, ascension—and, therefore, of the Messiahship—of Jesus. He pointed out different prophecies of which Jesus was the fulfillment. He then said: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. (Verse 36.) This is a command to believe in Christ.

Thus in intelligent language the Spirit bore witness of Jesus; thus he convinced and converted sinners; thus he influenced and persuaded them; thus he led them.

VI. Faith Manifested—The Greatest Question Asked

37. "Now when they heard this"—the truth presented to them by the Holy Spirit speaking through the apostles. More than once they were requested to listen to what the Spirit had to say. (Verses 14, 22, 33.) Hearing the truth spoken by the Holy Spirit convinced and convicted them of sin. "They were pricked in their heart" by what the Spirit said—the facts presented. They trembled in their guilt, "and said unto Peter and the rest of the apostles, Brethren, what shall we do"?—that is, to escape from the consequences of their crime in the murder of Jesus.

This question shows that they believed what Peter preached, and, therefore, in Jesus of Nazareth as the Christ of God and Savior of men. This shows, too, as Paul states, that faith comes by hearing the word of God. (Rom. 10: 14-17.)

"This is the first time under the reign of Christ that this momentous question was propounded, and the first time, of course, that it received an answer. Whatever may have been the proper answer under any previous dispensation or on any previous day of the world's history, the answer given by Peter on this day of Pentecost, the day in which the reign of Christ on earth began, is the true and infallible answer for all such inquiries in all subsequent time." (McGarvey.)

Here on this day and at Jerusalem repentance and remission of sins were first preached in the name of Jesus. (Luke 24: 45-48.) Note "in the name of Jesus." Never before were people commanded to do this "in the name of Jesus." The disciples before this had never prayed in Jesus' name.

VII. The Greatest Question Answered

38. The answer of the Holy Spirit through Peter to this all-important question is simple, plain, and unmistakable: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Convinced that Jesus was the Son of God, the Christ, and Savior of men, and convicted of their sins against him, they could repent of such sins. Their faith in Jesus led to this repentance.

Those who repented did not cease to believe in Jesus or to trust

God, but their faith was strengthened by their repentance and by obedience, for faith is made perfect by obedience.

Repentance is turning away in godly sorrow from all sin (2 Cor. 7: 10)—sins of thought, word, and deed; secret sins and known sins. He who repents is ashamed of and sorry for all sins alike because they are wrong, and turns from all alike. It does not require a long time to repent; these people soon repented.

The following is a short Bible reading on repentance: Incentives and inductments to repentance (Matt. 11: 20-24; 12: 41; Luke 13: 1-5; Rom. 2: 4); godly sorrow precedes and works repentance (2 Cor. 7: 10); repentance is turning away from all sin with a changed purpose and with the determination to serve God (Isa. 55: 7; Jonah 3: 10); a penitent has a humble and contrite heart (Ps. 34: 18); he is ready to confess his sins (Mark 1: 5; Luke 15: 21); he feels and acknowledges his unworthiness (Luke 15: 18-21); he desires to right all wrongs, so far as is in his power, and shows by his fruits that he has repented (Jonah 3: 8; Ezek. 33: 14-16; Matt. 3: 7-9; Acts 26: 20); God commands all to repent. (Acts 17: 30, 31.)

"And be baptized every one of you"—that is, all who believed and repented. Those who had not believed and repented would not and could not be baptized in obedience to God.

"Be baptized" means to be dipped, buried, immersed, overwhelmned. All Greek-English lexicons so define it. There is no other word in the Bible so well defined and whose meaning has been so sought as this one. All religious people agree that one who has been immersed in faith and penitence in obedience to God has been baptized.

The facts and circumstances connected with obedience to this command in the Bible show that it means immersion. Much water is necessary in order to baptize (John 3: 23); those who were baptized "went out" and "came" to the water (Matt. 3: 5; John 3: 23); they went down into the water. (Acts 8: 38.) Going to the water and going down into it were necessary to baptism, but were not baptism. Baptism was performed in the water (Matt. 3: 6; Mark 1: 5-9; Acts 8: 38); hence Saul of Tarsus must "arise" in order to be baptized (Acts 22: 16), and the jailer and his household left the house to be baptized, and when they had been baptized, they went back up into the house. (Acts 16: 34.) Baptism is a burial (Rom. 6: 4; Col. 2: 12); so when the people were baptized "in the river Jordan," they were buried. Thus John buried Jesus and Philip buried the eunuch. In baptism the body is washed; hence it is a washing. (Heb. 10: 2; Tit. 3: 5; 1 Pet. 3: 21.) It is a birth (John 3: 5); hence after people are baptized they necessarily come "up out of the water" (Mark 1: 10; Acts 8: 39), and go away from the water. (Matt. 3: 16; Acts 8: 39.)

In obeying God we should always do that about which there can be no question or doubt.

"In the name of Jesus Christ" means, while in faith, turning from their sins, they were baptized "unto the remission" of sins, they must look to Jesus and rely upon his name for pardon and salvation.

"Remission" of sins means release from sins; the pardon, or forgiveness, of sins. "For the remission of sins," as given in the Common Version, means unto, or into, the pardon, or forgiveness, of sins, or in order that sins may be forgiven. Hackett (Baptist), in

his "Commentary on Acts," says: "In order to the remission of sins." Again he says: "In order to the forgiveness of sins" (Matt. 26: 28; Luke 3: 3) we connect naturally with both the preceding verbs. This clause states the motive, or object, which should induce them to repent and be baptized." Broadus (Baptist), at Matt. 26: 28, says of the same expression: "'For [or unto] the remission of sins,' in order that sins may be remitted." Hovey (Baptist) says: "Here repentance and baptism are represented as leading to the forgiveness of sins." Harkness (Baptist) says it may be rendered "in order to, or for the purpose of receiving." Harman (Methodist) says: "For [that ye may obtain] the remission of your sins." Meyer (German Lutheran) says: "'Eis' [for] denotes the object of the baptism, which is the remission of the guilt contracted in the state before 'metanoia' [repentance]." McClintock (Methodist) says: "To be baptized for the remission of sins means to be baptized with a view to receiving this." Schaff (Presbyterian) says: "He called upon his hearers to repent and be baptized in the name of Jesus, . . . that even they . . . might receive the forgiveness of their sins and the gift of the Holy Ghost." Thayer (Congregationalist) says: "To obtain the forgiveness of sins."

"Ye shall receive the gift of the Holy Spirit" means to receive the Holy Spirit as a gift. In that age there were various miraculous manifestations of the Spirit (see 1 Cor. 12), but all then did not work miracles. Since then all who obey God (Acts 5: 32) receive the Spirit, but not in miraculous power or measures.

39. "For" shows that they would receive the Spirit because Jesus had promised another Comforter. "To you . . . and to your children," means the Jews and their descendants. "All that are afar off" means the Gentiles. God calls through the gospel (2 Thess. 2: 14), and all who obey the gospel are the called of God.

The Holy Spirit was to bring all that Jesus had said to the remembrance of the apostles and to guide them "into all the truth," and thus through inspired men he guided all who heeded the gospel call unto all truth and all blessings which are in Christ.

40. Peter continued "with many other words" to testify and exhort. To testify was to bear witness to Jesus and to prove that he was "both Lord and Christ." To exhort was to persuade people to accept him as such.

"Save yourselves." The Holy Spirit and the apostles understood then that people could save themselves. He who speaks against people doing anything to be saved speaks against the Bible.

People cannot do anything that will merit, procure, or provide salvation. They cannot forgive their own sins. God does this through Jesus. Paul explains exactly how people save themselves. "So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation [by continuing to obey God] with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure." (Phil. 2: 12, 13.)

So the people addressed by Peter could save themselves by doing what God commanded. In this sense alone can people save themselves; but this they can do, and must do, if they would be saved. Jesus is the author of eternal salvation to all those who obey him. (Heb. 5: 7-10.) "Crooked generation" means wicked generation.

VIII. The Result

41. All who gladly received the word of God, or terms of pardon, were baptized; those who did not gladly receive God's word were not baptized. So to-day those who believe in Jesus, trust God, and gladly receive the word of God, as gladly obey him in being baptized; and those who do not gladly receive his word are not baptized.

"And there were added unto them in that day about three thousand souls," or persons. They were added that day, and not at some indefinite future time. Since there was then one church—the church of God or of Christ—they were not left by the apostles to "join some church of their choice." They were added by virtue of their obedience to God and in becoming his children. There is given no form or ceremony of adding the saved to the church. Being saved, or becoming God's children, constituted them a part of the church or numbered them among the "called out" ones. Verse 47 says, "And the Lord added to them day by day those that were saved"; and the margin says, "or were being saved."

This shows that the Lord adds people to his church; that only the pardoned, or saved, are added; and that he adds them as fast as he saves them. That which saves people adds them to the church. They were not "converted," or saved, and then "added" at some indefinite time, neither did they "join the church of their choice" when the meeting was over.

It is the sheerest ignorance now which causes one to argue that there were no convenient places about Jerusalem for immersing so many people, or that so many could not have been immersed in so short a while. There were numerous large pools about Jerusalem quite suitable for this purpose.

42. These new disciples continued to learn from the apostles the will of God, and continued likewise to practice it.

The "fellowship" was mutual joy, sympathy, and helpfulness in one another's successes and triumphs, sufferings and wants, afflictions and sorrows. (Rom. 12: 15; 1 Cor. 12: 26.) This embraces the contribution of money and means to relieve the distressed and to help the needy.

The "breaking of bread" refers to the Lord's Supper. (Matt. 26: 26-30; Acts 20: 7; 1 Cor. 10: 16.)

"And the prayers" refers to prayers in their meetings. This verse does not state the regular day or time of meeting for this purpose, but other passages do. (Acts 20: 7; 1 Cor. 16: 1, 2; Heb. 10: 25.) Thus all Christians must continue in the worship of God. From this chapter we learn how the Spirit influenced sinners and guided them into the remission of sins and the church of Christ. So through the inspired apostles in the same way the Spirit guides sinners to-day.

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden Text.
Give the Time, Place, and Persons.
What did the Apostles do after the ascension of Jesus?
Which one was missing?
How many disciples were present?
For what were they waiting?
What did Peter suggest?
1 What does "Pentecost" mean?
When was this feast?
What else was it called?
What was its object?
On what day did it come?
Of what was this day the beginning?

Who were baptized with the Holy Spirit?
2 What came suddenly?
What is meant by "suddenly?"
Why this sound?
3 What appeared?
Were these tongues fire?
Why was not this a fulfillment of John's declaration that Jesus would baptize with fire?
How were these tongues distributed among the apostles?
4 What else occurred when the sound was heard and the tongues appeared?
Had any persons ever received and spoken by the Spirit before this?
Why was this called the baptism of the Spirit?
What different things was the Spirit to do for the disciples?
Why can not the world receive the Spirit?
What is the difference between the Spirit of the World and the Holy Spirit?
For what purposes was the baptism of the Spirit?
Were sinners baptized with the Spirit?
What was the Spirit to do for the world?
How did the Spirit bear testimony of Jesus?
How did the apostles bear testimony of him?
What did he tell all to "know assuredly," or to believe?
When they heard this, what effect did it have?
What did they then ask?
What were they told to do?
What is required of sinners now?
5-8 Who were gathered at Jerusalem?
What languages did they speak?
Why were they so astonished and confounded?
What were all exhorted to do?
37 What effect did this sermon have upon the people?
How did the Holy Spirit influence and convict sinners?
How does he do so now?
By what were they pierced in their hearts?
What solemn and most important question did they ask?
What does this question show?
What was first preached on this day?
38 Repeat the answer given to this question.
Why were they not told to believe in Jesus in this verse?
Why could they now repent of their sins against Jesus?
What is repentance?
What kind of sorrow works repentance?
What is the condition of a penitent's heart?
What does he confess?
What does he really desire to do, and how does he show his repentance?
Who were commanded to be baptized?
What does "baptize" mean?
State the facts and circumstances in the Bible which proves this to be its meaning.
What should we always do in obeying God?
What does "in the name of Jesus Christ" mean?
What is the meaning of "remission" of sins?
What does "for the remission of sins" mean?
What gift was promised to all who thus obeyed?
Who receives the Spirit now?
Do any have a miraculous measure of the Spirit now?
39 What connection does "for" show?
To whom was this promise made?
Who are the called of God?
40 What did Peter do in this verse?
What is it to testify?
What is it to exhort?
In what way can people not save themselves?
How, then, can they save themselves?
41 Who were baptized?
Who were not?
How many were added on that day?
To what were they added?
How were they added?
Who adds people to the church?
How does he add them?
Why not wait until some future time, and then "join the church of your choice?"
Could so many be immersed in Jerusalem and in so short a time?
42 What did they continue to do?
What is the "fellowship?"
What is the "breaking of bread?"
What "prayers" are meant?
What should all Christians continue to do?
On what day did they meet to break bread, etc?
How did the Spirit of God teach and guide the people into remission of sins and into the church?

"Though the mills of God grind slowly, yet they grind exceeding small.
Though with patience he stands waiting, with exactness grinds he all."

LESSON X—DECEMBER 9

THE OUTREACH OF THE EARLY CHURCH

Lesson: Acts 8: 1-15: 35. Lesson Text: Acts: 8: 4-8, 14-25.

ACTS 8. 4 They therefore that were scattered abroad went about preaching the word.
5 And Philip went down to the city of Samaria, and proclaimed unto them the Christ.
6 And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.
7 For *from* many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed.
8 And there was much joy in that city.
14 Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
15 who, when they were come down, prayed for them, that they might receive the Holy Spirit:
16 for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.
17 Then laid they their hands on them, and they received the Holy Spirit.
25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

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Golden Text—Ye shall by witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth. (Acts 1:8.)

Time—Between A.D. 30 and A.D. 37.

Place—Samaria.

Persons—Philip, the Samaritans, Peter and John.

Devotional Reading—Ps. 96: 1-8.

Lesson Reference—Same as the lesson.

Memory Verses—Mark 16: 15, 16.

Home Reading—

Dec. 3. M. "In all Judea and Samaria." Acts 8: 1-8.
4. T. "A man of Ethiopia." Acts 8: 26-38.
5. W. On the Damascus Road. Acts 9: 1-9.
6. T. Cornelius the Centurion. Acts 11: 5-18.
7. F. Home Missions in the Early Church. Acts 11: 19-30.
8. S. Foreign Missions in the Early Church. Acts 13: 1-15.
9. S. Jehovah Supreme over All. Psalm 96: 1-8.

GEOGRAPHICAL NOTES

See a notice of Samaria and the Samaritans in comment under verse 5.

EXPLANATORY NOTES

I. Philip Preaching in Samaria

4. On account of persecution the church in Jerusalem was "all scattered abroad throughout the regions of Judea and Samaria, except the apostles." They who "were scattered abroad went about preaching the word." As they met people in the roads and where they lodged at night, they told of the cause of Christ. They made it their business to preach Christ—some publicly, some privately.

God overruled this persecution to the advancement of his kingdom. What was done by its enemies to destroy the church scattered

the seed of the church—the word of God—over all the country. God made the wrath of man to praise him.

5. Philip—not the apostle, but the evangelist (Acts 21: 8) and one of the seven—"went down to the city of Samaria, and proclaimed unto them the Christ." As did Stephen, Philip, appointed to serve tables, soon developed into a preacher of the gospel.

The city of Samaria was the capital of the province of Samaria, which lay between Judea and Galilee. It was between forty and forty-five miles from Jerusalem.

The Samaritans were a mixed race, springing up after the captivity of the ten tribes from the colonists of different nations the king of Assyria sent to inhabit the land and the remaining Jews. (2 Kings 17: 24-41.) They were neither Jew nor Gentile.

Philip "proclaimed unto them the Christ." He told them about Jesus—his birth, his life, his suffering, his crucifixion, his resurrection, his ascension, his promise to come again, who he was, what he was, what he had done, what he was doing in heaven, and what he would have all to believe and do in order to be saved.

When Paul became a preacher, he determined to know nothing, "save Jesus Christ, and him crucified." (1 Cor. 2: 1-5.)

Philip was a preacher because he preached; an evangelist, because he evangelized.

Christ's order in preaching the Gospel was first in Jerusalem, then in Judea, next in Samaria, and unto the uttermost part of the earth. (Acts 1: 8.) In the providence of God this order was observed.

6-8. The people heard Philip, and "gave heed with one accord" to what he said, seeing the miracles he wrought. These miracles confirmed the truth preached by Philip and convinced the people that it was from God. Two reasons are given for the people's acceptance of the gospel with one accord—(1) hearing Philip, and (2) seeing "the signs which he did." Healing the afflicted and the assurance of salvation produced great joy in Samaria.

II. The Result of Philip's Preaching

Verses 12 and 13 state the result of Philip's preaching. "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." They turned away from their former leader to Jesus. Their faith came by hearing the word of God. (See Rom. 10: 17.) This was the order on Pentecost: (1) Peter preached, (2) the people heard, (3) they believed, (4) they repented, and (5) they were baptized. (Acts 2: 36-42.)

In various cases of conversion recorded in Acts it is stated, as in this case, the people heard, believed, and were baptized. This means, of course, they also repented. (See Acts 9: 5, 17, 18; 10: 38-43, 48; 16: 13-15, 31-33; 18: 8; 19: 4, 5.) This shows that in preaching Jesus (verse 5), Philip taught the people to believe in Jesus and be baptized. No one can preach Jesus today without preaching all Philip and the apostles preached. The people were not baptized before they believed, but because they believed. Had they not believed in Jesus they would not have been baptized. Both men and women—not infants—were baptized. They believed and acted upon their own faith and responsibility.

III. Peter and John Sent to Samaria

14. "Now when the apostles that were at Jerusalem heard that Samaria had received the word of God." From the above fact we learn that to "receive the word of God" is to obey it.

The report of the work of the apostles in Acts of Apostles, from beginning to end, is very different from that of modern revivals. Modern revivalists do not say: "Many of them that heard the word believed" (Acts 4: 4); "The word of God increased;" "Were obedient to the faith" (Acts 6: 7); "Had received the word;" "They then that received his word were baptized, and there were added unto them in that day about three thousand souls" (Acts 2: 41); "When they believed . . . . they were baptized, both men and women" (Acts 8: 12); "The word of God grew and multiplied" (Acts 12: 24); "And glorified the word of God." (Acts 13: 48.) They speak about the "Lord's being present in saving power," or "the gracious outpouring of the Holy Spirit," and that so many converts "joined the church of their choice" when the revival was over.

"They sent unto them Peter and John." Having heard the good news that "Samaria had received the word of God," the apostles at Jerusalem sent Peter and John to Samaria. Peter and John were sent to Samaria to approve and encourage the work and to confer whatever spiritual gifts were necessary, for the development of the church. Just how long after the people there "had received the word of God" before Peter and John went, we do not know.

IV. Miraculous Gifts Bestowed by Laying on of Hands

15-17. "Who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit."

The miraculous bestowal of the Holy Spirit through laying on of the apostle's hands was not to make them Christians; they became Christians, and, therefore, their sins were pardoned, when they through faith in Jesus turned from sin and were baptized. At this time also they were "made to drink of one Spirit" (1 Cor. 12: 13), or receive the Spirit as all Christians do, but not in the miraculous power. From this we see that to receive miraculous power of the Spirit is not necessary in order to become Christians.

The miraculous bestowal of the Spirit was to give to these Samaritans the power to teach and edify one another, leaving them not dependent upon others. The New Testament was not then written. For a full discussion of the bestowal of different gifts of the Spirit see 1 Cor. 12. This was not a baptism of the Spirit or "in" the Spirit. Jesus baptized with the Spirit: the apostles did not.

In his commentary on Acts Brother Lipscomb says: "It is generally claimed that no one save the apostles could bestow the Spirit by the imposition of hands. Some doubt this, however. Ananias, putting his hands on Saul, said: 'Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.' (Acts 9: 17.) While it is not said that the Holy Spirit was imparted by the imposition of his hands, it is certain

that he was to be filled with the Holy Spirit by the coming of Ananias, and that Ananias laid hands on him, and he did receive sight and a gift of the Spirit that enabled him at once to enter upon the work of teaching the word. Then in the enumeration of the miracle-working gifts is the 'workings of miracles.' (1 Cor. 12: 10.) Macknight translates this 'energemata dunameoon,' the 'inworking of powers.' This clause is generally translated 'to another workings of miracles;' but the word 'energei' does not signify to work only, but to work in another. Thus verse 11: 'But all these [gifts] worketh ['energei'] the one and the same Spirit, dividing to each one severally even as he will.' If the apostle by 'energemata dunameoon' had meant the working of miracles, he would not have added 'and to another gifts of healing,' seeing that these are included in the working of miracles. If this is so, Ananias may have had the gifts of inworking powers as well as of healing."

18, 19. "Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power that on whomsoever I lay my hands, he may receive the Holy Spirit." Some have said that Simon was not sincere, and, therefore, was a hypocrite; but it is stated here that he believed and was baptized, just as it is stated that these others believed and were baptized. This is an inspired record. If God, who knows the heart, said Simon believed, then he did. Then if these others were pardoned, or saved from "old sins," he was also. If the record had said any other man except Simon believed and was baptized, none would have doubted it, and to doubt this statement is to disbelieve God.

"He continued with Philip; and beholding signs and great miracles wrought, he was amazed." Comparing the real miracles of Philip with his tricks, it is not surprising that he wondered. After this he yielded to temptation and offered to buy the power of bestowing the Holy Spirit with money, for which he was reproved by Peter.

V. The Two Laws of Pardon

20-24. Peter told him that he would perish with his money; that he had sinned, because he thought the gift of God, or power to bestow the Holy Spirit, could be purchased with money; that this wicked thought rendered his heart not right in the sight of God and placed him in the gall of bitterness and bond of iniquity; and that he should repent and pray God if perhaps the thought of his heart should be forgiven. He then asked Peter to pray for him, that none of the things spoken by Peter should come upon him. This request indicates that he was aroused by Peter's speech and was in earnest. In his case and in the case of these Samaritans we see what sinners must believe and do in order to the remission of sins; also that when they may have done wrong afterwards, they should repent, and pray God for forgiveness. Simon was first told to believe and be baptized; then, having thought this wicked thought, he was told to repent and pray for forgiveness. So when Christians make mistakes or are overtaken in any trespass, they should repent and pray God to forgive them. (James 5: 16; 1 John 1: 8-10.)

VI. Other Work of Peter and John

25. "They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans." This means when Peter and John "had testified and spoken the word" in Samaria, they "preached the gospel to many villages of the Samaritans" on their return to Jerusalem.

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden text.
Give the Time, Place, and Persons.

4 How was the gospel preached in Judea?
How did it reach Samaria?
To what good did God overrule the persecution at Jerusalem?

5 What Philip was this?
Where and what was the city of Samaria?
How far was it from Jerusalem?
Who were the Samaritans?
What did Philip preach to them?
What is it to preach Christ?
What was Christ's order in preaching the gospel?

6-8 What effect did the preaching of Philip have upon the Samaritans?
What two reasons are given for their ready acceptance of the gospel?
What were the classes of miracles performed?
For what purpose were these miracles performed?
When Philip preached what did the people believe?
What did they do?
State the steps taken in the case of those who were converted in Acts 2.
Relate the account of cases of other conversions in Acts.
What does this show must be preached when one preaches Christ?
Who were baptized?
Who are proper subjects of baptism?

14 What is it to receive the word of God?
State the difference between the report of the work of the apostles in Acts and that of modern "revivals."
Who were sent to Samaria?
By whom were they sent?
Why were they sent?

15-17 What did Peter and John do for these Samaritans?
How was this power conferred?
How do we know this was not to make them Christians?
Why, then, were miraculous gifts bestowed?
What is the difference between these gifts of the Spirit and the baptism of the Spirit?
Could others besides the apostles bestow the Spirit by the imposition of hands?

18, 19 What proposition did Simon make to Peter and John?
How do you know that he was sincere?
Then how do you know that he was pardoned?
With whom did he continue?
What caused him to wonder?
What particular sin did he commit?
What effect did this sin have upon his heart, and where did it place him?

20-24 What did Peter say would become of him?
What did Peter tell him to do?
What did he ask Peter to do for him?
What does this request indicate?
What do these cases show us sinners must do in order to be pardoned?
Then when they are overtaken in sin, what must they do?

25 What more did the apostles do in Samaria?
Where else did they preach?

"For a cap and bells our lives we pay;
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking." —*Lowell.*

LESSON XI—DECEMBER 16

WORLD WIDE MISSIONS

Lesson: Acts 16: 1—28: 31; Rom. 15: 18-21; Eph. 3: 2-9.
Lesson Text: Acts 16: 9-15; 28: 30, 31; Rom. 15: 18-21.

ACTS 16. 9 And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.
10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.
11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;
12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.
13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.
14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.
15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, Come into my house, and abide *there*. And she constrained us.

ACTS 28. 30 And he abode two whole years in his own hired dwelling, and received all that went in unto him,
31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

ROMANS 15. 18 For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed,
19 in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;
20 yea, making it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation;
21 but, as it is written,
They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

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Golden Text—I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth. (Rom. 1: 16.)

Time—A.D. 51.
Places—Philippi and Rome.
Persons—Paul and his company, Lydia and her household.
Devotional Reading—Romans 10: 8-15.
Lesson Material—Same as lesson.
Memory Verse—Acts 16: 31.
Home Reading—

Dec. 10. M. "A man of Macedonia." Acts 16: 1-10.
11. T. The First Convert in Europe. Acts 16: 11-18.
12. W. "These that have turned the world upside down." Acts 17: 1-15.
13. T. Paul Preaches on Mars Hill. Acts 17: 22-34.
14. F. Paul Preaches in Court. Acts 26: 19-29.
15. S. Paul Preaches on Shipboard. Acts 27: 14-26.
16. S. Glad Tidings of Peace. Rom. 10: 8-15.

GEOGRAPHICAL NOTES

Locate on the map Syria, Cilicia, Pisidia, Phrygia, Galatia, Asia, Mysia, Bithynia, Samothracia, and Macedonia; also the towns of Derbe, Lystra, Iconium, Troas, Neapolis, Philippi, and Rome. These places are referred to in the lesson.

INTRODUCTION

Much in this lesson has been embraced in Lessons XII and XIII of the Third Quarter; hence this lesson in places is a repetition of some things in those. But we lose nothing by this.

I. The Beginning of the Church at Philippi

The conversion of Lydia and her household, which this lesson embraces, and the conversion of the jailer and his household (verses 19-34), mark the beginning of the congregation at Philippi, one of the best whose history is written in the New Testament. If you would learn what this church did for the poor and "in furtherance of the gospel," read 2 Cor. 8: 1-5; 11: 7-10 (Philippi was in Macedonia); Phil. 1: 5, 6; 4: 10-20.

II. Paul and Barnabas Separate

Paul, with Barnabas and others, returned to Antioch from Jerusalem and remained there "some days." Acts 15 states the purpose of the visit of Paul and Barnabas to Jerusalem. Then Paul suggested to Barnabas that they "return . . . and visit the brethren in every city wherein" they had "proclaimed the word of the Lord, and see how they fare."

But, as we have learned, they disagreed on the propriety of taking Mark with them, Paul being unwilling to take him because he "withdrew from them from Pamphylia, and went not with them to the work." Barnabas took Mark and went to Cyprus, and Paul took Silas, and, "being commended by the brethren to the grace of the Lord," "went through Syria and Cilicia, confirming the churches." (Acts 15: 36-41.)

Paul, doubtless, established these churches in Syria and Cilicia. (Gal. 1: 21.) This is Paul's second missionary journey from Antioch, in Syria. He reversed his course in this journey and went to Derbe first, then to Lystra and to Iconium.

III. Timothy

Timothy lived at Lystra. He had, doubtless, become a Christian on Paul's former visit to that place. Paul calls him his "child in the Lord" (1 Cor. 4: 17) and "true child in the faith." (1 Tim. 1: 2.) His mother (Eunice) and his grandmother (Lois) were also Christians. His mother was a Jewess; his father, a Greek. His mother and grandmother had taught him from childhood the Old Testament Scriptures. (2 Tim. 1: 5; 3: 15.)

He had now been in the church several years, and "was well reported of by the brethren," not only at home, but also at Iconium. He had developed in character and influence, and doubtless taught the Scriptures at these places. "Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek." (Acts 16: 1-3.)

Why did Paul circumcise Timothy and refuse to allow Titus, a Greek, to be circumcised? (Gal. 2: 3-5.) This question was studied in a previous lesson, but not so fully as here.

"The difference arises from the motive which prompted the act. It was not, and is not now, wrong to circumcise a child as a family mark. Timothy, as a son of a Jewess, could be circumcised to identify him with the Jewish family. The demand was to circumcise Titus as a religious duty that obligated him to keep the law of Moses. (Gal. 5: 3, 4.) This demand Paul could not tolerate for a minute. It was similar to washing hands in Mark 7: 1-9. As a means of cleanliness, the washing of hands before eating was right; as a religious duty, it was sin to be condemned as teaching for doctrine the commandments of men. No one demanded that Timothy should be circumcised as a religious duty. That question had been decided before this." (Lipscomb.)

Looked at from this standpoint, "neither circumcision availeth anything, nor uncircumcision; but faith working through love." (Gal. 5: 6.) The Jews had the liberty to remain Jews as a people; the Gentiles, liberty not to become Jews. Paul says: "To the Jews I became as a Jew, that I might gain Jews." (1 Cor. 9: 20.) Timothy, circumcised as a Jew, would have greater influence with the Jews. Timothy became a faithful colaborer with Paul, and was finally in prison with him. He did much in preaching the gospel, as we know.

IV. Establishing the Churches

"And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily." (Acts 16: 4, 5.) The "decrees" were the decision concerning the circumcision of the Gentiles. The "churches were strengthened in the faith, and increased in number" from the exhortations of Paul, Silas, and Timothy.

V. Phrygia, Galatia, Troas

"Phrygia," "Galatia" and "Troas" were districts in Asia Minor. Some think that in Paul's time Galatia embraced the districts in which Antioch, Iconium, Lystra, and Derbe were situated. "Asia" here was not Asia Minor, but a Roman province called "Asia." Ephesus was its chief city. It required some time to go "through the region of Phrygia and Galatia," although Luke speaks briefly of this work. Paul speaks of the churches of Galatia, and addressed an epistle to them. (Gal. 1: 2.)

Because of some sickness or infirmity of the flesh he preached in Galatia. "But ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus. . . . For I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me." (Gal. 4: 13-15.)

While because of some infirmity of the flesh Paul preached in Galatia, the Holy Spirit forbade his preaching the word in Asia, which his judgment suggested was a ripe field. Later on he did spend three years in Ephesus, its capital. (Acts 20: 31.)

As they traveled from east to west, Asia was on their left and Bithynia was on their right, extending to the Black Sea. Mysia was before them, and was the extreme western district of Asia Minor. When they were also forbidden to preach in Bithynia, they could do nothing else but to go forward. It was their judgment to preach in these countries at this time, but it was not God's will. They did not stop in Mysia, but, "passing by Mysia, they came down to Troas."

Troas, as we have seen, was a seaport on the Ægean Sea, and was near the site of ancient Troy. Counting this visit, Paul visited Troas at least three times, if not four times—the second time, 2 Cor. 2: 12; the third time, Acts 20: 6; the fourth time, perhaps, when he left his cloak and books with Carpus (2 Tim. 4: 13.) There was a church at Troas.

EXPLANATORY NOTES

I. The Macedonian Call

9. While at Troas, probably the night after he reached there, a vision appeared to Paul. "There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us." This was like Peter's vision at Joppa, like that of Cornelius (Acts 10: 3, 9-16), and like others which Paul had (Acts 18: 9; 22: 17; 2 Cor. 12: 1-10.) It was a revelation of God's will as to what he desired Paul to do.

II. Luke's Appearance

10. Here Luke first speaks of himself as being in Paul's company. Before this he says "they;" now he says "we." It is supposed Luke joined them here.

Macedonia was northwest, across the Ægean Sea. It was at this time a Roman province. Thessalonica was the capital.

They rightly concluded that God had called them to preach the gospel in Macedonia. Now they begin to see why they were forbidden at this time to preach in these other places.

III. The Voyage

11. They found a ship in readiness and a propitious wind at sea, so that they made a straight course to Samothracia, and the day following to Neapolis (Newtown).

Samothracia was an island in the sea and Neapolis was a seaport of Philippi, which was about ten miles distant.

In two days they were across the sea, but at another time they were five days in making this voyage in the opposite direction. (Acts 20: 6.)

IV. Philippi

12. Philippi, as we have learned, was built by Philip, king of Macedonia, father of Alexander the Great, and named for himself. It was made famous by the battle fought there between Brutus and Cassius on one side and Augustus Caesar and Mark Antony on the other side, in honor of which Augustus made it a Roman colony. He settled it with freedmen and soldiers, and the colony had its own Senate and magistrates and was a miniature Rome. It was the first of a small district, but not of Macedonia.

They were now in Europe. "And we were in this city tarrying certain days," not yet seeing just where and how to begin work.

13. There was no synagogue of the Jews there. The few pious Jews had "a place of prayer" "without the gate by a riverside"—by the river probably because of the Jewish washings. This was an inclosed place or temporary structure. To this place on the Sabbath Paul and his company went and "sat down, and spake unto the women that were come together."

The church at Philippi, like many now, began among the women. The first to hear and obey the gospel in Europe were women. These were either Jewish women or proselytes; more likely they were Jewesses. This was on Saturday; the first day of the week is never called the "Sabbath."

V. The Conversion of Lydia and Her Household

This conversion was studied in Lesson XII, September 16. I can make no better comments here than was made then.

14. Lydia was from Thyatira, a town in the province of Lydia and on the border between Lydia and Mysia. This woman may have received her name from this province. Paul and his company had just passed through Mysia. Lydia was about three hundred miles from home. Purple was highly prized by the Romans, and was worn by the rich and great. The rich man "was clothed in purple and fine linen." (Luke 16: 19.) In mocking Jesus, they put on him a crown of thorns and a purple robe. (John 19: 1-3.) Emperors and kings wore purple. It was a costly dye, and was of different hues. It was an important industry of Thyatira. Lydia must have had some means in order to deal in this dye or purple goods, yet she had to depend upon her own exertions.

She was devout and worshiped God. She worshiped according to the law of Moses. While she was in Philippi on business and while her rivals in business were at work on the Sabbath she found time to quit business and go to the place of prayer in order to worship God. She did better then, though not a Christian, than many professed Christians do now.

"Whose heart the Lord opened." The Lord opened her heart through the teaching of Paul; he instructed her and removed former errors from her heart. There is nothing mysterious about this. Her heart was not opened before Paul taught her. Paul was sent to instruct her, just as Ananias had been sent to him; Peter, to Cornelius; and Philip, to the eunuch.

"To give heed unto the things which were spoken by Paul" means to obey these things. She was enlightened as to Jesus and the gospel and rendered that obedience which all did under the preaching of the apostles. She believed in Christ, repented, and was baptized in his name. If the hearts of people today are opened as the Lord opened Lydia's heart, then they will do as she did.

15. "And when she was baptized" shows that this was one of the "things" spoken by Paul. There was the river in which she could easily be baptized. When Philip preached Christ to the Samaritans and to the eunuch, they were at once baptized; when Paul preached the word of God to the jailer, he and his house were baptized the same hour of the night (verses 31-34); and so in this case, which shows

that this obedience always followed preaching Jesus when people obeyed at all.

"Her household" were doubtless women employed by her in her business; a woman with infants would likely not have been three hundred miles from home in such business. It is not even stated that she was ever married.

"And she constrained us" shows that Paul and his company did not accept of her hospitality until they knew it would be no imposition upon her. This, then, was their home while in Philippi.

VI. Paul Taught the Gospel in His Own Hired House

Acts 28: 30, 31. At Jerusalem, when arrested, Paul was bound first with two chains between two soldiers (Acts 21: 33); on the voyage to Rome, it seems from the circumstances mentioned, he was released at times from chains altogether; then in Rome he was bound with only one chain (Acts 28: 20) and was permitted "to abide by himself with the soldier that guarded him" (Acts 28: 16) and "in his own hired dwelling" instead of being kept in prison.

"The soldier, as we see in the remark, 'I am bound with this chain,' was chained to him day and night. The guard was changed according to the universal custom, every three hours, unless exception was made of the sleeping hours in this particular case." (McGarvey.)

In this "hired dwelling" Paul was permitted to receive "all that went in unto him," to preach "the kingdom of God," and to teach "the things concerning the Lord Jesus Christ," and to do so "with all boldness, none forbidding him." Here we have both preaching and teaching.

Note what was preached; namely, "the kingdom of God." The Acts of Apostles begins by stating that Jesus spoke to the apostles "the things concerning the kingdom of God" (Acts 1: 3), and closes by stating that Paul preached "the kingdom of God." Jesus first preached "the kingdom of heaven is at hand" (Matt. 4: 17); then, "the things concerning the kingdom of God," saying to the apostles they would understand "all things" about it when baptized with the Holy Spirit (Acts 1: 6-8); but Paul preached "the kingdom of God" as existing in power. In preaching "the kingdom of God," Paul must have explained what it is (Rom. 14: 17); that it had been restored to the "Israel of God" (Gal. 6: 16); that Christ is its king; that the way into it is by a spiritual birth—"born anew"—"born of water and the Spirit" (John 3: 3-8); and that to believe in or to accept Jesus of Nazareth as the Christ—the seed of Abraham in whom all the families of the earth have been blessed—the Son of God and Savior of the world, to repent of all sins, and to be baptized into the name of the Father and of the Son and of the Holy Spirit is to be born of God and to enter his kingdom; that Christians are now in it (Gal. 1: 13; Rev. 1: 9); that Christ's teaching is the rule or law of this kingdom and all must be obedient to him; and that Christ will come again and gather all the redeemed into the new heavens and new earth (2 Pet. 3), or "into the eternal Kingdom" (2 Pet. 1: 11.)

"Teaching the things concerning the Lord Jesus Christ" was teaching all that Jesus had done—the whole gospel in facts, commandments, promises and blessings—that Jesus is as the Christ of God: faith in him and obedience to him, or the observance of all things whatsoever he has commanded (Matt. 28: 16-20); and that he will "appear a

second time, apart from sin (not then a sacrifice for sin), to them that wait for him unto salvation." (Heb. 9: 28.)

It is remarkable that, although a prisoner for Christ's sake, Paul preached and taught all this with "all boldness."

Such boldness is *needed* today.

VII. Not Building On Another's Foundation

(Rom. 15: 18-21)

18-20. In these verses Paul makes a most worthy and most remarkable declaration concerning his own motive and work—namely, he would "not dare to speak of anything save those which Christ wrought through" him . . . "by word and deed"; "from Jerusalem, and round about even unto Illyricum," he had "fully preachedthe gospel of Christ;" and had made it his "aim" to preach the gospel where Christ had not been named that he might not build upon another man's foundation." Paul did not build on another man's foundation, and would not claim and glory in another man's work.

See on the map that Illyricum is just east of the Adriatic Sea.

Paul had preached the gospel from Jerusalem to Illyricum in great fields where others had not gone, and "now, having no more any place in these regions" and, having longed many years to go to Rome, he was ready to preach the gospel in that city, and thence to go into Spain. (Rom. 15: 22-25.)

In 2 Cor. 10: 12-17 (which be sure to read) Paul makes the same worthy and remarkable statement. Instead of saying here he did not intend to "build on other men's foundations," he declares he was not so foolish as to attempt to measure himself by others, or to compare himself with others, who commend themselves, or to measure himself by their work, and that he would not glory beyond his "measure" or what he had done in his own "province," or field of work, which field of work embraced Corinth.

He was the first man to preach the gospel at Corinth. He remained there, too, at the first, eighteen months. Hence he did not have to stretch himself overmuch, or get out of his own field of work, in order to embrace Corinth; for, as stated, he did the work there. He was not claiming another man's work when he spoke of the church there.

Neither would he "take charge," to use a modern expression, and as many say today they do, of work as "things" made "ready to hand" in another's field of work. He opened up the way, did the work, built the churches and gloried "in the Lord." He says, "not he that commendeth himself is approved, but whom the Lord commendeth."

No Paul-like preacher goes over the country hunting work or places made "ready to hand" by the toil and prayers and sacrifices of others. No man who is hunting a congregation—a large and flourishing one preferred—or a school, made "ready to hand," is worthy of the place and of the confidence of the church. All congregations should beware of such place-seekers and time-servers.

Paul attributes all he did "by word or deed" to Christ—"which Christ wrought through me, for the obedience of the Gentiles."

Christ confirmed Paul's preaching as an inspired apostle to the Gentiles by "the power of signs and wonders" in the Holy Spirit. He was an apostle to the Gentiles.

21. This was the fulfillment of the prophesy quoted in this verse from Isaiah 52: 15.

While the churches, as such, must send out and support preachers as fully as the word of God requires, the preachers must have the motive and purpose and spirit of true gospel preachers and not of place-seekers.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give time, Place, and Persons.
The conversion of Lydia is the beginning of what church?
What did this church do for the poor and the furtherance of the gospel?
Can you locate all of these countries and towns?
What proposition did Paul make to Barnabas?
About what did they disagree?
What did each do?
Through what countries did Paul go?
In what order did Paul visit the churches he and Barnabas had planted?
What young disciple lived at Lystra?
Who were his mother and grandmother?
When did he and they become Christians?
Why did Paul take him along?
Why did Paul circumcise him, and refuse to allow Titus to be circumcised?
What did they deliver to the churches?
How were the churches strengthened and the number of disciples increased?
Where were Phrygia and Galatia?
What does "Asia" here mean?
What was its capital?
Why did Paul preach in Galatia at first?
In what countries were Paul and his company forbidden to preach the word?
Did Paul afterwards preach in Asia?
When forbidden to preach in these countries what did they do?
What was Troas?
State the times Paul visited this city.

9 What appeared to Paul here?
What did this vision reveal to Paul?

10 Who is first mentioned here as being in Paul's company?
Where was Macedonia?

11 How did they reach Philippi?
What kind of city was it?

13 What did Paul and his company discover was without the gate of the city?
To whom did they speak the word there?
Who were these women?

14 From what place was Lydia?
What was her business?
What is said of this dye and cloth?
How did she show her piety and devotion to God?
How did the Lord open her heart?
What did she do?

15 How did she learn that she should be baptized?
What did all these New Testament preaches preach when they preached Christ?
What did all those who believed in Jesus do at once?
What did Lydia constrain Paul and his company to do? (Acts 28: 30, 31.)
How was Paul first bound, released, and rebound?
What liberty was granted Paul?
What did he preach and teach?
What is it to preach the kingdom of God?
What is it to teach "the things concerning the Lord Jesus Christ?"
What is remarkable in connection with this? (Rom. 15: 18-21.)

18-20 What in full is the most worthy and remarkable statement of Paul in these verses?
Where did he desire to go next?
State in full his declarations in 2 Cor. 10: 22-25 in regard to his work.
What was he not so foolish as to do?
In whom alone did he glory?
What is meant by things made "ready to hand?"
What would Paul not do?
What will no Paul-like preacher do today?
Of whom should congregations beware?
To whom was Paul an apostle?

21 Of what prophecy is this a fulfillment?
What kinds of congregations and what kind of preachers are needed now?

LESSON XII—DECEMBER 23

THE UNIVERSAL REIGN OF CHRIST

Lesson: Isaiah 9: 6, 7; 11: 1-10; Ps. 2: 1-12.
Lesson Text: Isaiah 11: 1-10; Ps. 2:8.

ISAIAH 11. 1 And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit.
2 And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah.
3 And his delight shall be in the fear of Jehovah: and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears;
4 but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.
5 And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.
6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.
8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den.
9 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.
10 And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious.

PSALM 2.
8 Ask of me, and I will give *thee* the nations for thine inheritance.
And the uttermost parts of the earth for thy possession.

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Golden Text—Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Psalm 2: 8.

Time—About B. C. 708—during the reign of Hezekiah.

Place Jerusalem.

Persons—Isaiah and the people.

Devotional Reading—Psalm 72: 1-8.

Lesson Reference—Ps. 22: 22-31; Isa. 2: 2-4; 32: 1-4; Dan. 2: 44; Rev. 11: 15.

Memory Verse—Luke 2: 14.

Home Reading—

Dec. 17. M. The Universal Reign of Christ. Isa. 9: 1-7.
18. T. A Kingdom of Righteousness and Peace. Isa. 11: 1-10.
19. W. A Conquering Kingdom. Psalm 2: 1-12.
20. T. An Exalted Kingdom. Isa. 2: 1-5.
21. F. A King's Dream and a Prophet's Vision. Dan. 2: 36-45.
22. S. For the Glory of God and the Good of Men. Luke 2: 8-20.
23. S. The Reign of the Righteous King. Psalm 72: 1-8.

INTRODUCTION

Let the teachers and pupils learn all they can about Isaiah—who he was, when he lived and prophesied and what he did. See Lessons II and III.

EXPLANATORY NOTES

I. The "Shoot," or "Branch"

1. "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit."

In the preceding chapter Isaiah foretells the invasions of the Assyrian army, the chastisement of God's people for their sins, the impious vaunting of Sennacherib, and the destruction of the great Assyrian host as a vast forest is cut down. In contrast with this forest, the "shoot," or "branch," of this verse is represented as coming forth from the stump and roots of an old tree; but, a twig and tender plant to begin with, it will become fruitful. This "shoot" will come from the stock of Jesse" and this "branch" from "his roots."

There can be no doubt that this refers to Jesus, for Paul says: "And again, Isaiah saith, There shall be the root of Jesse, and he that ariseth to rule over the Gentiles; on him shall the Gentiles hope." (Rom. 15: 12.) We know that David was the son of Jesse (Ruth 4: 18-22) and Jesus was "of the seed of David." (2 Tim. 2: 8; see also Matt. 1: 1.) He says of himself: "I am the root and the offspring of David, the bright, the morning star." (Rev. 22: 16; Rev. 5:5.) He is the "tender plant" and "root out of a dry ground" mentioned in Isa. 53: 2. Jeremiah (23: 5) says: "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land." (See also Jer. 33: 15, 16; Isa. 4: 2; Zech. 3: 8, 6: 12, 13; Acts 13: 23.)

Sometimes, on account of sin, the people of God were so scattered and reduced, that they were represented by only the stump of a tree cut to the ground, or even a root in a dry land; but there was always a remnant.

Clarke's "Commentary" says: "We have here a remarkable instance of that method so common with the prophets, and particularly with Isaiah, of taking occasion, from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah; for that this prophecy relates to the Messiah we have the expressed authority of St. Paul. (Rom. 15: 12.)"

We must see this. It is a great mistake to make these many references of the prophets to deliverance through Christ apply to some future temporal deliverance and restoration of the Jews to temporal blessings and power in Jerusalem.

II. His Spirit and Judgment

2-5. These verses give the Spirit and judgment of this One to come from the family of Jesse. His Spirit was to be "the Spirit of Jehovah," "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah."

Read Isa. 42: 1-4 and see its fulfillment in Jesus in Matt. 12: 18-21; read Isa. 61: 1-3 and find its fulfillment in Luke 4: 18-20.

God sent the Spirit upon Jesus when he was baptized, and by this John the Baptist was to know he was the Christ. (Matt. 3: 16; John 1: 32-34.) God gave the Spirit without measure to Jesus. (John 3: 34, 35.) Jesus has the power and wisdom of God, the righteousness and justice of God, the love and mercy and tenderness of God. His teaching and wonderful works on earth, his gentleness and grace, his reign in heaven, show his wisdom and power, his grace and godly fear. His delight was "in the fear of Jehovah." In his

prayers, tears, and agony he was "heard for his godly fear." (Heb. 5: 7-9.)

All Christians must cultivate thankfulness and endeavor to "offer service well-pleasing to God with reverence and awe: for our God is a consuming fire." (Heb. 12: 28, 29.) People who fear Jehovah, respect his word, honor his will, come into his presence with awe, are afraid to disobey him and delight in his service are the ones he blesses and saves. There is today a widespread lack of the fear of God even with his professed children.

With the Spirit of Jehovah, delighting in the fear of Jehovah, this One would judge according to the righteousness, equity, and faithfulness of Jehovah. He would not be partial, would not respect persons, would "not judge after the sight of his eyes" or "decide after the hearing of his ears."

Righteousness and faithfulness would be his girdle. The loose, flowing garments worn made it necessary to wear a girdle in order to bind these garments about the body out of the way of action. To have the loins girded was to be ready for action. (Luke 12: 35.) Hence the girdle represents activity and strength. This is a frequent figure of the Bible. Christians, as soldiers ready for action, are to have their loins girded with truth (Eph. 6: 13-15), the loins of their mind girded (1 Pet. 1: 13), and to gird themselves with humility. (1 Pet. 5: 5.) Girded with righteousness and faithfulness, this Judge would be zealous and active and strong in executing justice and doing his work.

It is encouraging and rejoicing to know that Jesus, and not man, judges us; and he judges us, not in the prejudice and partiality, presumption and ignorance of men, but in the righteousness, equity, and faithfulness of God. Both the poor and meek, the arrogant and rich, will be judged alike.

In this judgment the earth will be smitten with "the rod" of the mouth of the Judge, and "the wicked" will be slain with "the breath of his lips." "The rod of his mouth" and "breath of his lips" represent his word, which pronounces the judgment and doom of the wicked.

III. The Reign of Peace.

6-9. The figures of these verses, representing effects of the peace all enjoy who come under the reign of Christ, are strong and beautiful.

The wolf and the leopard will not destroy the lamb and the kid, but all will dwell together; the young lion and calf and fatling will not only dwell together, but "a little child shall lead them;" "the cow and the bear shall feed" together; "their young ones shall lie down together;" and the lion shall become tame and no longer feed upon other animals, but "shall eat straw like the ox."

Under "the gospel of peace" and in the church of Christ, those who were wolves and leopards, bears and lions, preying in selfishness through greed of gain and through fraud and oppression upon the weak and helpless, are mild and gentle, kind and tender, just and righteous, merciful and gracious. All Christians are this.

Much is said in the New Testament about being at peace, keeping the peace, making peace, pursuing peace, and being ruled by peace. But, more, in the kingdom of peace one as tender and helpless as

"the sucking child shall play on the hole of the asp," or as "the weaned child shall put his hand on the adder's den," and shall not be hurt. Those who are asps and adders in the world, filled with poison and death, become harmless and helpfull in their conversion to Christianity. By Christians no advantage will be taken of, no harm will be done to, no fraud will be practiced upon the babes and weaklings, the humblest and poorest of widows and orphans.

Further still, the prophet predicts universal peace and that the earth shall be under the dominion of Christ, for he says: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." His "holy mountain" represents the dominion of the Lord. Wherever "the knowledge of Jehovah" is, there is peace. To know Jehovah is to submit to him. Then it must follow that all who engage in or encourage war do not know God.

Jesus is called "the Prince of Peace" (Isa. 9: 6); he is the author of peace; his gospel is "the gospel of peace;" he enjoins peace and rules in his kingdom of peace. Here we recall the song of the angels on the night of Jesus' birth: "Glory to God in the highest, and on earth peace among men in whom he is well pleased." The birth of Jesus redounds to the glory of God on high and to peace among men on earth. It is predicted that under the reign of Christ war itself shall cease and men shall learn it no more. Under the rule of Christ people can not learn war, because he does not teach it.

"And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) It is most certain, then, that all who yield to Christ—obey him—cannot learn and practice war any more. Just as fast as individuals become Christians they cease to study war and to shed blood and kill their fellow men; and just as nations come under the sway of Christ they cease to learn and to practice war.

10. This "root of Jesse" will be the ensign or flag or standard of the people—a flag of peace, and not one of war and bloodshed. When this "branch" shall come forth, all nations shall seek it. This is a prophecy of the salvation of the Gentiles. (See Luke 2: 32; Acts 11: 18.) "His resting place shall be glorious." Jesus now reigns and rests in glory and promises rest to all who serve him.

IV. "The Nations" Are Christ's Inheritance

Ps. 2: 8. God had said to Jesus of Nazareth: "Thou art my Son, this day have I begotten Thee." God has set him as King on his holy hill of Zion, and has said to him, as this verse states:

"Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth, for thy possession."

Jesus is "King of Kings and Lord of Lords" and to him every knee must bow "of things in heaven and things on earth and things under the earth" and "every tongue confess" that he "is Lord, to the glory of God the Father." (Phil. 2: 10, 11.)

QUESTIONS

Give the subject.
Repeat the Memory Verse.
Repeat the Golden Text.
Give the Time, Place, and Persons.
Isa. 11: 1 State the facts of the preceding chapter.
What in this verse is placed in contrast with the great forest of the preceding chapter?
Can you tell who is this "shoot" and "branch?"
What will this tender sprout become or do?
Types of what did the prophets make great temporal deliverances?
What mistakes may be made in trying to apply these prophecies?
2-5 State in full the Spirit the One of these verses was to have.
With what fullness did God give the Spirit to Jesus?
When did the Spirit descend upon him?
What shows Jesus' power and grace, wisdom and love?
What is godly fear?
What is said of Jesus' godly fear?
What man does God bless?
State how Jesus, or the Judge of these verses, would judge the people—the poor and meek and wicked.
What is "the rod of his mouth?"
6-9 Give the figures of these verses representing the perfect peace of Christ's kingdom.
What will people as ferocious as bears, as ravenous as lions, as vile and poisonous as asps and adders, become under Christ?
What care in the church today must be given to the babes and weaklings, the poor and the helpless?
What will Christians not do?
What further is predicted?
What is meant by Christ's "holy mountain?"
What will be filled with the knowledge of Jehovah?
What is it to know Jehovah?
Of what songs are we reminded?
What will nations learn no more?
What will be done with the weapons of war?
Can Christians, then, learn and engage in war?
10 What ensign shall this "root" be?
Of what is this verse a prediction?
Where does Jesus rest?
What does he give to all who serve him?
Ps. 2: 8 What has God said to Jesus?
What has God made him?
What has God given him for an inheritance?
How will Jesus possess the nations?

Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

—*Longfellow.*

No trumpet-blast profaned
The hour in which the Prince of Peace was born;
No bloody streamlet stained
Earth's silver rivers on that sacred morn.

—*Bryant.*

LESSON XIII—DECEMBER 30

REVIEW: THE WORLD FOR CHRIST

Golden Text: They shall utter the memory of thy great goodness, And shall sing of thy righteousness. Psalm 145: 7.

Devotional Reading—Titus 2: 11-14.

Memory Verse—John 3: 16.

In this lesson we come to the end, not only of the Quarter, but of the year. We should know a great deal more of the Bible now than we did at the beginning of the year; and we should be better every way.

Studying the Bible is far more important than and far superior to studying any thing else in the world and all other things in the world put together. Some other things are studied for the sake of knowing them, but not for special daily use of them; the prime purpose in studying the Bible is to do daily the will of God. Without daily obedience to the will of God our knowledge of it becomes sin; because to know to do good and yet to not do it is sin (Jas. 4: 17), as it is foolish to learn and yet not do the teaching of Jesus.

Also at the end of the year, as the golden text says, we should show in praise and gratitude that we remember the great goodness of God. We should praise him for his goodness and love him and our fellowmen because he first loved us. He is good to all and his tender mercies are over all his works.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Why should we know more of the will of God now than ever before?
Why should we be better now than ever before?
What is the prime purpose in studying the Bible?
Have we during the year warned any one against the wrath to come or tried to persuade to become a Christian and to be finally saved?
For what are we studying the Bible and Living?

Lesson I.—Give the subject. Repeat the Golden Text. What was the greatest thing in Abraham's character? What the sublimest test of his faith? What was the greatest blessing of God bestowed upon him?

Lesson II.—Give the subject. Repeat the Golden Text. Show that any others could come into the family of Israel and how? In what respects was Israel a missionary nation?

Lesson III.—Give the subject. Repeat the Golden Text. Who was Joshua and what his work? Who was Isaiah? When did he prophesy? What law went forth from Zion? To whom did it go? What do all who become Christians do with their weapons of war? When nations learn war no more? What has God set in the midst of the nations today?

Lesson IV.—Give the subject. Repeat the Golden Text. As what had sin covered the earth and people? Who would arise as light? How would give them light? What speech would return to the people? State all the New Testament says about pure speech.

Lesson V.—Give the subject. Repeat the Golden Text. What is the greatest world-wide thing known? What does God leave to the choice of people? Show why and how evil must be prohibited.

Lesson VI.—Give the subject. Repeat the Golden Text. State what Psalm 67 teaches.

Lesson VII.—Give the subject. Repeat the Golden text. Who is the very greatest missionary the world has ever had? Show in what ways Jesus is such a great missionary.

Lesson VIII.—Give the subject. Repeat the Golden text. What are Christians sent into the world to be and to do? What does the great commission embrace? Where was the early church to begin this and what was the order to pursue?

Lesson IX.—Give the subject. Re-

peat the Golden Text. Why must the apostles wait at Jerusalem for the baptism of the Holy Spirit? What then did they preach? What did they tell people to do to be saved? How many were added in a day? How were they added? How are people added now? What did they continue to do?

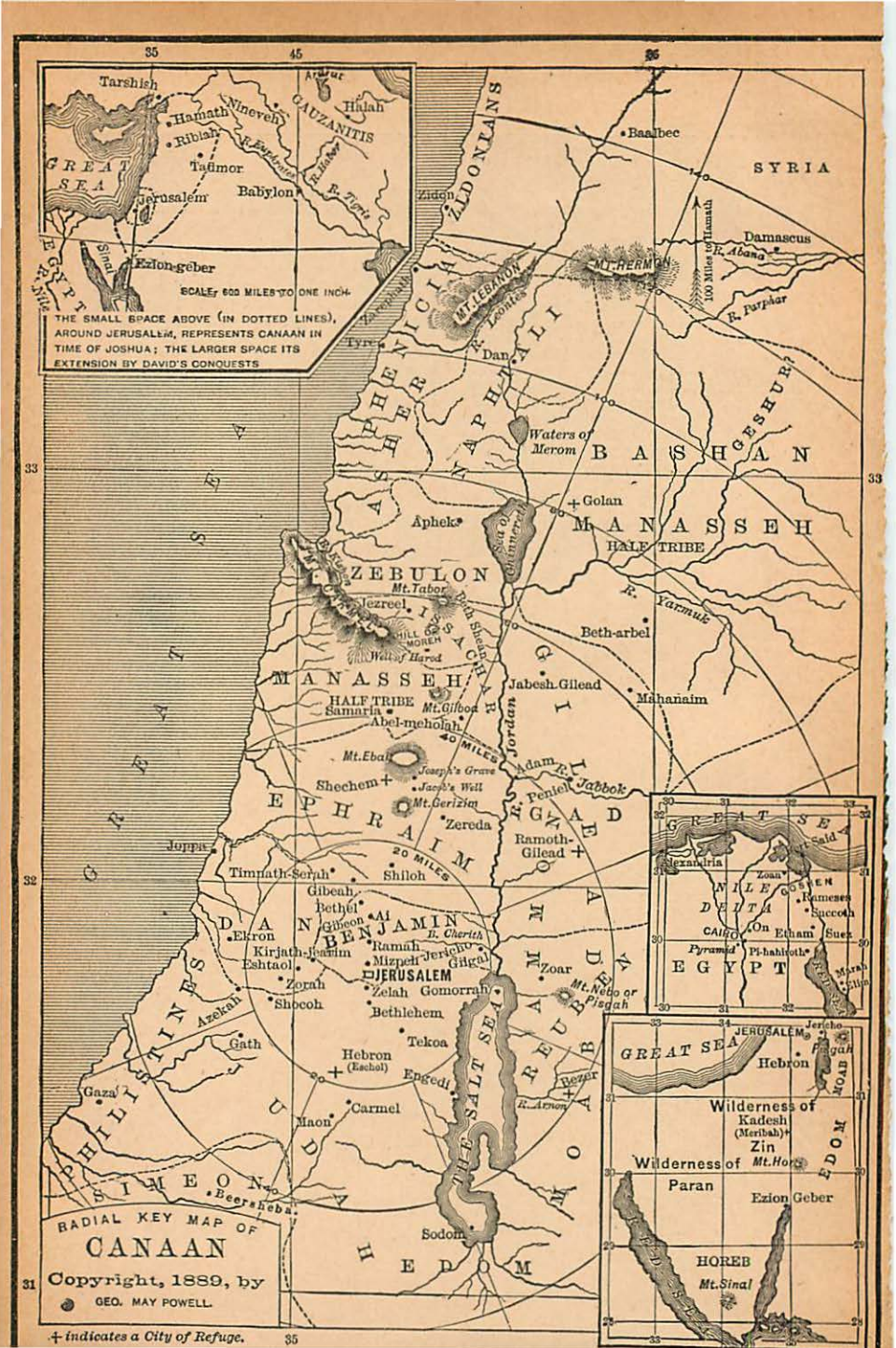
Lesson X.—Give the subject. Repeat the Golden Text. What scattered the church in Jerusalem? What did they all do? Who went to Samaria? State the two laws of pardon as given in this lesson. What lesson do we learn here about the church's sending missionaries?

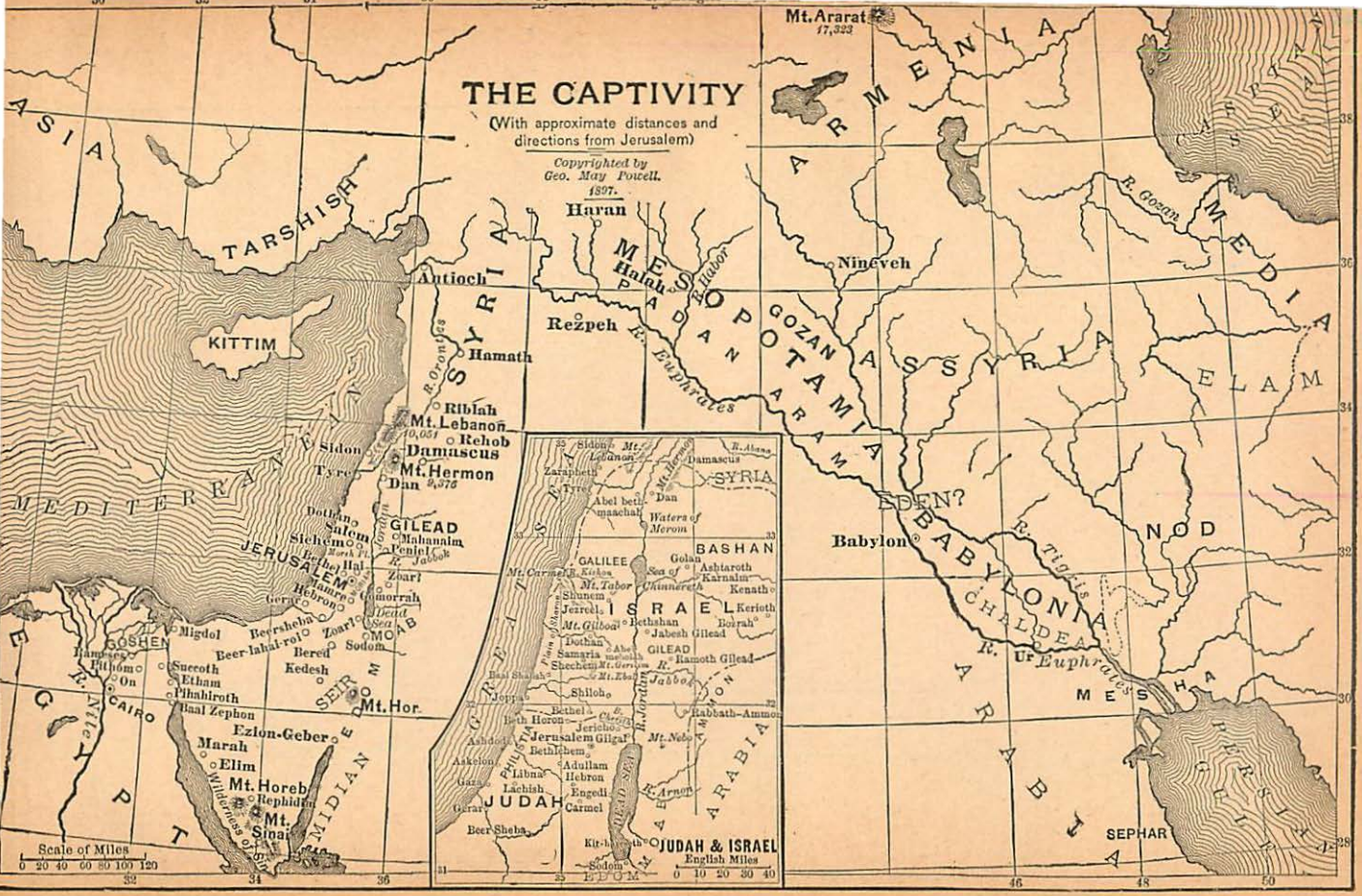
Lesson XI.—Give the subject. Repeat the Golden Text. Where was the gospel first preached in Europe? By whom? What was the result? On what would Paul not build? In whose work did he not glory? In whom did he glory? What do Paul-like preachers not seek and not do?

Lesson XII.—Give the subject. Repeat the Golden Text. Who is this "shoot" and "branch" out of "the stock of Jesse?" What spirit did he have? What did the angels sing when he was born? In what does he judge the earth? Under him what will wolf-like, leopard-like, lion-like, adder-like, and asp-like characters become? What do Christians learn no more? What will all nations under the influence of Christianity learn no more?

What babe new born is this that in a manger lies?
Near on her lowly bed his happy mother lies.
Oh, see the air is shaken with white and heavenly wings—
This is the Lord of all the earth, this is the King of Kings.

—*R. W. Gilder.*


RADIAL KEY MAP OF
CANAAN
Copyright, 1889, by
GEO. MAY POWELL.
+ indicates a City of Refuge.
THE SMALL SPACE ABOVE (IN DOTTED LINES), AROUND JERUSALEM, REPRESENTS CANAAN IN TIME OF JOSHUA; THE LARGER SPACE ITS EXTENSION BY DAVID'S CONQUESTS
SCALE: 600 MILES TO ONE INCH
GREAT SEA
Tarshish
Hamath
Riblah
Vineveh
Tadmor
Jerusalem
Babylon
Ezion-geber
Halah
GAUZANITIS
R. Euphrates
R. Tigris
R. Nile
Sinai
EGYPT
SYRIA
Baalbec
Damascus
R. Abana
R. Pharpar
MT. HERMON
MT. LEBANON
Leontes
Zidon
ZIDONIANS
Tyre
Dan
NAPHTALI
ZEBULON
Mt. Tabor
Jezreel
ISSACHAR
HILL MOREH
Well of Harod
Beth Shean
Waters of Merom
BASHAN
GESHUR?
Golan
MANASSEH
HALF TRIBE
Aphek
Sea of Galilee
R. Yarmuk
Beth-arbel
Jabesh-Gilead
Mahanaim
GILEAD
MANASSEH
HALF TRIBE
Samaria
Mt. Gilboa
Abel-meholah
40 MILES
Jordan
Adam
R. Jabbok
Mt. Ebal
Joseph's Grave
Jacob's Well
Shechem
Mt. Gerizim
Zereda
EPHRAIM
Penielel
Ramoth-Gilead
Joppa
20 MILES
Timnath-Serah
Shiloh
Gibeah
Bethel
Ai
Gibeon
BENJAMIN
B. Cherith
Ramah
Mizpeh
Jericho
Gilgal
JERUSALEM
Zelah
Gomorrah
Bethlehem
Tekoa
Hebron
(Eschol)
Engedi
Carmel
Maon
Beer-sheba
Sodom
EDOM
DAN
Ekron
Kirjath-jearim
Eshtaol
Zorah
Shocoh
Azekah
Gath
Gaza
PHILISTINES
JUDAH
SIMEON
THE SALT SEA
Zoar
Mt. Nebo or Pisgah
REUBEN
MOAB
Bezer
R. Arnon
GREAT SEA
Alexandria
Zoan
Tanis
Saïd
GOSHEN
Rameses
Succoth
NILE DELTA
CAIRO
On
Etham
Suez
Pyramids
Pi-hahiroth
EGYPT
Marah
Elim
GREAT SEA
JERUSALEM
Jericho
Pisgah
Hebron
MOAB
Wilderness of Kadesh
(Meribah)
Zin
Wilderness of Paran
Mt. Hor
EDOM
Ezion Geber
HOREB
Mt. Sinai
RED SEA


THE CAPTIVITY
(With approximate distances and directions from Jerusalem)
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Mt. Ararat 17,323
ARMENIA
ASIA
TARSHISH
KITTIM
MEDITERRANEAN
EGYPT
GOSHEN
CAIRO
Nile R.
Migdol
Succoth
Etham
Pihahiroth
Baal Zephon
On
Ezion-Geber
Marah
Elim
Mt. Horeb
Rephidim
Mt. Sinai
Wilderness of Sin
MIDIAN
Mt. Hor
SEIR
MOAB
Dead Sea
Zoar
Sodom
Gomorrah
Beersheba
Beer-lahai-roi
Beredd
Kedesh
JERUSALEM
Bethlehem
Hebron
Gerar
Salem
Dothan
Shechem
Tyre
Sidon
Rehob
Damascus
Mt. Hermon
Dan
GILEAD
Mahanaim
Penielh
Zoar
Jabbok
Riblah
Mt. Lebanon
Hamath
Antioch
SYRIA
Orontes R.
Rezpeh
Haran
Haleh
Habor R.
Euphrates R.
MESOPOTAMIA
GOZAN
HARAN
Nineveh
Gozan R.
MEDIA
CASPIAN SEA
ASSYRIA
ELAM
EDEN?
Babylon
BABYLONIA
CHALDEA
Tigris R.
Ur
Euphrates R.
NOD
MESHA
ARABIA
SEPHAR
Scale of Miles
0 20 40 60 80 100 120
Sidon
Mt. Lebanon
Mt. Hermon
Damascus
SYRIA
Zarephath
Tyre
Abel beth-maachah
Dan
Waters of Merom
BASHAN
Golan
Ashtaroth
Karnaim
Kenath
GALILEE
Sea of Chinnereth
Mt. Carmel
R. Kishon
Mt. Tabor
Shunem
Jezreel
Mt. Gilboa
ISRAEL
Kerioth
Bethshan
Bezer
Jabesh Gilead
Dothan
Samaria
Abel meholah
Shechem
Mt. Gerizim
Mt. Ebal
GILEAD
Ramoth Gilead
R. Jabbok
Baal Shalisha
Joppa
Shiloh
Bethel
Beth Horon
Jericho
Jerusalem
Gilgal
R. Jordan
Rabbath-Ammon
Mt. Nebo
Ashdod
Bethlehem
Adullam
Hebron
Libnah
Lachish
Engedi
Carmel
JUDAH
Gaza
Gerar
Beer Sheba
Dead Sea
R. Arnon
Kir-hareseth
Sodom
EDOM
JUDAH & ISRAEL
English Miles
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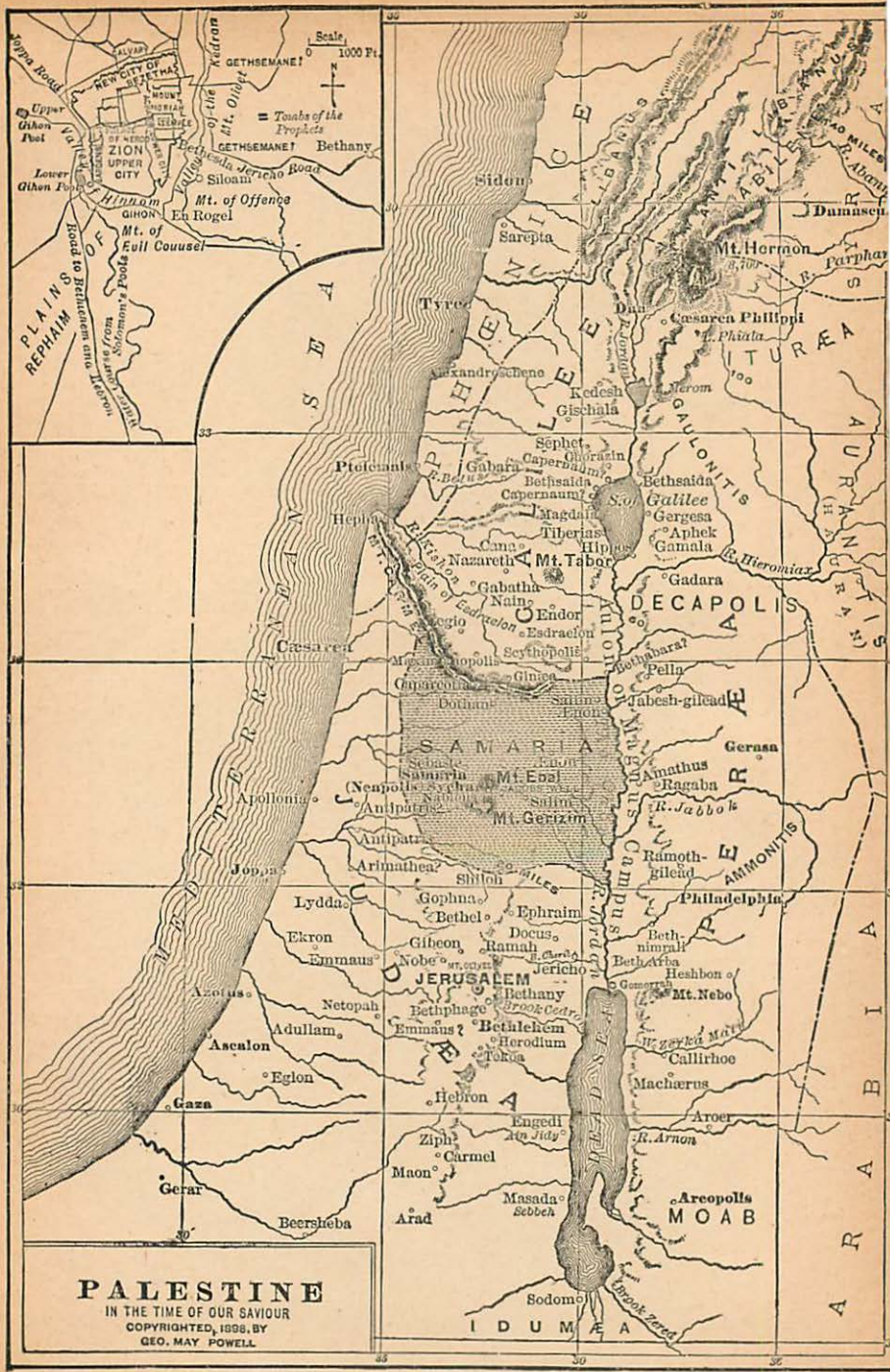
PALESTINE
IN THE TIME OF OUR SAVIOUR
COPYRIGHTED, 1898, BY
GEO. MAY POWELL
Scale
0 1000 Ft.
N
Joppa Road
Upper Gihon Pool
Lower Gihon Pool
Valley of Hinnom
NEW CITY OF JERUSALEM
ZION
UPPER CITY
GIHON
Siloam
Mt. of Offence
En Rogel
Mt. of Evil Counsel
Valley of the Kedron
Mt. Olivet
GETHSEMANE?
= Tombs of the Prophets
Bethsaida Jericho Road
Bethany
PLAINS OF REPHAIM
Road to Bethlehem and Hebron
Water from Solomon's Pools
Sidon
Sarepta
Tyre
Dan
Caesarea Philippi
Mt. Hermon
Damascus
Alexandrium
Kedesh
Gischala
Jerom
Sephet
Chorazin
Capernaum
Bethsaida
Bethsaida
Galilee
Gergesa
Aphek
Gamala
Magdala
Tiberias
Hippos
Cana
Nazareth
Mt. Tabor
Gabatha
Nain
Endor
Esdraelon
Scythopolis
Ginaea
Gadara
DECAPOLIS
Pella
Jabesh-gilead
Gerasa
Amathus
Ragaba
Ramoth-gilead
AMMONITIS
Philadelphia
Ptolemais
Hepha
Caesarea
Apollonia
Joppa
Lydda
Ekron
Emmaus
Azotus
Ascalon
Gaza
Gerar
Beersheba
Eglon
Adullam
Netopah
Arimathea?
Antipatris
Sebaste
Samaria
Neapolis
Sychar
Mt. Ebal
Mt. Gerizim
Salim
Shiloh
Gophna
Bethel
Ephraim
Docus
Ramah
Gibeon
Nobe
JERUSALEM
Jericho
Bethany
Bethphage
Emmaus?
Bethlehem
Herodium
Tekoa
Hebron
Ziph
Carmel
Maon
Arad
Engedi
Masada
Sebbeh
Sodom
Arcopolis
MOAB
Callirhoe
Machaerus
Aroer
Heshbon
Mt. Nebo
Beth-nimrah
Beth Arba
Gomorrah
Pella
Bethabara?
Jordan
Brook Cedron
Brook Zered
Brook Arnon
Wadi Mujib
Mt. of Olives
Campus
Valley of Esdraelon
Plain of Esdraelon
Valley of Jezreel
Valley of Jordan
Valley of Siddim
Valley of Ajalon
Valley of Sorek
Valley of Elah
Valley of Hebron
Valley of Zered
Valley of Arnon
Valley of Jabbok
Valley of Gilead
Valley of Ammon
Valley of Moab
Valley of Edom
Valley of Zeboim
Valley of Gerar
Valley of Beersheba
Valley of Zin
Valley of Kadesh
Valley of Paran
Valley of Zebulun
Valley of Naphtali
Valley of Issachar
Valley of Manasseh
Valley of Ephraim
Valley of Judah
Valley of Benjamin
Valley of Dan
Valley of Asher
Valley of Gad
Valley of Reuben
Valley of Simeon
Valley of Levi
Valley of Dan
Valley of Gilead
Valley of Bashan