ELAM'S NOTES

ON

Bible School Lessons

1925

Fourth Annual Volume

(Improved Uniform International Series)

E. A. ELAM, Editor

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

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

Printed in United States of America

November, 1924

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WILLIAMS PRINTING CO., Publishers
Nashville, Tenn.

1925 LESSONS

FIRST QUARTER

The Life of Jesus (Harmony of the Gospels)—Closing Period of Christ's Ministry.

(Third Quarter of a Nine Months' Course)

I. (27)	* January	4.—Christ's Triumphal Entry	Luke 19: 29-44
II. (28)	"	11.—The Last Judgment	Matthew 25: 31-46
III. (29)	"	18.—The Lord's Supper	Luke 22: 7-30
IV. (30)	"	25.—Jesus Comforts His Disciples	John 14: 1-31
V. (31)	February	1.—The Vine and the Branches	John 15: 1-27
VI. (32)	"	8.—Christ's Intercessory Prayer	John 17: 1-26
VII. (33)	"	15.—Jesus in Gethsemane	Mark 14: 32-42
VIII. (34)	"	22.—Good Citizenship. (Temperance Lesson)	Romans 13: 1-14
IX. (35)	March	1.—Christ Before Pilate	Matthew 27: 11-31
X. (36)	"	8.—The Saviour on the Cross	Luke 23: 33-46
XI. (37)	"	15.—Our Lord's Resurrection	John 20: 1-18
XII. (38)	"	22.—The Forty Days and the Ascension	Luke 24: 13-53
XIII. (39)	"	29.—Review: Closing Period of Christ's Ministry	

SECOND QUARTER

The Spread of Christianity—Studies in the Acts and the Epistles.

(First Quarter of a Nine Months' Course.)

I.	April	5.—The Blessing of Pentecost	Acts 2
II.	"	12.—The Cripple at the Beautiful Gate	1Acts 3
III.	"	19.—Life in the Early Church	Acts 4:1—5:11
VI.	"	26.—Stephen the First Martyr	Acts 6: —7:60
V.	May	3.—The Benefits of Total Abstinence	Danie 1: 1-20
VI.	"	10.—Philip and the Ethiopian Treasurer	Acts 8: 26-39
VII.	"	17.—Saul Becomes a Christian	Acts 9: 1-19
VIII.	"	24.—Saul Begins His Great Career	Acts 9: 20-31
IX.	"	31.—Peter at Lydda and Joppa	Acts 9: 32-43
X.	June	7.—Peter's Broadening Vision	Acts 10: 1—11:18
XI.	"	14.—The Church in Antioch	Acts 11: 19-30
XII.	"	21.—Peter Delivered from Prison	Acts 12: 1-24
XIII.	"	28.—Review	

THIRD QUARTER

(Second Quarter of a Nine Months' Course.)

I. (14)	* July	5.—The Beginning of Foreign Missions	Acts 12: 25—13: 12
II. (15)	"	12.—The Gospel in Antioch of Pisidia	Acts 13: 13-52
III. (16)	"	19.—The Gospel in Lystra	Acts 14: 1-28
IV. (17)	"	26.—The Council at Jerusalem	Acts 15: 1-35
V. (18)	August	2.—The Epistle of James	The Book of James
VI. (19)	"	9.—Beginning the Second Missionary Tour	Acts 15: 36—16:5
VII. (20)	"	16.—Temperance Lesson	Galatians 5: 13-24
VIII. (21)	"	23.—The Macedonian Call	Acts 16: 6-15
IX. (22)	"	30.—Paul and the Philippian Jailer	Acts 16: 16-40
X. (23)	September	6.—Paul Writes to the Philippians	Philippians 1—4
XI. (24)	"	13.—Paul in Thessalonica and Beroea	Acts 17: 1-12
XII. (25)	"	20.—Paul Writes to the Thessalonians	1 Thessalonians 1—5
XIII. (26)	"	27.—Review	

FOURTH QUARTER

(Third Quarter of a Nine Months' Course)

I. (27)	* October	4.—Paul in Athens	Acts 17: 16-34
II. (28)	"	11.—Paul in Corinth	Acts 18: 1-17
III. (29)	"	18.—Paul Writes to the Corinthians	1 Corinthians 12: 1—13:13
IV. (30)	"	25.—Paul in Ephesus	Acts 18: 18—19:41
V. (31)	November	1.—The Fight Against Strong Drink. (World's Temperance Sunday)	Ephesians 6: 1-20
VI. (32)	"	8.—Paul's Farewell at Miletus	Acts 20: 1-38
VII. (33)	"	15.—Paul's Arrest in Jerusalem	Acts 21: 17—22:30
VIII. (34)	"	22.—Paul Before Felix	Acts 23: 1—24:27
IX. (35)	"	29.—Paul Before Agrippa	Acts 25: 1—26:32
X. (36)	December	6.—Paul's Voyage and Shipwreck	Acts 27: 1-44
XI. (37)	"	13.—Paul in Melita and Rome	Acts 28: 1-31
XII. (38)	"	20.—Paul's Summary of His Life	2 Timothy 3:10, 11; 4: 6-18
XIII. (39)	"	27.—Review: From Athens to Rome	

*Numbers in parenthesis indicate the continuation numbers of this course.

CHRONOLOGICAL TABLE

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

COPIED FROM OXFORD BIBLE

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

A.D.	EVENTS.	LOCALITY	MATT.	MARK.	LUKE.	JOHN.
	FIRST GENERAL CIRCUIT					
27	*Preparatory Prayer*			i. 35	iv. 42	
	Circuit through Galilee		iv. 23–25	i. 39	iv. 44	
	SERMON ON THE MOUNT	Hill above Gennesareth	v.–vii. 27			
	Sermon in the boat; miraculous draught of fish	Gennesareth			v. 1	
	Healing of a leper		viii. 2–4	i. 40	v. 12	
	Retirement for prayer			i. 45	v. 16	
	Healing of palsied man	Capernaum	ix. 2	ii. 1	v. 17	
	Call of Matthew (Levi), supper and discourse	"	ix. 9	ii. 13-18	v. 27–33	
	Second Year's Ministry					
28	Second PASSOVER	Jerusalem				v. 1
	Miracle at Bethesda, and discourse on it	Jerusalem				v. 2–47
	The Sabbath; plucking corn	Galilee	xii. 1	ii. 23	vi. 1	
	The miracle of the withered hand	Capernaum	xii. 10	iii. 1	vi. 6	
	Opposition of Herodians	"	xii. 14	iii. 6	vi. 11	
	Retirement for prayer	"		iii. 13	vi. 12	
	Ordination of Twelve Apostles	"	x. 2–4	iii. 14	vi. 13	
	SERMON IN THE PLAIN (of Gennesareth)	near Capernaum			vi. 17–49	
	Healing centurion's servant	Capernaum	viii. 5–13		vii. 1	
	" son of widow of Nain	Nain			vii. 11	
	Message from John the Baptist; Christ's testimony	Capernaum	xi. 2–7		vii. 17–24	
	Warning to Chorazin, etc	"	xi. 20–28			
	Mary Magdalene	Capernaum (?)			vii. 36	
	SECOND GENERAL CIRCUIT.					
28	Through Galilee	Galilee		iii. 19	viii. 1–3	
	Healing of a demoniac	Capernaum	xii. 22			
	Blasphemy againt the Holy Ghost	"	xii. 24	iii. 22		
	The unclean spirit	"	xii. 43			
	The interruption of His relatives	"	xii. 46	iii. 31		
28	Parables:—The Sower	Plain of Gennesareth	xiii. 1–9 18—23	iv. 1, 14 —20	viii. 4, 11 —15	
	" Tares	"	xiii. 24			
	" Mustard seed	"	xiii. 31	iv. 30		
	" Leaven	"	xiii. 33			
	" Candle	"		iv. 21	viii. 16	
	" Treasure	"	xiii. 44			
	" Pearl	"	xiii. 45			
	" Net	"	xiii. 47			
	Christ calms the storm	Sea of Gennesareth	viii. 24	iv. 37	viii. 23	
	" suffers devils to enter the swine	Gadara	viii. 28	v. 1	viii. 27	
	Parables:—Bridegroom	Capernaum	ix. 15			
	New cloth and new wine	"	ix. 16, 17			
	Miracles:—Issue of blood	Gennesareth	ix. 18	v. 22	viii. 41	
	Jarius' daughter	Capernaum				
	Two blind men	"	ix. 27			
	Dumb spirit	"	ix. 32			
	THIRD GENERAL CIRCUIT.					
	Mission of the Twelve Apostles		x. 1	vi. 6–11	ix. 1–3	
	Death of John the Baptist	Machaerus	xiv. 1	vi. 14	ix. 7	
	Feeding five thousand	Bethsaida	xiv. 13	vi. 30	ix. 12	v. 1
	Walking on the water	Lake	xiv. 25	vi. 48		vi. 19
	Discourse on the plain and in the synagogue	Capernaum	xiv. 34			vi. 22–70

A.D.	Events.	Locality	Matt.	Mark.	Luke.	John.
	Third Year's Ministry					
	Discourse on pollution	Capernaum	xv. 1–20	vii. 1–23		
	Syrophoenician woman	Phoenicia	xv. 21	vii. 24		
28	Miracles:—Healing of the deaf and dumb man	Decapolis		vii. 32		
	Healing of many sick	"	xv. 29			
	Feeding four thousand	Gennesareth	xv. 32	viii. 1		
	Parable of leaven	"	xvi. 5	viii. 14		
	Healing blind man	Bethsaida		viii. 22		
	Peter's confession of Christ's Divinity		xvi. 13	viii. 27	ix. 18	
	Transfiguration	Mount Tabor, or Hermon	xvii. 1	ix. 2	ix. 28	
	Healing demoniac child	"	xvii. 14	ix. 14	ix. 37	
	Predictions of His Passion	Galilee	xvii. 22	ix. 30	ix. 43	
	The stater in the fish's mouth	Capernaum	xvii. 27			
	Lesson on docility		xviii. 1	ix. 33	ix. 46	
	" forgiveness		xviii. 15	ix. 43		
	" self-denial		xviii. 18			
	Parable of the unmerciful servant		xviii. 23			
	The Feast of Tabernacles	Jerusalem				vii. 2, 10
	Discourses	"				vii.10–46
	Officers sent to arrest Him	"				vii. 30. 46
	The adulteress	"				viii. 3
	Discourses	"				viii. 12
	Threatened with stoning	"				viii. 59
	Healing of blind man, and discourses	"				ix. 1
	Christ the Door	"				x. 1
	" Good Shepherd	"				x. 11
	Feast of Dedication	"				x. 22
	Christ's oneness with the Father	"				x. 30
	Christ's retreat across the Jordan	Peraea				x. 40
	Christ's raising of Lazarus	Bethany				xi. 1
	Christ's retreat to Ephraim	Ephraim				xi. 54
	*Christ's repulse by the Samaritans	Samaria			ix. 53	
	*Mission of the Seventy	Galilee			x. 1–17	
	*Parable of the Good Samaritan	Jerusalem			x. 30	
	*Visit to Martha and Mary	Bethany			x. 38	
	*The Lord's Prayer	†Mount of Olives	vi. 9–13		xi. 2–4	
	Parable of the importunity of a friend	† " "			xi. 5	
	The dumb spirit	Jerusalem			xi. 14	
	The rich fool	"			xii. 16	
	God's providence to birds and flowers	"			xii. 22–30	
	The barren fig tree	"			xiii. 6	
	The woman with an infirmity	"			xiii. 11	
	*The mustard seed	"			xiii. 18	
	*Healing the man with dropsy	"			xiv. 1–4	
	*Lesson on humility	"			xiv. 7	
	Parables:—The Great Supper	"			xiv. 12	
	The Lost sheep and piece of silver	"			xv. 1	
	" Prodigal son	"			xv. 11	
	" Unjust steward	"			xvi. 1	
	" Dives and Lazarus	"			xvi. 19	
	*The ten lepers	Samaria			xvii. 11	
28	Parables:—Importunate widow	Jerusalem			xviii. 1	
	Pharisee and publican	"			xviii. 9	
	Rich young man	"	xix. 16	x. 17	xviii. 18	
	Labourers in the vineyard	"	xx. 1			
	Ten pounds	"			xix. 12	
	*Healing blind Bartimaeus	Jericho	xx. 29	x. 46		

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

†Some of these places are uncertain.

A.D.	Events.	Locality.	Matt.	Mark.	Luke.	John.
	The Last Passover.					
29	The supper in Simon's house	Bethany	xxvi. 6-13	xiv. 3-9		xii. 1
	Mary anoints Jesus	"	xxvi. 7	xiv. 3		xii. 3
	Triumphant entry into the temple	Jerusalem	xxi. 1-17	xi. 1-11	xix. 29-41	xii. 12-20
	Retirement to Bethany	Bethany	xxi. 17	xi. 11		
	Cursing the fig tree	Mount of Olives	xxi. 18	xi. 12		
	Cleansing the temple	Jerusalem	xxi. 12	xi. 15	xix. 45	
	Retirement to Bethany	Bethany		xi. 19		
	The withered fig tree and its lesson	Mount of Olives		xi. 20		
	Discourses in the temple:—					
	The father and two sons	Jerusalem	xxi. 28			
	The wicked husbandmen	"	xxi. 33	xii. 1	xx. 9	
	The wedding garment	"	xxii. 1			
	Tribute money	"	xxii. 15	xii. 13	xx. 20	
	The Sadducees and resurrection	"	xxii. 23	xii. 18	xx. 27	
	" Great commandment	"	xxii. 34	xii. 28		
	" Widow's mite	"		xii. 41	xxi. 1	
	" Eight woes	"	xxiii			
	Destruction of Jerusalem and of the world	"	xxiv. 1	xiii. 1	xxi. 5	
	Parables:—Ten virgins	Mount of Olives	xxv. 1			
	Talents	" "	xxv. 14			
	Sheep and goats	" "	xxv. 31			
	Warning of the betrayal	Bethany	xxvi. 1			
	The counsel of the Sanhedrin	Jerusalem	xxvi. 3	xiv. 1	xxii. 1	
	Judas' betrayal	"	xxvi. 14	xiv. 10	xxii. 3	
29	Preparation of the Passover	Jerusalem	xxvi. 17	xiv. 12	xxii. 7	
	Washing the apostles' feet	"				xiii. 1-17
	The breaking of bread	"	xxvi. 26	xiv. 22	xxii. 19	
	"One of you shall betray me"	"			xxii. 21	xiii. 18
	"Is it I?"	"	xxvi. 22-25	xiv. 19		
	The giving of the sop. "That thou doest, do quickly"	"				xiii. 26, 27
	Departure of Judas	"				xiii. 30
	Peter warned	"	xxvi. 34	xiv. 30	xxii. 34	xiii. 36
	The blessing the cup	"	xxvi. 28	xiv. 24		
	The discourses after supper	"				xiv.-xvi.
	Christ's prayer for His apostles	"				xvii.
	The hymn	"	xxvi. 30	xiv. 26		
	The agony	Gethsemane	xxvi. 37	xiv. 33	xxii. 39	xviii. 1
	His prayer (repeated thrice)	"	xxvi. 39-44	xiv. 36-39	xxii. 42	
	His sweat, and the angel's comfort	"			xxii. 43, 44	
	The sleep of the apostles	"	xxvi. 40-45	xiv. 37-41		
	Betrayal by Judas	"	xxvi. 47-50	xiv. 43, 44	xxii. 47	xviii. 2-4
	Peter smites Malchus	"	xxvi. 51	xiv. 47	xxii. 50	xviii. 10
	Christ heals the ear of Malchus	"			xxii. 51	
	" forsaken by His disciples	"	xxvi. 56	xiv. 50		
	" led to Annas	Jerusalem				xviii. 12
	" tried by Caiaphas	"	xxvi. 57	xiv. 53	xxii. 54	xviii. 15
	Peter follows Christ	"	xxvi. 58	xiv. 54	xxii. 55	xviii. 15
	The high priest's adjuration	"	xxvi. 63	xiv. 61		
	Christ condemned, buffeted, mocked	"	xxvi. 66, 67	xiv. 64, 65	xxii. 63-65	
	Peter's denial of Christ	"	xxvi. 69	xiv. 66	xxii. 55-59	xviii. 17-27
	Christ before Pilate	"	xxvii. 1	xv. 1	xxiii. 1	xviii. 28
	Repentance of Judas	"	xxvii. 3			
	Pilate comes out to the people	"				xviii. 28
	" speaks to Jesus privately	"				xviii. 33
	" orders Him to be scourged	"	xxvii. 26	xv. 15		xix. 1
	Jesus crowned with thorns	"	xxvii. 29	xv. 17		xix. 2
	" exhibited by Pilate: "Ecce Homo!"	"				xix. 5
	" accused formally	"	xxvii. 11	xv. 2	xxiii. 2	
	" sent by Pilate to Herod, mocked, arrayed in purple	"			xxiii. 6-11	
	"Behold your King!"	"				xix. 14
	Pilate desires to release Him	"	xxvii. 15	xv. 6	xxiii. 17	

A.D.	Events.	Locality	Matt.	Mark.	Luke.	John.
	The Last Passover—Cont'd.					
	Pilate receives a message from his wife	"	xxvii. 19			
	" washes his hands	"	xxvii. 24			
	" releases Barabbas	"	xxvii. 26			
	" delivers Jesus to be crucified	"		xv. 15	xxiii. 25	xix. 16
	Simon of Cyrene carries the cross	"	xxvii. 32	xv. 21	xxiii. 26	
	They give Him vinegar and gall	Golgotha	xxvii. 34	xv. 23	xxiii. 36	
	Nail Him to the cross	"	xxvii. 35		xxiii. 33	xix. 18
	The superscription	"	xxvii. 37	xv. 26	xxiii. 38	xix. 19
	The Seven Words.					
	1. *Father, forgive them*	Golgotha			xxiii. 34	
	His garments parted, and vesture allotted	"	xxvii. 35	xv. 24	xxiii. 23-34	xix. 23
	Passers-by rail, the two thieves revile	"	xxvii. 39–44	xv. 29–32	xxiii. 35	
	The penitent thief	"			xxiii. 40	
	2. *To-day shalt thou be with me in Paradise*	"			xxiii. 43	
	3. *Woman, behold thy Son, &c.*	"				xix. 26, 27
	The darkness	"	xxvii. 45	xv. 33	xxiii. 44	
	4. *My God, my God, why hast thou forsaken me!*	"	xxvii. 46	xv. 34		
29	5. *I thirst*	Golgotha				xix. 28
	The vinegar	"	xxvii. 48	xv. 36		xix. 29
	6. *It is finished*	"				xix. 30
	7. *Father, into thy hands I commend my spirit*	"			xxiii. 46	
	Rending of the veil	Jerusalem	xxvii. 51	xv. 38	xxiii. 45	
	Opening of graves, and resurrection of saints	"	xxvii. 52			
	Testimony of centurion	Golgotha	xxvii. 54	xv. 39	xxiii. 47	
	Watching of the women	"	xxvii. 55	xv. 40	xxiii. 49	
	Piercing His side	"				xix. 31
	Taking down from the cross, and burial by Joseph of Arimathaea and Nicodemus	"	xxvii. 57–60	xv. 46	xxiii. 53	xix. 38
	A guard placed at the door, which was sealed	The Garden	xxvii. 65.66			xix. 39–42
	The Great Forty Days.					
	Women carry spices to the tomb	"	xxviii. 1	xvi. 2		
	An angel had rolled away the stone	"	xxviii. 2			
	Women announce the resurrection	Jerusalem	xxviii. 8			xx. 1,2
	Peter and John run to the tomb	The Garden			xxiv. 12	xx. 3
	The women return to the tomb	"			xxiv. 1	
	The guards report it to the chief priests	Jerusalem	xxviii. 11-15			
	Appearances of Christ After His Resurrection.					
	1. To Mary Magdalene	The Garden		xvi. 9, 10		xx. 14
	"All hail! Fear not. Touch me not"	"	xxviii. 9			xx. 17
	2. To the women returning home	"	xxviii. 9			
	"Go, tell my brethren that they go into Galilee; there shall they see me."					
	3. To two disciples going to Emmaus	Emmaus		xvi. 12	xxiv. 13	
	(*Exposition of prophecies on the Passion*).					
	4. To Peter (1 Cor. xv. 5)	Jerusalem			xxiv. 34	

A.D.	EVENTS.	LOCALITY.	MATT.	MARK.	LUKE.	JOHN.
	APPEARANCES OF CHRIST AFTER HIS RESURRECTION—Cont'd.					
	5. To ten apostles in the upper room *"Peace be unto you. As my Father hath sent me, even so send I you."* *"Receive ye the Holy Ghost. Whose soever sins ye remit,"* &c.	"			xxiv. 36	xx. 19
	6. To the eleven apostles in the upper room *"Peace be unto you."* To Thomas. *"Reach hither thy finger,"* &c. *"Blessed are they that have not seen, and yet have believed."*	"		xvi. 14		xx. 26
	7. To seven apostles at the Sea of Tiberias To Peter. *"Feed my sheep. Feed my lambs."*	Tiberias				xxi. 1-24
	8. To eleven apostles on a mountain in Galilee (1 Cor xv. 5) *"All power is given unto me in heaven and in earth."* *"Go ye and teach all nations, baptizing them,"* &c. *"Lo, I am with you alway, even unto the end of the world. Amen."*	Galilee	xxviii. 16			
	9. To five hundred brethren at once (1 Cor. xv. 6)	Galilee, or Bethany				
	10. To James (1 Cor. xv. 7)					
	11. Ascension "	Bethany		xvi. 19	xxiv. 50,51	
	12. To Paul (1 Cor. xv. 8)	Damascus (?)				

Supposed Chronology of the Acts and Epistles

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

ELAM'S NOTES

ON

INTERNATIONAL SUNDAY-SCHOOL LESSONS
IMPROVED UNIFORM COURSE FOR 1925

INTRODUCTION

This book is for the benefit of teachers as well as pupils.

All should be students of the whole Bible, and should avail themselves of all helps possible to understand the customs of the times in which the people spoken of lived; the topography of the countries mentioned; the history of these countries and people; especially the meaning of all words used; and, above all, the will of God, that it may be done.

No one has taught the Bible, who has not taught the supreme duty of practicing it as it relates to all conditions and circumstances of life regarding both men and God. In this respect it is different and superior to all other books in the world. One may study law or learn astronomy whether or not one practices law or uses astronomy; but not so with the Bible. It must be obeyed. The one great end to be accomplished by both studying and teaching it is obedience to it. No one is fit to teach it who loses sight of this end.

Studying and teaching the Bible, then, is far more than studying and teaching literature, history, biographies, or philosophy, etc. There is such a thing as "holding a form of godliness, but having denied the power thereof"; of "ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3: 5, 7.) This should not be done, but it will be done unless great care and much earnestness is manifested in practicing what is learned.

One can not study the Bible too much, but one can practice it by far too little. Meeting in groups—men or women—through the week, and on Sundays, in order to study the Bible is perfectly right, if done always according to God's will; but always studying or teaching it and not practicing it is hypocrisy. Teachers are supposed to know more than the pupils—at least, to take the lead in preparing and knowing the lesson. Hence the lessons are fuller for teachers.

If some lessons in this annual seem too long for some pupils, they are not too long for good teachers, and the apt teacher knows the ability of his class and what in the lesson is most adapted and beneficial to his class. Besides, one has a whole week in which to prepare the lesson. Any lesson is too long for the one who never looks at it until the time of recitation comes, then hastily glances over it and expects to know it, or, at least, to recite it.

Teachers should encourage their classes to study the lessons daily through the week.

The lessons are only comments, giving the meaning of some words, describing some customs and places of Bible times, and helping

all to a clearer understanding of the will of God. But all must study the will of God for themselves, receive it themselves into good and honest hearts, and themselves obey it.

If on any point these lessons fail to teach the will of God, reject that teaching and follow the will of God.

No teacher or student should confine his study of the Bible to these lessons, or to any given number of lessons; yet these lessons are an honest and arduous effort to set forth the teaching of God on the subject considered.

No preacher of the gospel and teacher of the whole counsel of God can confine his study of the Scriptures to a few sermons he may preach with fluency; but he must study the whole Bible in order to present himself "approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2: 15.) Every teacher, as well as every preacher, must study to know "all things that pertain unto life and godliness," which God has granted unto all "through the knowledge of him that called us by his own glory and virtue." (2 Peter 1: 2-4.)

Very great responsibility rests upon teachers and preachers in the Church—teachers of the young and old. The light and indifferent way, the careless and unprepared way in which very many go at this most important work shows that they feel but little, if any, responsibility.

Furthermore, upon all Christians, according to ability, rests the responsibility to teach others. (Study Heb. 5: 11-14.)

FIRST QUARTER

(Third quarter of a nine months' course.)

CLOSING PERIOD OF CHRIST'S MINISTRY

LESSON I—JANUARY 4

CHRIST'S TRIUMPHAL ENTRY

Read: Luke 19: 29-44.
Lesson Text: Luke 19: 29-40.

LUKE 19. 29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples,

30 saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him.

31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.

32 And they that were sent went away, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.

36 And as he went, they spread their garments in the way.

37 And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen;

38 saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples.

40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

Golden Text—"Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." (Luke 19: 38.)

Time—About the first of April, A.D. 30. It is difficult to give the exact date. The passover began on the fourteenth day of the month, Nisan, which corresponds to the last of March or first of April; so the events of this lesson must have occurred about the first of April.

In studying the life of Christ and Acts of the Apostles 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.) See also Note 2 in Introduction to Lesson I, Third Quarter of 1924, page 213.

Places—Bethany and Jerusalem.

Persons—Jesus, his disciples, the applauding multitude, the rejoicing children, and the indignant scribes and Pharisees.

Devotional Reading—Ps. 14: 32-42.

Reference Material—Matt. 21: 1-16; Mark 11: 1-11; John 12: 12-19.

Home Reading—

Dec.	29.	M.	Christ's Triumphal Entry. Luke 19: 29-40.
	30.	T.	The King of Glory. Psalm 24: 1-10.
	31.	W.	Children of the King. Matt. 18: 1-6.
Jan.	1.	T.	The Children's Praise. Matt. 21: 12-17.
	2.	F.	The Prophecy. Zech. 9: 9-13.
	3.	S.	The New City. Rev. 21: 1-7.
	4.	S.	In the Name of the Lord. Psalm 118: 21-29.

GEOGRAPHICAL NOTES

See a description of Jericho under Geographical Notes of Lesson IX of last quarter of 1924.

We should be well acquainted with Jerusalem and its situation.

Bethpage and Bethany were villages close together on the eastern slope of the Mount of Olives and about two miles out from Jerusalem. "Bethany" means "house of dates," and "Bethpage" means "house of figs." Bethpage is not mentioned elsewhere in the Bible. Jesus came to both places, as they were on the road to Jerusalem; but he lodged at Bethany, the home of Lazarus, Mary, and Martha.

"The Mount of Olives," was so named because of the orchards of olives which grew upon it, was a hill just east of Jerusalem, and separated from it by the valley and gorge of the Kidron, and was about a Sabbath day's journey, or about three fourths of a mile, from the city. (See Lesson 7 of this Quarter.)

HELPS AND HINTS FOR TEACHERS

This quarter is the third quarter of a nine months' course in the study of the life of Christ and embraces the closing period of his ministry.

The last lesson in Christ's life in our studies for 1924 was the conversion of Zacchæus.

While yet in Zacchæus' house, or more probably on his journey to Jerusalem, Jesus gave the parable of the pounds. (Luke 19: 11-27.)

Having given this parable, Jesus continued his journey to Jerusalem, going before, while his disciples and a great multitude followed him. (Luke 19: 3, 28; Matt. 20: 29.) The multitude was going in order to attend the passover.

Having reached Bethany, Jesus parted from the multitude and stopped there with true and tried friends to rest. It is quite probable that Jesus reached Bethany on Friday evening, rested on the Sabbath (Saturday), and made his triumphal entry into Jerusalem on Sunday.

This is the beginning of the week before the death and resurrection of Christ, the most eventful and wonderful week in the history of the world.

EXPLANATORY NOTES

The Supper At Bethany

29. Luke and Mark say that Jesus "drew nigh unto Bethpage and Bethany"; Matthew (21: 1) says: "they drew nigh unto Jerusalem and came unto Bethpage"; and John (12: 1) says: "Jesus therefore six days before the passover came to Bethany." "So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him;" and Mary annointed him with precious ointment and wiped his feet with her hair. (John 12: 1-3.)

This feast was "in the house of Simon the leper." (Matt. 26: 6; Mark 14: 3.) All things considered, it appears that this feast was most probably on Saturday evening after the close of the Sabbath "six days before the passover" and previous to the triumphal entry on the following Sunday.

During the following week, "every evening" Jesus "went forth out of the city" (Mark 11: 19) to Bethany, and "lodged there," (Matt. 21: 17) while "he was teaching daily in the temple." (Luke 19: 47, 48.)

Jesus Sent for the Ass and Her Colt

30. Jesus "sent two of his disciples," (which two we know not), and said to them: "Go your way into the village that is over against you." This village was doubtless Bethpage, separated from them perhaps by a valley, and not far away. The main road, it is supposed, led around the head of the valley, or gorge, while a footpath led more directly across to the village. There at once, upon entering the village, they would find "an ass tied, and a colt with her." (Matt. 21: 2.) This lesson mentions only the colt, "whereon no man ever yet sat."

In giving these minute details, Jesus shows his divine knowledge—additional evidence that God sent him.

Why should he ride the colt, and not the mother? The prophet said: "Upon a colt the fold of an ass." (Matt. 27: 5.) He may have ridden the colt to show the power of his will over the untrained animal.

The ass was a very respectable animal in the East. Riding an ass was not the evidence of Christ's meekness and humiliation. Asses were in common use in that country, and were quite different from the asses of our land. They were used for plowing, carrying burdens, grinding and riding. Wild asses, from which sprang the common stock, were fleeter than most horses. Some tamed asses were large and spirited, and had an easy, steady gait. Riding on "white asses" was classed with other blessings. (Judg. 5: 10.) The most honorable and noble of the Jews rode upon asses; kings rode them; Jair, one of Israel's judges, had thirty sons who "rode on thirty ass colts, and they had thirty cities." (Judg. 10: 4.)

It may be that Jesus rode the ass, and not a fiery war horse, in order to show the peaceable nature of his kingdom.

The two disciples were to loose the mother and the colt and take them to Jesus. (Matt. 21: 7; Luke 19: 30-33.)

31. The owner of the mother and the colt was, doubtless, a disciple, and would gladly send the ass. He knew Jesus; Jesus had been in that country before. Shortly before that he had raised Lazarus from the dead at Bethany, and many of the Jews believed on him.

(John 11: 45.) If the owner should ask by what authority the disciples loosed the colt and its mother, it would be sufficient to say: "The Lord hath need of them." (Matt. 27: 3.)

Here Jesus speaks of himself as "the Lord," which means "Master," "Sovereign," "King," and "Ruler." He frequently speaks of himself in terms of humiliation.

Mark says, "The Lord hath need of him; and straightway he will send him back hither," which means that when Jesus was done with the colt he would return him to the owner. The owner at once sent the colt. Jesus, having used it, of course returned it.

Why This?

This is the only recorded instance of Jesus' ever riding upon an animal. Matthew (21: 4, 5) says, "This is come to pass," in fulfillment of prophecy, and gives the quotation. This is a quotation, in substance, from Zech. 9: 9. (See Matt. 21: 5.) The object or end of this action of Jesus was not merely the fulfillment of this prophecy, but the prophecy was made in reference to the action, while Jesus had other reasons for it. So with the fulfillment of other prophecies. God saw the actions hundreds of years before they transpired as though they actually had come to pass, and foretold them that, when they did come to pass, the world might recognize his divine foreknowledge and know all these things were from him. Jesus in this action applied to himself a prophecy which all the Jews themselves admitted referred to the Messiah. He asserted his majesty as the Messiah and King, and yet in such a way as to show his kingdom is not of this world, and, therefore, not a temporal and political one. In this, too, he allowed his disciples and the applauding multitude to acknowledge him as the Messiah and King.

The Application

32-34. The disciples "did even as Jesus appointed them." (Matt. 21: 6.) They "found a colt tied at the door without in the open street;" and as they loosed it, they were asked why they did so, and they responded as Jesus had directed. (Mark 11: 4-6.)

35. They brought him to Jesus, and threw their garments upon the colt, and set Jesus thereon. Their "garments" were outer garments—cloaks or blankets. These were put on the colt as a saddle to make a comfortable seat for Jesus.

36. Many thousands attended the feast of the passover. Many were from Galilee, where Jesus taught much, and many were from other places where he did many mighty works, and were ready to proclaim him king. "They spread their garments in the way" as a carpet for the colt to walk upon; others cut the large leaves of palm trees, and yet others branches, cut from the fields (Mark 11: 8), and spread them in the way. This was done to honor Jesus and to show their submission to him. (See 2 Kings 9: 13.) It was like decorating his way with flowers.

37, 38. "And as he was now drawing nigh, even at the descent of the Mount of Olives," they began to rejoice. John (12: 12, 13) says: "A great multitude . . . . took the branches of the palm trees, and went forth (out of Jerusalem) to meet him, and cried out, Hos-

anna: Blessed is he that cometh in the name of the Lord, even the King of Israel." When they met him, they turned back and went before, while others followed after him. "Hosanna" means "Save, we pray." It was like a shout of salvation. Mark adds, "Blessed is the kingdom that cometh, the kingdom of our father David;" and this lesson, "Peace in heaven, and glory in the highest," etc. The kingdom was coming in the name of the Lord.

To acknowledge Jesus as the "son of David" was to acknowledge him as King. Matthew (21: 10, 11) says that as they beheld this mighty throng descending from Mount Olivet and entering into Jerusalem, and when they heard these shouts of praise, "all the city was moved," or thrown into commotion, and they asked: "Who is this?" The prompt answer from the applauding multitude was: "This is the prophet, Jesus, from Nazareth of Galilee." They believed he was the prophet spoken of by Moses in Deut. 18: 18, 19.

39, 40. This praise aroused the indignation of the Pharisees, who were along with the multitudes, and they requested him to rebuke his disciples; but he said: "I tell you that, if these shall hold their peace, the stones will cry out." (Luke 19: 39-40.)

While the multitudes filled the air with Jesus' praises, his heart was full of sorrow, and he wept—not because his crown would be first one of thorns and the cross lay between him and the throne, but over the wickedness and doom of Jerusalem. (Vs. 41-44.)

After the triumphal entry on this day, Jesus entered the temple, observed the abuse of sacred things, and, it being then evening, returned with the twelve to Bethany and spent the night. (V. 45.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the reference material?
Did you read the Home Reading?
Describe Jericho.
What were Bethpage and Bethany?
What was the meaning of each?
What occurred at Bethany?
What was the last lesson in Christ's life of last year?
Where was Jesus going?
Who were going with him?
For what purpose were people gathering at Jerusalem?
Where did Jesus stop and spend the Sabbath?
What was given in honor of Jesus?
At whose house?
Who anointed Jesus?
Why?
What did Lazarus and Martha do?
The begininng of what week was this?

30 Where did Jesus send two disciples?
What village was this?
For what were they sent?
Where were they to find the mother and colt?
Why did Jesus give these details?
Why did he ride the colt?
What is said of the ass in the Bible, and what was its use?
Why did Jesus ride an ass?
How did Jesus show his meekness and humiliation?
Why do you think the owner was a disciple?

31 What did Jesus say would be asked?
What reply should they make?
What does "Lord" mean?
What does Mark say Jesus would do when through with the ass?
Why was all this done?
Where is this prophecy found?
How was this a fulfillment of prophecy?
How did things in the future seem to God?

32-34 What did the disciples do?
What did they put on the colt and its mother?
Why?
Which did Jesus ride?

36 How many attended these feasts?
What did they spread in the way?
Why?
What were their "garments"?
Who went out of the city to meet Jesus?
What did they have, and what did they do?

37, 38 What did they all cry as reported by all the writers?
What does "hosanna" mean?
From what was this a quotation?
What effect did all this have upon the city?
What question was asked?
What was the answer?
39, 40 What effect did all this praise have upon the Pharisees, and what request did they make?
What reply did Jesus make?
Why was the heart of Jesus filled with sorrow, and over what did he weep?
What did Jesus do when he entered Jerusalem?
Where did he spend the nights?

LESSON II—JANUARY 11

THE LAST JUDGMENT

Lesson Text: Matthew 25: 31-46.

MATTHEW 25. 31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

33 and he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 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;

36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 And when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;

43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46 And these shall go away into eternal punishment: but the righteous into eternal life.

Golden Text—"Inasmuch as ye did it not unto one of these least, ye did it not unto me." (Matt. 25: 45.)

Time—Probably Tuesday, April 4, A.D. 30.

Place—Mount of Olives.

Persons—Jesus and his apostles.

Devotional Reading—Eccl. 12: 1-8, 13, 14.

Reference Material—Matt. 16: 27; Luke 4: 16-22.

Home Reading—

Jan. 5. M. The Last Judgment. Matt. 25: 31-46.
6. T. The Basis of Divine Judgment. Rom. 2: 6-16.
7. W. Judgment by the Son. John 5: 21-29.
8. T. The Certainty of Judgment. Acts 17: 24-31.
9. F. Awaiting the Judgment with Courage. 2 Cor. 5: 5-10.
10. S. Examples of Judgment. Jude 11-22.
11. S. The Whole Duty of Man. Eccl. 12: 1-8, 13, 14.

HELPS AND HINTS FOR TEACHERS

In Matt. 24 Jesus foretells the destruction of Jerusalem and also the end of the world. From this he warns all his disciples to be ready.

He does this by different facts and parables: the budding of the figtree; the sudden destruction of the flood; the faithful and unfaithful servants; the ten virgins, the talents and our lesson.

Having given the most solemn warnings, Jesus exhorted all to "watch" and "be ready," giving as one reason, they knew not the day or the hour when he would come. (Matt. 24: 42-44.)

In the parable of the ten virgins, the parable of the talents, and our lesson he shows how to watch and be ready.

Hence to "watch" and "be ready" for the second coming of Christ is to be actively engaged in his service, to faithfully discharge daily duties in private life and public service of God; it is not to stand and gaze upward.

EXPLANATORY NOTES

How Christ Will Come: What Then?

31-33. This lesson shows how Christ will come and what will then occur.

"But when the Son of man shall come." "But" connects the duty to "watch" and "be ready" and the truth that no man knows the day or hour when Christ will come with what will take place when he does come.

The time to prepare and to "watch" for his coming is before he comes; the judgment and the everlasting separation of the ones ready from the ones not ready will take place when he comes. That will be the day of judgment, and not the time for preparation.

"Manifest in the flesh" (John 1: 14; 1 Tim. 3: 16) and in his humility, Jesus frequently speaks of himself as "the Son of man."

"In his glory" embraces his majesty and authority as "King of kings, and Lord of lords," sitting upon his throne and attended by "all the angels." This is a most striking contrast with his humiliation, suffering, rejection, and shameful death on earth. He was judged and condemned on earth, but he will then judge the world. The New Testament speaks frequently of Christ's coming in power

and great glory and with the angels. (Matt. 26: 64; Mark 13: 26; Luke 21: 27; Acts 1: 11; 1 Thess. 4: 16; 2 Thess. 1: 7-10, etc.) Jude (14, 15) says: "Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him."

Much is said also in the Bible of "the judgment," "the day of judgment," and "that day." (Matt. 7: 22; 10: 15; 11: 22, 24; 12: 36; 2 Peter 2: 9; 3: 7; 1 John 4: 17; etc.) God commands "men that they should all everywhere repent; inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17: 30, 31.) This lesson and the Bible throughout states that all nations will be judged. God will judge the world "in righteousness," and, therefore, "every man according to his works"—that is, his acceptance or rejection of Jesus and the life to which faith leads or the life to which unbelief leads. (Rom. 2: 1-11; 2 Cor. 5: 10.)

In his judgment Jesus will separate the obedient from the disobedient—those who have watched and are ready from those who have not watched and are not ready—"as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." Jesus' hearers were familiar with this illustration. (See Ezek. 34: 17-24.) Like the parable of the ten virgins and that of the talents, this illustration of the sheep and goats has reference to Christ's disciples. The "goats" represent church members who refuse or fail to feed the hungry, clothe the naked, comfort the afflicted, or help the sick. These "goats" have gotten in among the "sheep," but Jesus, the great shepherd, will finally separate the two forever.

Numerous other scriptures teach that all who "know not God, and . . . . obey not the gospel of our Lord Jesus," will suffer "eternal destruction" (2 Thess. 1: 7, 8); but this lesson and the preceding ones teach that the careless, unfaithful, and disobedient church members also will be condemned and lost.

The Reward of the Righteous

34. After this separation has been made, "the King" will say what this verse contains to the ones on his right hand. Jesus on his throne is "the King." "Come, ye blessed of my Father." The wise virgins were admitted to the marriage feast; the "good and faithful" servants were invited into the joys of the Lord and were made rulers "over many things;" and these were invited to "come," blessed of God, into the inheritance of "the kingdom prepared" for them "from the foundation of the world."

How appropriate to say to these: "Ye blessed of my Father!" They had blessed others in the different ways mentioned below, and "it is more blessed to give than to receive." "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.) It is stated that God will not forget the "work and the love" which the disciples of Christ show "toward his name" in that they minister "unto the saints." (Heb. 6: 10.)

What is meant by "the kingdom prepared for you from the foundation of the world?" In God's purpose and plan of redemption "the works were finished from the foundation of the world." (Heb. 4: 3.) God foreknew "before the foundation of the world" that "with precious blood, as of a lamb without blemish and without spot, even the blood of Christ," he would redeem all who would accept and obey Christ. (1 Pet. 1: 17-25.) In this way "the kingdom" has been prepared for the faithful "from the foundation of the world."

35, 36. The reason for pronouncing upon the righteous this blessing and extending to them this invitation is because they had done to Jesus the different good deeds specified in these verses.

37-39. In their humility, modesty, sincerity, and genuine love for the poor, they will ask when they did all these things to Jesus. They had not done alms to be seen of men—they had not done so with a blast of trumpets and had not let the left hand know what the right hand had done—they had done all this for love's sake and knew they had done nothing but their duty.

When they "have done all the things that are commanded" them, all true and faithful disciples of Christ will say: "We are unprofitable servants; we have done that which it was our duty to do." (Luke 17: 10.)

40. The practical and vital point of the lesson is the King's reply to the above question: "Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." "The least" means the humblest, the poorest, the most ignorant, the most needy, the unfortunate, the ones who lack "social standing," and whom the world despises.

It is not difficult to help those who in turn help us; but it is the spirit of Christ to help those who cannot help us; to feed the hungry, clothe the naked, lodge strangers, administer to the sick. "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. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just." (Luke 14: 12-14.)

Our treatment of Christ's poor is our treatment of him. We can tell by our treatment of the poor, the blind, the lame, the sick, just how we would treat Jesus were he on earth now.

The Destiny of the Wicked

41. Having blessed the righteous, the King will say to those "on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." The kingdom mentioned above was prepared for the righteous themselves, but "the eternal fire" into which the unrighteous must go was prepared for "the devil and his angels." Fearful is this punishment, and fearful is sin, since it fits people for the place prepared for "the devil and his angels."

42, 43. The reason given for this punishment is just the reverse of the one given for blessing the righteous—the unrighteous had not fed,

clothed, visited Jesus when sick and in prison, given him water to drink when thirsty, or lodged him when a stranger.

44. They asked when they had seen Jesus in such sad condition and had not ministered unto him.

45. His reply was: "Inasmuch as ye did it not unto one of these least, ye did it not unto me." Note that Jesus says "one of these least"—just one. To refuse or to neglect to care for even "one" of the least of Christ's disciples—one of the lowliest, humblest, weakest, and most neglected and despised by the world and its great ones—is to be lost.

Jesus says: "For ye have the poor always with you, and whensoever ye will ye can do them good." (Mark 14: 7.) This makes it a matter of one's own choice—or his own will—whether or not he will help the poor and treat the afflicted as God directs. In all ages God has made provisions for the poor and the variously afflicted. Much is said in the New Testament explaining and enjoining this duty. To neglect it is to disobey God, and this disobedience leads to "eternal punishment."

Again, we are impressed with the truth that many will be lost for what they do not do. To be blessed in this life and to be saved in heaven, we must be faithful and active in the service of God. Failures to do our duty, or sins of omission, are fatal.

46. "And these shall go away into eternal punishment." This punishment is described in verses 30, 41; Matt. 8: 12; 2 Thess. 1: 9; and other passages. Many solemn warnings against this punishment are given by Jesus and the apostles. These warnings should be heeded now.

Death As To Eternal Destiny Is Equal To the Coming of Christ

"It is appointed unto men once to die, and after this cometh judgment." (Heb. 9: 27.) Death is virtually the coming of Christ. There can be no preparation between death and the judgment. Life is the time to serve God and now is the time to begin. As stated in verse 34, the righteous will enter "into eternal life." Much is said in the Bible of eternal life and of the glory and happiness which await the righteous. "Let me die the death of the righteous, and let my last end be like his!" (Num. 23: 10)

QUESTIONS

Give the subject.
Repeat the Memory Verses.
Repeat the Golden Text.
Give the time, place, and persons.
Of what is this lesson a continuation?
31-33 What further does this lesson teach?
When is the time to prepare and watch for the coming of Christ?
What will take place when Christ comes?
Why does Jesus so frequently speak of himself as "the Son of man"?
In what manner will Jesus come?
With what is this in contrast?
What is stated as one reason why men should repent?
According to what will God judge men?
Whom will Jesus separate?
Whom do the goats represent?
What will become of all who know not God and obey not the gospel?
What is emphasized by this and the two preceding lessons?
34 Who is this King?
What will he say to those on the right hand?
Why are they the "blessed" of God?
What does God not forget?
For whom was the kingdom prepared?

In what way had it been prepared from the foundation of the world?
35, 36 Why was the blessing pronounced?
37-39 Why did the righteous not think they had done these things to Jesus?
Why had they thus helped the poor and afflicted?
In what spirit should alms be given?
What do true Christians say when they have done all that God commands them to do?
40 What is the practical and vital point in this lesson?
Who are meant by "the least" of Christ's disciples?
Repeat Luke 14: 12-14.
In what way can we tell how we would treat Jesus were he on earth now?
41 What will the King say to those on the left hand?
What shows the fearfulness of sin?
42, 43 Why was this curse pronounced?
44 What question did those on the left hand ask?
45 What reply did the King make?
When do people refuse or fail to care for Jesus?
When can we help the poor?
What are the consequences of neglecting the poor and afflicted?
46 Into what will those on the left hand go?
When does Jesus virtually come to all?
Where can there be no preparation?
Into what will the righteous go?

LESSON III—JANUARY 18

THE LORD'S SUPPER

Read: Luke 22: 7-30.
Lesson Text: Luke 22: 14-23.

LUKE 22. 14 And when the hour was come, he sat down, and the apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.

17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:

18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

20 And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.

21 But behold, the hand of him that betrayeth me is with me on the table.

22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

23 And they began to question among themselves, which of them it was that should do this thing.

Golden Text—"This is my body which is given for you: this do in remembrance of me." (Luke 22: 19.)
Time—Probably Thursday night, April 6, A.D. 30.
Place—Upper room in Jerusalem.
Persons—Jesus and his Apostles.
Devotional Reading—Ps. 22: 22-28.
Reference Material—Matt. 26: 17-30; Mark 14: 12-26; John 13: 1-30.

Home Reading—

Jan. 12. M. The Lord's Supper. Luke 22: 14-23.
13. T. The First Passover. Exodus 12: 21-28.
14. W. The True Bread. John 6: 30-35.
15. T. The Bread of Life. John 6: 48-58.
16. F. The Sanctity of the Lord's Table. 1 Cor. 11: 23-29.
17. S. A Purified People. Rev. 7: 13-17.
18. S. The Satisfying Portion. Psalm 22: 22-28.

HELPS AND HINTS FOR TEACHERS

After the stormy scenes of Tuesday and the priests and elders had determined to take Jesus by stratagem and Judas had bargained to deliver him up to them, it is thought by many that he spent Wednesday in quiet retirement at Bethany, resting for the approaching mighty struggle of his trial and crucifixion.

We know what the feast of the passover was and what it celebrated. On Thursday morning, perhaps, Jesus' disciples asked him: "Where wilt thou that we go and make ready that thou mayest go and eat the passover?" (Mark 14: 12.) It must be eaten in the place where God had written his name. (Deut. 12: 1-9; 16: 1-17.) A lamb, unleavened bread, bitter herbs, the wine used, and a room were necessary.

Jesus sent Peter and John into Jerusalem to make this preparation. A man in the city carrying "a pitcher of water," whom they would meet, would enter a house, into which they should go and inform "the master of the house" that the Lord desired to eat the passover in his house and he would show them "a large upper room furnished and ready." (Luke 22: 8-13.)

Peter and John did as Jesus had directed. (Mark 14: 13-16.) This good man was, doubtless, a friend and disciple of Jesus.

In the evening, with the other ten apostles, Jesus went into the city and into this "upper room."

Note particularly that the facts are given in the order in which they seem from the study of Matthew, Mark, Luke and John, to have occurred, and not in the order given by Luke. Hence the verses are given according to the facts and not in consecutive order.

EXPLANATORY NOTES

The Contention Over Who Should Be the Greatest

14. At the proper time Jesus "sat down, and the apostles with him."

At this time, it seems the contention over who should be the greatest arose. It may have manifested itself in an effort to occupy chief seats at the table. At least twice had this question been asked by the apostles and answered by Jesus. (Matt. 18: 1-4; Mark 9: 33-37; Luke 9: 46-48; and Matt. 20: 20-28.) On the occasion of this lesson Jesus answered this question by humbly washing the apostles' feet. (John 13: 1-15.) He showed by this example that the servant of all is the greatest. To serve others, to serve humbly, is to be great in Christ's Kingdom.

Jesus Announced that One of His Apostles Would Betray Him

After washing his apostles' feet all resumed their places at the table. They reclined on couches, resting on the left arm, leaving the right arm free, while their feet extended behind them and under the table. "He was sitting (reclining) at meat with the twelve disciples." (Matt. 26: 20.) Seated thus, we understand how John "was at the table reclining in Jesus' bosom." (John 13: 21-25.)

21, 22. While thus quietly reclining at the table, Jesus made the startling statement: "Verily I say unto you, one of you shall betray me." "But behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, as it hath been determined"—as God had determined and the prophets had foretold. (See Acts 2: 23; 4: 28; 17: 31; Matt. 26: 24, 25.) "But woe unto that man through whom he is betrayed; good were it for that man if he had never been born."

"Is It I?"

23. John (13: 21) says: "He was troubled in spirit." He was filled with sorrow and moved with indignation that a traitor was present in that band ready to destroy his life. (See the margin at John 11: 33, 38.) Jesus had foretold his betrayal before this (Matt. 17: 22; 20: 18), but had never before said that the betrayer was one of the twelve. He had said before that one was a devil, but none knew of whom he spoke. (John 6: 70, 71.)

This statement filled the apostles with sorrow, and they "looked one on another, doubting of whom he spake." (John 13: 22.) None doubted his statement, and not one accused the other but each in his own innocence "began to say unto him every one, Is it I, Lord?" "And they began to question among themselves, which of them it was that should do this thing." They could not understand how one of their number could betray Jesus.

In response to the question, "Is it I?" Jesus said, "He that dippeth his hand with me in the dish, the same shall betray me." (Matt. 26: 23.) Peter beckoned to John, leaning on Jesus' breast, to ask whom he meant; and John did so. Jesus replied: "He it is, for whom I shall dip the sop, and give it him." Then he dipped it and gave it to Judas. (John 13: 23-26.) Judas did not hear what Jesus said to John.

That one who dipped his hand with Jesus in the dish should betray him was a most treacherous and infamous act!

Attempting to hide his own treachery and to cover his own infamy, Judas also said, "Is it I, Rabbi?" Jesus replied, "Thou hast said," which means, "Yes, you are the traitor." (Matt. 26: 25.)

By this Judas knew his wicked plot was known, and he gave himself up fully to carry it out. John (13: 27) says: "And after the sop, then entered Satan into him." He was already under Satan's influence. Satan had already put it into his heart to betray Jesus, and he had already made the bargain. Before this he had some hesitancy and some impulse to do better; but now, fully under the influence of Satan, he goes at once to execute his diabolical plans. This grew on Judas, as all wickedness grows on all wicked men. "Jesus therefore said unto him, What thou doest, do quickly." (John 13:

27.) The rest did not know what Jesus meant by this; but Judas knew, and he knew his treachery had been discovered by Jesus. Jesus desired to hasten the matter on and, it seems, to get rid of Judas. It was useless for Judas to hear all the sacred, solemn, and loving admonitions Jesus was about to deliver to the rest. John (13: 30) says: "He then having received the sop went out straightway: and it was night." From this it seems that Judas was not present when the Lord's Supper was instituted.

Judas did betray Jesus of his own accord and upon his own responsibility and suffered the awful consequences of his treachery. When he said to Jesus, "Is it I, Rabbi," he had the money for which he had bargained to deliver Jesus up in his own possession and had had it for two days.

It is said that Judas sold Jesus for thirty pieces of silver, but really he sold himself—sold his own soul. Some people now place a very low estimate upon their honor and souls and a very high estimate upon money.

"Fulfilled In the Kingdom of God"

15, 16. To the apostles Jesus said: "With desire (earnestly) have I desired to eat this passover with you." Why? Because this was the last one before his suffering and death, when all that of which the Jewish passover, from beginning to end, was a type, would be fulfilled in him. Or, as he says, "I shall not eat it" or "drink from henceforth of the fruit of the vine," "until it be fulfilled in the kingdom of God." "For our passover also hath been sacrificed, even Christ." (1 Cor. 5: 7.)

17. "And he received a cup," containing "the fruit of the vine," which had been prepared for and was used during the passover supper.

18. "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come." Verses 29, 30 say, " and (in addition to what he had already said) I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom, and ye shall sit on thrones, judging the twelve tribes of Israel." (See, too, Matt. 19: 28, 29.) This the apostles soon began to do.

This teaches also that Christ meets with his disciples now when they assemble to partake of the Lord's Supper. The "cup" is the "communion" of the Lord's blood and the bread is the "communion" of his body. (1 Cor. 10: 16.)

The Institution of the Supper

19. "And as they were eating (that is, before they had risen from the table), Jesus took bread (a loaf), and blessed, and brake it." (Matt. 26: 26.) Paul (1 Cor. 11: 24) says "when he had given thanks," which is the same thing. The bread was the unleavened bread of the passover, of which they had just been eating. Matthew, Mark, Luke, and Paul say he gave thanks, or "blessed," and "brake it." He said to his disciples, "Take, eat; this is my body which is given for you." The bread represents his body, or is symbolic of his body. With his literal body of flesh and blood whole in all its parts

before them, they knew they were not eating his literal body and drinking his literal blood. This is like many other expressions which we understand: "The seven good kine are seven years," "the seven good ears are seven years," and "the seven lean and illfavored kine" and "the seven empty ears" "are seven years" (Gen. 41: 26, 27); "the seed is the word" (Luke 8: 11); "the field is the world;" "the reapers are the angels," etc. (Matt. 13); "I am the door;" and "I am the vine." Jesus is not a literal vine or door. This bread, then, represents his body. It was to be a memorial of his body that was so soon to be torn by the nails and pierced by the spear.

God instituted the passover before that which it commemorated took place, and Jesus instituted the Lord's Supper before his death. Man erects monuments to deeds already passed, but he cannot erect monuments to deeds which have not yet transpired. God alone can do that, for he alone knows what will be in the future.

20. "And the cup in like manner after supper," means he gave thanks for it as he had given thanks for the bread. He did not give thanks for the bread and the cup at the same time, as some do now. "Drink ye all of it" (Matt. 26: 27), "and they all drank of it." (Mark 14: 23.) One man was not to drink for another, but every one for himself and in his own love for Jesus. "But let a man prove himself, and so let him eat of the bread, and drink of the cup." (1 Cor. 11-28.)

The New Covenant

"This cup is the new Covenant in my blood." (Matt. 26:28) says: "which is poured for many unto remission of sins." As the bread represents his body, so the cup represents his blood.

There was then an old covenant, or will. "In that he saith, A new covenant, he hath made the first old." (Heb. 8: 13.) "He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10: 9, 10.) The first covenant was the law of Moses, which God made with the children of Israel when he "took them by the hand to lead them forth out of the land of Egypt." (Heb. 8: 9.) This law, or covenant, was dedicated with the blood of animals; but the new covenant, or new testament, with Christ's blood —better blood than that of animals. (See Heb. 9: 11-28.) Jesus, as the Lamb of God, must offer himself, must be slain, and his blood must be shed, in order to seal unto men this new covenant, or new testament of God.

Under the law of Moses, people were benefitted by the blood of the sacrifices as they lived according to the covenant sealed by that blood; today people are cleansed and saved by the blood of Jesus when they obey the will, or covenant, God has dedicated or sealed by his blood.

It was necessary for Jesus to suffer and die for the world. The grain of wheat must die that it may live (John 12: 24); trees must be felled and ripped to pieces before they are useful for lumber; the face of the earth must be torn and mutilated by the plow before it will yield to man its increase; "and apart from shedding of blood there is no remission." (Heb. 9: 22.) Jesus must give his life "a ransom for all." (1 Tim. 2: 6; see also Matt. 20: 28.) "For the life of the flesh is the blood." (Lev. 17: 10-14.) For Jesus to give his

life "a ransom for all" was to shed his blood for all—"for many unto remission of sins." He puts "away sin by the sacrifice of himself." (Heb. 9: 26.) All Christians have been redeemed by Christ's blood. (1 Pet. 1: 18-21.) He "gave himself for us, that he might redeem us," etc. (Tit. 2: 14.) The church has been purchased with his blood. (Acts 20: 28.) His blood cleanses from all sin (1 John 1: 7), and "he is the propitiation for our sins." (1 John 2: 2.) "In whom we have redemption through his blood, the forgiveness of our trespasses." (Eph. 1: 7).

All this was necessary, as Paul says, that God "might himself be just, and the justifier of him that hath faith in Jesus." (Rom. 3: 26.) Jesus came to this earth, as the Word made flesh, to live among men, "that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." (Heb. 2: 14-18.) Only those who accept and obey his blood-sealed covenant will be saved by the blood of Jesus. He "learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 7-9.)

The Purpose of the Lord's Supper

The crumbling, perishing bread and flowing "fruit of the vine," in the goodness and wisdom of God, commemorate this most wonderful and greatest of events, which rescues the earth from the bondage of Satan and the human race from sin and the grave.

Man chooses such enduring substances as marble, bronze, iron, etc., to erect monuments to commemorate great human events; but God has selected and ordained this simple, but divine, institution, and it will live fresh and glorious when all the works of man shall have been destroyed.

Jesus left this monument of his suffering and death that all coming generations might look upon it and imbibe the spirit of Him who died for the race. "This do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." (1 Cor. 11: 17-34.) It is full of hope, looking to Christ's triumphant return. Upon this the children of God must feed.

After all this was made clear to the apostles through the death, burial, resurrection, and ascension of Jesus, they taught, under the guidance of the Holy Spirit, all Christians to meet on the first day of the week to break bread (Acts 20: 7), to come together to eat the Lord's Supper (1 Cor. 11: 20-23), to continue "steadfastly" in "breaking bread," etc. (Acts 2: 42), and not to forsake their own assembling together, as some did then (Heb. 10: 25) and as some do now. To neglect this is to show disrespect for Jesus and a lack of faith in him. This institution is to last until Christ comes again, and all who believe his promises should be careful to observe it.

"And when they had sung a hymn, they went out" (Matt. 26: 30). This was supposed to be a recitative reading, or chant, says Clarke's "Commentary." Ps. 113-118 were unanimously sung at these feasts, it is stated, because they express so distinctly the blessings bestowed upon them.

"They went out unto the mount of Olives," but not before Jesus had delivered the exhortations and prayer in John 13-17.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Reference Material?
Did you read the Home Reading?
What was the feast of unleavened bread?
What preparation was necessary?
Who was sent to make this preparation?
How were they to know where to go?
What did the master of the house offer them?
When did Jesus and the others follow?

14 What contention arose?
How often before this had this contention arisen, and how did Jesus settle it?
How did he settle it at this time?
How did they sit or recline at the table?

15, 16 Why had Jesus desired to eat this passover with the apostles?
Who is our passover?

17 What did this cup contain, and for what had it been prepared?

18 When would Christ drink this anew with them?
What would the apostles then do?
What else does this passage and 1 Cor. 10: 16 teach?

19 What are the elements of the Lord's supper?
What did Jesus do with and for the bread?
What bread was it?
What did he say the bread is?
In what sense is it the Lord's body?
What reason can you give that it was not his literal body?
When alone can men erect monuments?
Which ones did God erect before the events transpired?

20 What was the cup?
What did Jesus do with and for the cup?
Who were told to drink of it?
For what was Christ's blood shed?
What is a covenant?
What was the old covenant?
What is the new covenant?
With what was the old covenant sealed?
With what the new covenant?
How are people saved by the blood of Jesus?
Why must Jesus suffer, shed his blood and die?
Of whose eternal salvation is Jesus the author?
State the purpose of the Lord's supper.
On what day are Christians taught to observe the Lord's supper?
What is it to neglect this observance?
How long will the Lord's Supper endure?
Show the difference between man's wisdom in erecting monuments and God's wisdom and love in giving the Lord's supper.
What hymn was sung?
What exhortations did Jesus deliver before going out?

21, 22 What startling announcement did Jesus make?
What is meant by Jesus going as had been determined?
What is said of the traitor?

23 Why was Jesus troubled in spirit?
What does troubled in spirit mean?
What had Jesus foretold and what had he not foretold up to this time?
What effect did this have upon the apostles, and what did they do and say?
What did Peter beckon to John to do?
What was John's position?
What was Jesus' answer?
How did Judas try to hide his treachery?
What was Jesus' reply to him?
What had Judas already done?
Explain since Judas was already under Satan's influence, how Satan could enter into him?
What did Jesus then tell him to do?
What did the rest understand by this?
What did Judas then do?
Was he responsible for his acts?
What did Judas really sell for thirty pieces of silver?
What do some people now sell for less money?

LESSON IV—JANUARY 25.

JESUS COMFORTS HIS DISCIPLES

Read: John 14: 1-31.
Lesson Text: John 14: 1-17.

JOHN 14. 1 Let not your heart be troubled: believe in God, believe also in me.

2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

4 And whither I go, ye know the way.

5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

This joy he wanted his disciples to have. He desired them to be faithful in all trials, that their joy may be full in the end. He delivered the exhortations and encouragement above that they might have this joy. (See John 16: 32, 33.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place and persons.
Did you read the reference material?
Did you read the Home Reading?
What else does Jesus emphasize in these parting words?
Through what different figures is this union taught?
What use does God make of the vine and vineyard in the Old Testament?
What use does Jesus make of the vineyard before this in the New Testament?
Why do you suppose Jesus used this illustration of the vine and the branches at this time?

1 Who is the true vine?
What is meant by "true vine"?
What else is Jesus?
Who is the "husbandman"?
What is the work of a husbandman?
What did Israel prove to be?
What does God do for the true vine and the branches?
What did Jesus receive from God?
Who is the source of all spiritual life?

2 Who are the branches?
How do you meet the declaration that different religious organizations, societies, and denominations are the branches?
What only did the apostles set in order?
What did Paul do upon hearing of divisions in the church at Corinth?
What must one become in order to become a branch?
What is done with the fruitless branch?
What is done for the ones that bear fruit?
What is God's rule with reference to improvement of opportunities?
How does God cleanse a branch?
What is the "fruit"?

3 Through what were the apostles already clean?
What is meant by being "clean"?
How are people cleansed by the truth?
What commands must sinners obey in order to receive pardon?

4, 5 What condition is necessary to fruit bearing?
From whom do all Christians derive life?

6 What is done with the branch that abides not in the vine?
Upon what, then, does abiding in Jesus depend?
May a Christian fall away from Christ and be lost?

7 What is necessary in order to abide in Christ?
Repeat 2 John 9.
Upon what condition will the prayers of disciples be answered?

8 How do Christ's disciples glorify God?
What condition is necessary to remaining disciples of Jesus?

9 In what are disciples exhorted to abide?
Why should they abide in his love?
How did he show his love for them?

10 In what way only can disciples abide in Christ's love?
In what way only could Christ abide in God's love?
What is implicit obedience to Christ?

11 Why did Jesus say these things?
What is his joy?
In what way can the joy of the disciples be made full?

LESSON VI—FEBRUARY 8.

CHRIST'S INTERCESSORY PRAYER

Read: The entire Chapter.
Lesson Text: John 17: 1-13.

JOHN 17. 1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee:

2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life.

3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.

4 I glorify thee on the earth, having accomplished the work which thou hast given me to do.

5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

7 Now they know that all things whatsoever thou hast given me are from thee:

8 for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

9 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine:

10 and all things that are mine are thine, and thine are mine: and I am glorified in them.

11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are.

12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.

13 But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves.

Golden Text—"Keep them in thy name which thou hast given me, that they may be one, even as we are." (John 17: 11.)

Time—April 6, A. D. 30.

Place—The upper room in Jerusalem.

Persons—Jesus and his disciples.

Devotional Reading—Eph. 3: 14-21.

Reference Material—Eph. 4: 1-6; Matt. 6: 9-13.

Home Reading—

Feb. 2. M. Christ's Intercessory Prayer. John 17: 1-13.
3. T. Intercession of Abraham. Gen. 18: 23-33.
4. W. Intercession of Moses. Exodus 32: 30-34.
5. T. Intercession of Samuel. 1 Sam. 12: 19-25.
6. F. Intercession of Asa. 2 Chron. 14: 9-12.
7. S. Intercession of the Church. Acts 12: 1-11.
8. S. Intercession of Paul. Eph. 3: 14-21.

HELPS AND HINTS FOR TEACHERS

In order to receive an answer it is not necessary that prayers be recorded, or offered in public, or even heard by any one except God.

In order to be answered, it is not necessary for persons on whose behalf prayers are offered to hear them or even to know they have been offered. But hearing such prayers and knowing that they have been made, greatly encourage the ones for whom they have been offered.

This prayer has been recorded for the benefit of all Christ's disci ples for all time. The same is true of all other prayers recorded in the Bible, which prayers all should study.

Many instances are given of Jesus' praying during his ministry on earth, but few of his prayers are recorded.

This prayer of our lesson is his longest recorded one.

The prayer in Matt. 6: 9-13, called "the Lord's prayer," is the one Jesus taught his disciples to pray; the one of our lesson is truly "the Lord's prayer."

The solemn setting of this prayer makes it most impressive. Preceding it were his washing the disciples' feet, his institution of the Lord's Supper, and his discourses to the eleven. Following it were the agony in the garden; the betrayal; the trials before Annas, Caiaphas, the Jewish council, and Pilate; and the crucifixion.

It must have been offered about midnight, and was a fitting conclusion to Jesus' discourses to his disciples. It was offered in the presence of his disciples. Jesus foresaw the coming storm ready to burst over the heads of his disciples; that the Shepherd would be smitten and the sheep scattered.

In B. W. Johnson's Commentary on John, he quotes from Dr. William Milligan as follows:

"No attempt to describe the prayer can give a just idea of its sublimity, its pathos, its touching yet exalted character, its tone at once of tenderness and triumphant expectation . . . It speaks throughout of work accomplished, of victory gained, of immediate expectation of glorious reward."

In the same commentary Schaff is quoted as follows: "Here is holy ground; here is the gate of heaven. No such prayer was heard before or since. It could only be uttered by the Lord and Saviour of men, the mighty Intercessor and Mediator, standing between heaven and earth before his wondering disciples."

Note the three fold division of this prayer: (1) Jesus prayed for himself; (2) for his immediate disciples; (3) for all who, in all time, should believe on him "through their word."

EXPLANATORY NOTES

Christ's Hour

1. "These things" are the solemn utterances of chapters 13: 31 to 16: 33, which read with deepest reverence.

"Lifting up his eyes to heaven," Jesus offered this prayer. Praying at the grave of Lazarus, also he "lifted up his eyes." At times, as in Gethsemane, he prostrated himself.

During his whole public ministry Jesus spoke of a time as his hour. At the wedding feast in Cana Jesus said to his mother: "mine hour is not yet come." (John 2: 4.) So he says in John 7: 6, 8, 30. Being troubled later on, he asked if he should say: "Father, save me from this hour?" adding, however, "But for this cause came I unto this hour." (John 12: 27.) About to eat the last passover supper with his disciples, he said: "My time is at hand." (Matt. 26:18), and later on in the night, (in this prayer) he said, "Father the hour is come." This was the crucial and dreadful hour of his betrayal, desertion, mock trials, scourging, suffering, shame, and death. But this was the triumphant and all glorious hour, too, when he would gain the

victory over the grave, abolish death, destroy Satan, and bring "life and immortality to light through the gospel." (Heb. 2: 14-18; 2 Tim. 1: 10.)

Of the students of this lesson I am compelled to stop and ask, are not we overjoyed with the fact that Jesus through his suffering and death brought "to naught him that had the power of death, that is, the devil," and delivered "all them who through fear of death were all their life time subject to bondage?" Contemplating the end of the Christian's faith—the salvation of the soul, the praise and honor and glory—to be revealed at the second coming of Christ, it is no wonder that Peter says: "Ye rejoice greatly with joy unspeakable and full of glory." (1 Peter 1: 6-9.)

In this prayer Jesus addressed God as "Father," "Holy Father," and "Righteous Father."

Christ's Prayer for Himself

2. "Glorify thy Son." This was done in two ways: (1) By giving him "authority over all flesh," that to all God had given him "he should give eternal life"; (2) by glorifying him with God's glory which he had with the Father "before the world was." (Verse 5.) Jesus gave up this glory when he came to this earth in the form of a servant and died on the cross. (Phil. 2: 7, 8.)

It is the glory of Jesus to give eternal life to all whom God has given him.

Jesus is glorified now in his disciples—that is, in their faithful obedience to him in being one and in accomplishing his work. But in strife, contention, and division he is dishonored (see verses 10, 22) by those who profess to be his disciples and to have his spirit.

How shameful and humiliating the unholy strife, contention, factions, and divisions now existing among the professed followers of Christ!

Christ will be glorified also "in his saints" and "marveled at in all that believe" when he comes again. (2 Thess. 1: 7-10.) We cannot comprehend the glory of Christ coming with "ten thousands of his saints," or "his holy myriads." (Jude 24.)

3. It is eternal life to know the Father "as the only true God and Jesus, whom God has" sent, as "the Christ."

But what is it to know God? It is more than to acknowledge him intellectually as the Supreme Being. "Thou believest that God is one, thou doest well; the demons also believe and shudder." (James 2: 19.) To know God is to keep his commands from the heart, or in faith and love to obey him, to become God-like. For instance, no one without mercy, forbearance, forgiveness, justice, righteousness and love knows God and Jesus. (John 2: 3, 4.)

4. How did Jesus glorify God on the earth? He did so by accomplishing the work God gave him to do. How did he accomplish so much? He began early (Luke 2: 49), worked zealously while it was day (John 9: 4), and continued to the end. (John 19: 30.)

Did it ever occur to us that God has given us a work to do? Or that we should glorify God?

We can glorify God only by doing the work he has given us to do. Only as we obey him can we and do we glorify him. We may speak with the tongues of men and angels, give all our goods to feed the

poor and our bodies to be burned, possess miraculous knowledge, and manifest miraculous power; but without obedience to God, we are nothing. We should remember our Creator in the days of our youth, be always zealous of good works, and then in the end we can say we have accomplished the work he gave us to do. (See 2 Tim. 4: 7, 8.)

5. Jesus based the petition for God to glorify him upon the fact that he had glorified God; and that he had done this by accomplishing the work which God had given him to do.

Jesus was now returning to the glory which he had with the Father before the world was.

Jesus Prayed for His Immediate Disciples

6. Jesus manifested the name of God to his disciples. How did he do this? Not by making them acquainted intellectually with the name of God, as now are known the names of earth's great philosophers, literati, statesmen, warriors, etc.; but by teaching them what the name of God stands for and by showing in his life the attributes of God. God's name stands for all he is—his wisdom and power, his justice and righteousness, his mercy and grace, his love and salvation. In all these God was manifested in Jesus.

The disciples of Jesus belonged to God first. In obedience to God they were his. He gave them to Jesus; but not arbitrarily or by compulsion, but according to their own choice, as will be clearly seen by reading John 1: 11, 12; 3: 18, 19; 6: 37-45. They became God's people and remained Christ's disciples by keeping God's word.

7, 8. Jesus' prayer for his disciples was based upon the condition that they had accepted him as sent from God and had received from him the word of God. They knew that whatsoever Jesus was, did, and taught was from God, and that Jesus and God are one.

The salvation of the world depends upon believing that God sent Jesus and upon accepting him as the Saviour.

All that Jesus did and taught was from God. He came not to do his own will, but the will of God who sent him (John 6: 38); therefore, not to seek his own will, but the will of God (John 5: 30); not to please himself, but to please God (Rom. 15: 3; John 8: 29, 30); not to teach his own teaching, but the teaching of God. (John 7: 16; 8: 28; 12: 49, 50.)

A Greatly Needed Lesson

Let us learn here a sadly needed but woefully neglected lesson. In the words of Jesus, we exclaim of the present generation, "O foolish men, and slow of heart" to believe Jesus and to learn from him this lesson! Since his teaching was not his—did not originate with him, but was the teaching of God; then no man should attempt to teach any theory, opinion, or wisdom of his own. Since Jesus did not even desire to do his own will, but prayed that his will be not done; then no man should seek to have his will done. There is a vast difference between our own will or any man's will, and God's will. Since Jesus pleased not himself, but did always the things which pleased God; then no man should seek to please himself or to have his own way in matters of God's service. Let all determine now and forever more to please God only, to teach only his teaching, and to do only his will.

All clashing opinions; all strife, divisious, warring factions, and religious denominations are so many violations of God's will; are so many sad failures to learn this needed lesson from Jesus.

It is very grievous to hear people making loud professions to be "Christians only and only Christians" while sadly failing, if not even refusing, to follow Jesus only and fully.

Jesus Prayed Not for the World

9, 10. Jesus prayed for his disciples at this time because he was going to leave them, and they would soon be scattered as sheep without a shepherd. He foresaw what would befall them.

In this prayer he did not pray for the world. He never prayed for the world as such—as an institution, for he came to overcome the world and to give his disciples the victory over it. (1 John 5: 4.) Satan is the prince of this world (John 12: 31; 14: 30; 16: 11; 2 Cor. 4: 4; 1 John 4: 4.) "The whole world lieth in the evil one." (1 John 5: 19.) The spirit of the world is not the Spirit of Christ. (1 Cor. 2: 12.) The world cannot receive the Holy Spirit. (John 14: 17.) To be a friend of the world is to become an enemy of God, because "the friendship of the world is enmity with God." (Jas. 4: 3-5.) The world hated and killed Jesus, and it will always hate and seek to destroy the church. (John 15: 18, 19; 17: 14.)

But Jesus prayed for sinners, as on the cross, and teaches his disciples to do the same. He teaches them to pray for their enemies, to do good for evil, and to pray for all men. (Matt. 5: 43-48; 1 Tim. 2: 1-4.)

Instead of being "of the world," God had given these disciples to Jesus "out of the world." They had been cleansed by the word of God (John 15: 3), had been separated from the world, and had been given to Jesus as fit material out of which to build his church and proper subjects for his kingdom.

Jesus and God being one, Jesus said: "And all that are mine are thine, and thine are mine." Jesus and God are separate in nothing. "And I am glorified in them." How? Because they were one, keeping God's commandments and doing the work of Jesus. So Christ's disciples glorify him today.

"That They May Be One"

11. Jesus knew he would be crucified on the morrow, would be no longer "in the world," but that his disciples would be left by him "in the world" to accomplish the great work of preaching the gospel to the whole creation.

His first petition for them was that God would keep them in his name "that they may be one."

To keep them in God's name was to guard them from sin and help them to remain faithful and true to the word of God. God's name is wonderful and stands for his power, manifested in his wisdom, grace, and love.

How are Christ's disciples one? "Even as we are." Just as God and Christ are one, Christ's disciples must be one. They had asked, who is to be the greatest, and had sought the chief places in Christ's kingdom. Jesus had taught them that the servant of all is the

greatest in his church, and now in deep solemnity he prays that there may be no envy, jealousy, self-seeking, and love of place and power among them.

How glorious it would be if the church could manifest this spirit and unity, become free from jealousy, envy, pride, self glorification, but on the other hand, love as brethren, each counting others better than himself, in honor preferring one another, and each seeking the good of others!

In the "additional lessons" let us study further this unity and peace and the sin of division.

12. Jesus guarded and kept his disciples in the Father's name while he was with them. Not one of them was lost but Judas, the traitor and "son of perdition," and this was in fulfillment of prophecy. (Ps. 41: 9.) This was not done in order to fulfill this prophecy; but, foreseeing Jesus would do this, God foretold it.

Then, one of the twelve departed from the right way, grew in sin from bad to worse until, under the full sway of Satan, he betrayed the Saviour. He by transgression fell.

13. Jesus' next petition was that his disciples might share his joy in full.

What joy could Jesus have under such circumstances as these? The joy of conscious obedience and faithfulness in all things to God, of victory over Satan, and of anticipated glory. Here it is: he "for the joy set before him, endured the cross, despising the shame, and hath sat down on the right hand of the throne of God." (Heb. 12: 2.)

That the world hated them and would ever hate them is another reason why Jesus prayed for his disciples (verse 14), and should be another reason why his disciples today should love not the world but should keep unspotted from it.

Jesus Prayed for All Who Should Ever Believe On Him Through the Word of the Apostles

As stated further on in this prayer of Jesus, he prayed for all his disciples for all time—for their unity and peace and final glorification.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place and persons.
Did you read the reference material?
Did you read the Home Reading?
Should prayers be recorded, or even be heard by the ones for whom they are offered, in order to be answered?
Why was this prayer of Jesus recorded?
Which is truly the Lord's prayer?
Give instances of Jesus' praying.
Give the solemn setting of this prayer.
What did Jesus see coming upon his disciples?
What is said of the sublimity, pathos and character of this prayer?
Give the general divisions of this prayer.

1 What are "the things" of this verse?
What is said of Jesus' attitudes in prayer?
What is meant by "the hour is come"?
What was the victory of this hour?
Why should we be overjoyed?
How did Jesus address God?

2 What did Jesus ask God to do for him?

In what two ways was Jesus glorified?
How was Jesus glorified in his disciples?
In what ways do his disciples now dishonor Jesus?
In what other way will Jesus be glorified in his saints?
3 How can eternal life be reached?
What is it to know God and Jesus?
4 How did Jesus glorify God on the earth?
How did he accomplish so much?
How only can we or any others glorify God?
5 Upon what did Jesus base this prayer for God to glorify him?
To what was Jesus returning?
6 How did Jesus manifest the name of God to his disciples?
Whom did God give to Jesus?
How was this done?
How only could they remain Christ's disciples?
7, 8 Upon what condition did Jesus base this prayer for his disciples?
Upon what does the salvation of all men depend?
In what were Jesus and God one?
What did Jesus come to earth to do?
What most needed lesson should we here learn?
What do all religious denominations and all strife and division among brethren show?
9, 10 Why did Jesus here pray for his disciples?
Why did he not pray for the world? (Show the difference between the spirit of the world, the prince of the world, the friendship of the world, and Christ and his kingdom and Spirit.)
What killed Jesus, and what would it destroy now?
Did Jesus pray for sinners?
For whom does he teach his disciples to pray?
Out of what had Jesus' disciples been called?
What did God and Jesus hold in common?
What, again, is said of Jesus' disciples glorifying him?
11 Why did Jesus leave his disciples in the world?
What was Jesus' first petition for his disciples?
How can God keep them in his name?
How are they one?
What had already arisen among the apostles?
What would be glorious now?
12 What had Jesus done for his disciples?
Which one was lost, and why?
What shows that we may fall and be lost?
13 What was Jesus' next petition for his disciples?
How could Jesus have joy at this time?
What hates Jesus' disciples now?
Give another petition Jesus made for his disciples.
For whom besides his disciples of that time did Jesus pray?
What did he ask for all?

ADDITIONAL LESSONS FROM JESUS' PRAYER

This prayer manifests so abundantly and forcefully the profound interest of Jesus in his disciples and his great and everlasting love for them and contains so many most important lessons for the church today we should study it with the most intense earnestness to its sublime conclusion.

Besides praying for himself, Jesus makes six different petitions for his disciples, for them all for all time: (1) that they may be guarded and kept in the Father's name; (2) that they may all be one, even as he and God are one, and perfected into one; (3) that they may be kept from the evil of the world; (4) that they may be sanctified in the truth; (5) that all may be with him and share his glory which God gave him; and (6) that the Father would love them as he had loved Jesus.

Wou'd one ever desire to sin against such a Saviour and such a Father in heaven? We sing, "Can a child forget its mother's prayer?" I ask, can we ever forget this prayer of our Saviour, offered for us?

The word "world" is used as many as eighteen times in this prayer, which shows that its hatred for Jesus and for his church forever and the salvation of his disciples from it was on Jesus' heart.

"Keep Them From the Evil"

Jesus would soon leave the world, but he did not pray that his disciples should go with him. God could have translated them with Jesus, as he had translated Enoch (Gen. 5: 24) and Elijah (2 Kings 2: 17); but that was best. They were left on earth as the light of the world and representatives of Jesus. Before them was the great work of "going into all the world" and preaching "the gospel to the whole creation" (Mark 16: 15, 16) and making "disciples of all the nations." (Matt. 28: 19, 20.) This work was necessary also for the development and salvation of the apostles.

Here we should receive encouragement to do our work zealously, to bear our burdens cheerfully, and to endure hardness as good soldiers of the cross.

But his disciples having been left here for this grand work and noble purpose, Jesus prayed the Father to "keep them from the evil one"—not to lift them out of tribulation (John 16: 33), but to lead them not into temptation, to keep them from sin, and to save them from Satan.

Jesus sent his apostles into the world, as God had sent him, and he gave to his apostles the word which God had given him. By the authority which Jesus had from God he commanded his apostles to teach all the nations that which God had taught him (Matt. 28: 19, 20.) But the apostles were not to begin to do this until endued with power from on high. (Luke 24: 49.) This power was their baptism in the Holy Spirit. This power would bring to their remembrance all that Jesus had said to them, teach them all things, show them the things of Jesus, and guide them into all the truth. (John 14: 25, 26; 16: 13; Acts 1: 8.) Then, to hear the apostles filled with and guided by the Holy Spirit, is to hear the Holy Spirit; to hear the Holy Spirit, is to hear Jesus, who sent the Holy Spirit; and to hear Jesus, is to hear God, who sent Jesus. Jesus declares that, "He that receiveth whomsoever I send receiveth me; and he that receiveth me, receiveth him that sent me." (10: 16; 1 John 4: 1-6.) He who refuses to receive what the apostles teach, refuses to hear the Holy Spirit, refuses to hear Jesus, refuses to hear God.

We must see, then, the force of this prayer, and realize as never before the boundless love of Jesus. In this prayer is our salvation and the salvation of the world. If the apostles had not been guarded in the Father's name, had not been kept from the spirit and evil of the world, and had not maintained that unity and peace for which Jesus prayed, the truth of God would never have reached the world and all today would be still in darkness and sin.

"Not of the World"

"They are not of the world, even as I am not of the world." From Jesus' use of the word "world" eighteen times in this prayer and from its occurrence many times in other parts of the New Testament it is not difficult to understand its full import.

To be of the world is to have the spirit of world, to reflect the character of the world, and to depend upon the power of the world.

J. H. Thayer in his Greek-English Lexicon under definition 5 of "Kosmos" (the world) says: "the inhabitants of the world," particularly "of the earth, men, the human race." The word means this in not a few passages. Under 6: "The ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ." Under 7: "Worldly affairs; the aggregate of all things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which although hollow, frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ." John (2 John 2: 16,) puts it this way: "For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world." This is a clearer and more comprehensive definition than any lexicon can give. All opposition to God, to Christ and to his disciples and his church springs from these three things—the lust of the flesh, the lust of the eyes, and the vainglory of life. The love of pleasure, pride, vanity, all revelry, drunkenness, licentiousness, covetousness, greed of gain, thirst for power, oppression, strife, envies, wars, etc., all spring from these lusts and passions. James (4: 1, 2) says "fightings" and "wars" spring from the lust of the flesh.

We ought, by this time, to understand Jesus when he declares that the devil is "the prince of this world" and that his Kingdom is not of this world, and if so, his servants would fight with carnal weapons for its defense and advancement. (John 18: 36.) By this time Christ's followers, filled with his spirit, ought to understand why he forbade Peter's use of the sword and all his injunctions to keep the peace, seek peace and pursue it, to follow peace with all men and holiness without which no man can see the Lord, to pray for their enemies, and to overcome evil with good.

Because Christ was not of the world, the world hated and crucified him. It is the same world with the same spirit and same prince today, and with the same hatred for Christ. For this reason the world hates all true disciples of Christ. The same difference exists between the disciples of Christ, or the church, now as existed when Jesus offered this prayer.

"Sanctify Them"

That Jesus' disciples "are not of the world" and he desires them kept from the evil, is the reason for his petition to the Father to sanctify them.

"Sanctify" means to set apart or to consecrate to the service of God, and Jesus prayed that in the midst of all sins, or evil, and all persecutions his disciples might have to suffer in the world they would remain true to God by the help of God.

All Christians are saints—that is, they have been set apart from the world and sanctified to the service of God. (Acts 9: 13; Rom. 1: 7; 1 Cor. 1: 2; and other passages.)

How do people become sanctified? "In the truth." That the disciples of Jesus are sanctified through the truth shows that sanctification is no instantaneous, mysterious uplift into a sinless state

by some direct influence or impact of the Holy Spirit. That no mistake may be made as to what the truth is, Jesus adds: "Thy word is truth"—that is the word of God, or the teaching, which Jesus gave to his disciples. (verses 8-14.)

Just as the word of God is received into the heart, loved, and obeyed, it leads people out of the world and sets them apart to the service of God, to be exclusively his. In this grace and knowledge of Christ they grew (2 Pet. 3: 18), becoming "partakers of the divine nature, having escaped from the corruption that is in the world by lust." (1 Pet. 1: 4; Eph. 5: 25-27.)

John 15: 3-10 shows that Jesus' disciples were made clean by the word of God, and their continuance in the love of God depended upon keeping his commandments.

"And for their sakes I sanctify myself." Jesus was sinless; he was holy. What did he do then to sanctify himself? He sanctified himself in being obedient to the will of God, even unto the death of the cross. He learned obedience by the things which he suffered. (Heb. 5: 7-9.) It was his purpose—his meat and drink—to do God's will.

He did this for the sake of his disciples, "that they themselves also may be sanctified in truth," and that for the above reasons they might be encouraged to obey God in all things.

"That They May All Be One"

For whom was Jesus praying that "all may be one"? The Pharisees, the Sadducees, the Herodians were religious sects or denominations among the Jews at that time. They held to some truth; all believed there is one God and that he should be worshiped, and all worshiped him according to their own doctrines; and the Pharisees believed in angels, spirits and the resurrection. But all these rejected the teaching of the Scriptures and persecuted and killed Jesus. Afterwards they persecuted the church and killed some of the apostles. Then it was not that they might all become united in their religious doctrines in some way and form a religious union or organization that Jesus prayed. Far from that.

There are hundreds of different, contending, clashing religious denominations today as far apart in their doctrines and practices as the east is from the west, and many of them uniting, seemingly, to destroy the gospel as the power of God unto salvation as did these sects of Jews to crucify Jesus. Was it for all these to be united, or one, in their efforts, that Jesus prayed? Certainly not.

This soul stirring, pathetic, and sublime prayer of our Saviour is woefully misunderstood when brethren think and write and preach that Jesus prayed for a conglomerated union of all these. Worse still, when some brethren call this prayer "Christ's unanswered prayer," as if for almost two thousand years God had allowed this prayer of his Son to remain unanswered. It is impossible to say what vague conceptions the brethren who say this have of the teaching of the New Testament on this subject.

This prayer of Jesus was answered in his apostles and his disciples of their time. The church at Jerusalem, composed of thousands (see Acts 2: 41, 47; 4: 4; 5: 14; 6: 1-7) was an answer to

this prayer. These many thousand Christians with various and conflicting ideas, under the teaching of Christ, continued "Steadfastly with one accord" and "Singleness of heart" (Acts 2: 46); prayed "to God with one accord" (Acts 4: 24); "were of one heart and soul." (Acts 4: 32.) Those whose hearts Satan filled "to lie to the Holy Spirit" were struck dead under God's condemnation (Acts 5: 1-6), and the "murmuring of the Grecian Jews against the Hebrews" was at once stopped by following the inspired teaching of the apostles (Acts 6: 1-6), and unity and peace prevailed.

Every congregation on earth from that time until now, which has kept "the unity of the spirit in the bond of peace" has been a living answer to this prayer.

Of course, every congregation full of contention and strife and factions is in violation of this prayer and in disobedience to God.

Every man who raises contentions, produces strife, and causes divisions over any opinion of his own or his will; over any untaught question or speculation; over anything unnecessary to the worship of God and work of the church or that will cause a weak brother to fall, is guilty of rending the body of Jesus.

What greater sin can one commit against Christ than to divide his church and thus tear his body apart? Such sinners should be avoided, as God commands. (Rom. 16: 17, 18.)

This prayer then was for all Jesus' disciples for all time in all places—"that *they* may all be one." As Jesus foresaw there would be other disciples through the gospel preached by the apostles, he also foresaw the contention, strife, and division which would arise. He said: "Woe unto the world because of occasion of stumbling! for it must needs be that the occasions come: but woe to that man through whom the occasion cometh." (Matt. 18: 7.) Paul said to the church in Corinth: "For there must be also factions among you, that they that are approved may be made manifest among you." (1 Cor. 11: 19.)

Paul nipped in the bud the very first manifestation of division in the church at Antioch by showing that Christ is not divided and that preachers are nothing but servants of God through whom people hear the truth and become believers in Christ. He charged all to speak the same thing and to be perfected in the same mind and judgment. (1 Cor. 1: 10-15.) In 1 Cor. 12 he shows that as there is one God, one Christ, one Holy Spirit, one body of Christ, his church, all have been baptized into this one body, there must "be no schisms in the body."

How One?

It is one thing to preach on union, especially when done in a partisan spirit as "our plea," or on "church federation" or some "interchurch" movement, and an entirely different thing to endeavor "to keep the unity of the spirit in the bond of peace."

"The unity of the spirit" is the unity which the Spirit teaches, (the one Holy Spirit which all children of God have), and the peace into which the Holy Spirit leads all.

The law of Moses is the law which God gave through Moses; the law of Christ is the law which God gives through Christ; "the law of the Spirit of life in Christ Jesus" is the law which God gives

through the Holy Spirit. (Rom. 8: 2.) Just so, the unity of the Spirit is the unity which God teaches through the Holy Spirit and that unity into which all enter who have the one Holy Spirit, by whose guidance they have been baptized into the one body of Christ. All unity is not the unity of the Spirit. Satan and his forces are united; they are one.

The unity for which Jesus prayed is, as he expresses it: "Even as thou, Father, art in me, and I in thee, that they also may be in us"—"even as we are" (verse 11); "even as we are one" (verse 22). How are Christ and God one? Just so must Christ's disciples be one.

This is not one in opinion or one in some gigantic human religious organization. Any effort of any human religious society or organization to force itself upon the disciples of Christ destroys their unity and peace. All religious people on earth might be united in one huge organization and not be in Christ at all.

On the other hand, they cannot be one in Christ out of his body, the church.

The unity which comes through the acceptance of the truth and obedience to God is the unity for which Jesus prayed. Obedience to God adds people to his church (Acts 2: 41, 47; 1 Cor. 12: 13), makes them his children and citizens of Christ's kingdom (Matt 12: 50; John 3: 3-8). People cannot enter Christ's kingdom or God's church without obedience to God (Heb. 5: 7-9), and they cannot obey God and remain out of his church.

There is perfect unity between God and Christ (see verses 10, 11), for the reason that Jesus came to this earth—not to do his own will, but the will of God (John 5: 30; 6: 38); not to please himself (Rom. 15: 3), but to please God in all things. (John 8: 29.) Had Jesus at any time failed to obey or to please God, he would have broken the perfect unity between him and the Father. We cannot conceive of God and Jesus differing and advancing different "opinions." Who can conceive of God and Jesus being heads of different religious organizations, and yet "one?" God is the head of Christ (1 Cor. 11: 3), and Christ is the head of the church. (Eph. 1: 22, 23; 5: 23.)

Disciples of Christ can love one another and remain one in Christ only in so far as the word of God abides in them and they continue to keep his commandments. (John 15: 9, 10; 1 John 1: 7; 2 John 9.)

Paul sums up "the unity of the Spirit in the bond of peace" in Eph. 4: 3-6.

To teach and impress the unity for which Jesus prayed is death to all religious bodies, except the "one body," of which he is the head. (See 1 Cor. 12: 12, 13, 20, 25.)

"That the world may believe that thou didst send me." The salvation of the world depends upon believing that God sent Jesus—that he is the Messiah and Saviour; and the faith of the world in this fact depends upon the unity of Christ's disciples. Divisions, conflicting doctrines and practices, confuse people and retard the progress of the truth.

The Glory of Christ

Not only is denominationalism wrong, but all bitterness, contentions, strife, factions, and open ruptures in the body of Christ—

his church—are wrong and dishonoring to Christ. They are a great shame and mighty hindrances to the progress of the gospel.

All strife and divisions are carnal and sinful. (1 Cor. 1: 10-17; 3: 1-4.) All spring from fleshly passions—jealousy, envy, preferment among others, to have chief seats, to be greater than others, etc.

The glory which God gave to Jesus and which he has given to his disciples is that they may all be one even as he and God are one. This would be glorious!

To Share Christ's Glory In Heaven

Jesus prays that after his disciples have done their work on earth, as he had done, that they may be with him and may share his glory which he had with God.

Entering into this glory depends upon accomplishing the work God has given one to do on earth.

In this way will the love wherewith God loves Jesus be bestowed upon all his disciples. Jesus prays that God may love them even as he loves Jesus. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are." (1 John 3: 1.)

In all temptations and suffering we should remember Jesus' prayer for us and resist evil and bear persecution patiently.

Christ not only prayed on earth for his disciples; he still prays for them now in heaven. (Heb. 2: 17, 18; 4: 14-16.)

All disciples of Christ should follow his example and work and pray for the unity and peace of all.

If all disciples of Christ in all the world would spend a day or week or month in united prayer to God for the harmony, unity, and love of his children, then all causes of strife and division contrary to the teaching of the New Testament would be removed.

LESSON VII—FEBRUARY 15

JESUS IN GETHSEMANE

Lesson Text: Mark 14: 32-42.

MARK 14. 32 And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?

38 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39 And again he went away, and prayed, saying the same words.

40 And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Arise, let us be going: behold, he that betrayeth me is at hand.

Golden Text—"Not what I will, but what thou wilt." (Mark 14: 36.)

Time—Thursday night, April 6, A.D. 30.

Place—Gethsemane.

Persons—Jesus, the eleven, the traitor, soldiers and others.

Devotional Reading—Ps. 22.

Reference Material—Matt. 26: 36-46; Luke 22: 39-46; John 18: 1, 2.

Home Reading—

Feb. 9. M. Jesus in Gethsemane. Mark 14: 32-42.
10. T. Agonizing Prayer. Luke 22: 39-46.
11. W. Thy Will be Done. Matt. 26: 36-46.
12. T. The Suffering High Priest. Heb. 5: 1-10.
13. F. The Sympathetic High Priest. Heb. 2: 8-18.
14. S. Sharing His Sufferings. Phil. 3: 7-12.
15. S. The Suffering Saviour. Psalm 22: 1-8.

GEOGRAPHICAL NOTES

The Mount of Olives is one of the most interesting mountains of all Bible lands and Gethsemane one of the most sacred spots. When King David fled from his son, Absalom, he and his people passed over the brook Kidron and crossed the Mount of Olives, barefoot, with his head covered, and weeping (2 Sam. 15); Jesus descending its western slope in his triumphal entry wept over Jerusalem (Luke 19: 41-44), and again as he sat with four of his disciples on this western side, he told of the destruction of Jerusalem and his second coming (Matt. 24 and Mark 13: 3, 4); Bethany was on this mountain; and from it Jesus ascended into heaven. (Acts 1: 9-12.)

No doubt this mountain was so named from the olive trees which grew upon it. It was only a Sabbath day's journey, or about three quarters of a mile, east from Jerusalem. (Acts 1: 12.) It was parallel with Mount Moriah, from which it was separated by the Kidron Valley, and was two hundred and seven feet higher than the temple area. (This and much more than this we learn from that accurate and most interesting book, "Lands of the Bible," by McGarvey.)

"Kidron" means black torrent, and flowed between Jerusalem and the Mount of Olives, running only during the rainy season.

"Gethsemane" means "oil press," and was doubtless an olive orchard. probably enclosed, where oil was pressed out of its fruit. It was on the western slope of the mountain, just across the brook, and hence close to Jerusalem.

McGarvey noted eight old and gnarled olive trees in "the traditional Garden of Gethsemane." One of these trees measured 24 feet in circumference and another 21 feet. It is hardly possible that these were there in Christ's day, but they have sprung from others like these.

This traditional garden now contains about a half acre and is surrounded by a rock wall about 10 feet high, which was built by monks of the Latin Church in 1847.

It is interesting to know that the Greek church in rivalry has fixed another spot about one hundred yards northeast from this one at Gethsemane. This is no worse than denominational and sectarian rivalry among protestants in erecting in pride and vanity costly and grand houses of worship, endeavoring to surpass one another, or to out do one another in numbers or in other ways.

HELPS AND HINTS FOR TEACHERS

This much of this night had been spent by Jesus without sleep in instituting the Lord's supper, as we have seen, in solemnly teaching and warning his disciples, and in prayer.

Before instituting and after instituting the Lord's supper much was said to his disciples before they left that "upper room."

John 13-17 will be read with deeper interest, greater helpfulness, and clearer understanding when we consider the circumstances under which they were spoken.

Following this example of Jesus, it is not out of order to deliver exhortations before or after partaking of the Lord's supper.

"When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples."

EXPLANATORY NOTES

Alone With God In Prayer

32. "Jesus ofttimes resorted thither with his disciples" (John 18: 2)—"as his custom was." (Luke 22: 39.)

The owner of the garden was doubtless a friend to Jesus.

Having reached the garden, Jesus said to his disciples: "Sit ye here, while I go yonder and pray." (Matt. 26: 36.) Eight of them remained there. Jesus desired to be alone with God in prayer.

His deep and abiding interest in his disciples is seen from the fact that in the severest trials of his life and deepest troubles of his soul he had their future peace and welfare at heart. He was a tearful suppliant Saviour—"a man of sorrows, and acquainted with grief" (Isa. 53: 3), "by whose stripes ye were [we are] healed." (I Pet. 2: 24.)

In deep earnest and faith in God one now desires at times to be alone with God in prayer. In the closet, in the still hours of the night, in solitude some where the heart yearns to draw near to God in prayer.

33. Leaving the eight, Jesus took Peter, James, and John with him and went further into the garden.

These three, we remember, were with Jesus in the chamber when he raised Jairus' daughter and on the mount of transfiguration. This

was not partiality or favoritism; these three were prepared and fitted for this.

"And began to be greatly amazed, and sore troubled." His natural vigor was overcome by sorrow, and he was oppressed and even overwhelmed by anguish of spirit. This began to be apparent to his disciples.

His Soul Sorrowful Even Unto Death

34. He said to the three: "My soul is exceeding sorrowful even unto death." This explains the sorrow and agony of the preceding verse, and means that, unless he found relief, death would ensue. His betrayal was at hand, the mock trial was just before him, and the shadow of the horrible death on the cross was upon him. As he was more than human, he felt all this with more than human sensibility, while the temptation came upon him in all the weakness of humanity.

Into this one hour were crowded all the horrors, cruelty, shame, and death of the cross. The wickedness and treachery of Judas, the desertion of the eleven, the hypocrisy and crime of the Jewish leaders, the rejection by the race of their only Saviour, together with the sins of the whole world, were all upon him and overwhelmed him with sorrow. "Who his own self bare our sins in his body upon the tree." (1 Pet. 2: 24.) He was tried, and he died as a criminal between thieves. He suffered, "the righteous for the unrighteous, that he might bring us to God." (1 Pet. 3: 18.)

Not simply from the physical suffering of death did he shrink, but his divine nature felt more keenly than mortals can know the horror and awfulness of sin and the calumny of his trial and crucifixion. He was despised and rejected by men, was bruised and put to grief for the sins of others.

He Desired Human Sympathy

"Abide ye here, and watch with me." (Matt. 26: 38.) In this hour of agony Jesus desired human sympathy. He had encouraged and comforted his disciples in every hour of trouble and weakness; but now he desired them to watch with him, that he might not be disturbed by the traitor and the mob in his hour of communion with God.

Jesus' Attitude In Prayer

35. "And he went forward a little"—"about a stone's cast." (Luke 22: 41.) He would be entirely alone. First, as Luke (22: 41) says, "he kneeled down and prayed;" then, as Matthew states, he "fell on his face," or prostrated himself. This is the lowliest attitude of prayer, and expresses a feeling of helplessness, humility, and entire dependence upon God. In prayer one goes to God in reverence, awe, and humility; and the attitude naturally expresses the feelings and condition of the heart.

Prayer must be in faith and from the heart. Jesus did not go through the form of prayer, but unburdened his soul to God.

"Not My Will, But Thine Be Done"

36. "Abba, Father, all things are possible unto thee; remove this cup from me." Matthew (26: 39) says: "If it be possible, let this cup pass away from me."

"Abba," as we know, means "Father."

The "cup" is the suffering of all that was rapidly coming upon him—his betrayal and trial, the cross and its shame, the horrors of dying as a sinner and of being executed as a criminal.

Then before him arose the salvation and destiny of the world, and in triumphant faith and submission he added: "Howbeit not what I will, but what thou wilt." (See Luke 22: 42, 43.) If God could not save the race unless Jesus should drink this cup, then he was willing to die.

While he must drink the bitter cup, God answered his prayer. "And there appeared unto him an angel from heaven, strengthening him." (Luke 22: 43.) He was heard "for his godly fear." (See Heb. 5: 7-9.) He "humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2: 8.)

Every prayer should be offered (1) to God and (2) in the faith and resignation of Jesus. God may answer prayer now without granting the specific thing desired.

37, 38. Jesus came to the three disciples, doubtless, for sympathy. He did this three times.

"Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none." (Ps. 69: 20.)

Jesus found the three "sleeping for sorrow." (Luke 22: 45.) It was past midnight; their minds had been on a constant strain for hours; they saw Jesus was in great distress, although they knew not what it all meant; reaction had set in, and they had fallen asleep in the stillness of the night. It is said that great sorrow stupefies.

"And saith unto Peter." Jesus addressed Peter because Peter was forward in declaring he would die rather than desert Jesus. Jesus earnestly asked: "What, could ye not watch with me one hour?" (Matt. 26: 40.) It seems to us they could, yet under less strain we fall asleep when we should watch.

The sympathy of Jesus for the three apostles was aroused, and he exhorted them to "watch and pray" that they "enter not into temptation." While they had not watched with him, they should not cease to watch themselves and their surroundings, that they enter not into temptation.

While this is applicable to all for all time, it had special reference to the trials just before the apostles in the betrayal and death of Jesus. In spirit they were willing to remain and watch with him, but the flesh was weak.

So yet "the flesh lusteth against the Spirit, and the Spirit against the flesh," etc. (Gal. 5: 17.) Hence the constant need of daily watchfulness, repentance, and confession of sins to God. (James 5: 16; 1 John 1: 7-10; 2: 1, 2.)

39. "A second time" (Matt. 26: 42) Jesus "went away" and repeated his prayer, "Saying the same words." Luke (22: 44) says: "And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground."

This expresses as no language can the great anguish of the Saviour.

40. Again Jesus went to the three, "and found them sleeping, for their eyes were very heavy; and they knew not what to answer him." They did not know what excuse to offer for sleeping at that time. As soon as Jesus would leave them they would fall asleep.

41. For the third time he offered up the same petition.

The greatest event of all was the victory Jesus gained when he said: "Not as I will, but as thou wilt." (Matt. 26: 39.) This changed the cross into the crown and turned Gethsemane into Paradise.

In deep earnestness and intensity of feeling he did this. God approves of importunity in prayer, springing from earnest, honest hearts. Such prayers are not "vain repetitions."

While Jesus must suffer death and endure the shame of the cross, his conduct shows that he gained composure and strength through prayer. Just when the angel appeared (see Luke 22: 43) is not stated, but he came to strengthen and comfort the Saviour for all that was to come upon him.

"Sleep on now, and take your rest." They could do nothing more at that time for Jesus. He sympathized with them, weary and tired. The watch was over, the struggle had passed, he had gained the victory and in calm composure was ready to march on to death. It was "enough." The hour had come, "and the Son of man" was "betrayed into the hands of sinners"—his murderers.

42. "Arise, let us be going." He was now ready, in obedience to God and in triumphant victory over the flesh, to go on to death. "Behold, he that betrayeth me is at hand." Judas was approaching with the mob.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place and persons.
Did you read the Devotional Reading?
Did you read the Home Reading?
Locate and describe the Mount of Olives.
Why so named?
What is said of some olive trees there now?
What shows the sectarian rivalry of the Latin and Greek churches?
What shows denominational rivalry today?
What separates Mount Olivet from Jerusalem?
How far is it from Jerusalem?
What does "Kidron" mean?
What does "Gethsemane" mean?
How did Jesus spend this night up to this time?
What was done and said before and after instituting the Lord's Supper?
What increases our interest in John 13-17?
What may now be done before and after the Lord's Supper?
32 To what place did Jesus often go?
Why?
Where were eight disciples left?
How did Jesus manifest his deep solicitude for his disciples?
Why was he grieved?
33 Whom did he carry with him into the garden?
Where had these been with him before?
Why these?
What was apparent to his disciples?
34 What did he say to Peter, James, and John?
What does this mean?
Why was he so grieved?
Why did he feel this so keenly?
What did he then say to the three?
From whom would he receive sympathy?
Why did he exhort them to watch?
35, 36 How far did he go?
Why would he be alone?
What did he first when he prayed?
How did he show his feeling of utter helplessness upon God?
What does the attitude of prayer show?
36 For what did Jesus pray?
How did God answer Jesus' prayer?
Repeat Heb. 5: 7-9.
How may God answer prayer

now?
37, 38 Why did Jesus return to the disciples?
How often did he do this?
In what condition did he find them?
Why were they so sleepy?
Why did Jesus address Peter?
What did he say to all?
What did he exhort them to do?
Why should all now watch?
How can we hope to be saved from daily mistakes and wrongs?
39 What then did Jesus do?
What shows his great agony?
40 Why could the apostles make no answer when Jesus returned to them this time?
41 How often did Jesus offer the same prayer?
What does this show?
What did he gain by prayer?
When did the angel appear?
What did he say finally to his disciples?
42 Why did he say, "Arise, let us go hence"?

LESSON VIII—FEBRUARY 22

GOOD CITIZENSHIP

(Temperance Lesson)

Lesson Text: Romans 13: 7-10, 13, 14.

ROMANS 13. 1 Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.

2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.

3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same:

4 for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5 Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6 For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

7 Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10 Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.

13 Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Golden Text—"Thou shalt love thy neighbor as thyself." (Rom. 13: 9.)

Time—Paul wrote the Roman letter about A.D. 58.
Places—Written from Corinth to the church at Rome.
Persons—Paul and the church at Rome.
Devotional Reading—Ps. 72: 7-8.
Reference Material—Ps. 91: 1-10; Ps. 101: 1-3; 1 Pet. 2: 13-17.

Home Reading—

Feb. 16. M. Good Citizenship. Rom. 13: 1-14.
17. T. The Highest Good. Rom. 14: 13-23.
18. W. Law-abiding Citizens. Titus 3: 1-11.
19. T. Paul's Citizenship. Acts 21: 37-40.
20. F. A Citizen of Zion. Psalm 15.
21. S. Walking Wisely. Eph. 5: 6-21.
22. S. Righteous Judgments. Psalm 72: 1-8.

TEMPERANCE

We all know that "temperance" means "self-control."

Before the corrupt Felix and the profligate Drusilla, Paul "reasoned of righteousness, and self-control, and the judgment to come." (Acts 24: 24-26.)

Temperance is embraced in the fruit of the Spirit in contrast with the works of the flesh. "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." (Gal. 5: 16-24.) It is one of the duties and virtues essential to an entrance into heaven. (2 Pet. 1: 1-11.)

The reason so many temperance lessons are given is because it is so greatly needed. The greatest lesson of life is to learn to control oneself; the greatest victory of life is to conquer one's passions and lusts. This is the one great fight which all have to make, and where so many fail. Famous are many victories of many wars, but the greatest of all is the silent victory over self. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.)

We are impressed most seriously with the vast importance and absolute necessity of self-control by Paul's famous declaration: "And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air; but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." (1 Cor. 9: 25-27.) If Paul thus keenly and sensibly realized that he must keep his own body under, we should as fully appreciate the importance of doing the same.

Christians are not to be temperate in all things, because some things they are not to do at all. They cannot steal temperately, lie temperately, give away temperately to their temper, drink temperately, etc. They must eat temperately, sleep temperately, work temperately, and in all things so control their bodies as to make them fit temples for the Holy Spirit (1 Cor. 3: 16, 17; 6: 19, 20) and to be saved in heaven.

Much is said, too, against the use of intoxicating liquors, because this feature of intemperance is a fruitful source of so many other sins and of so much suffering and shame. A drunkard brings suffering and trouble, poverty and want, upon so many innocent ones.

Almost every kind of sin will spring from drunkenness, and no drunkard can inherit the kingdom of God.

Parents cannot impress upon their children too seriously the evils of strong drink and the danger of indulging in such.

The only absolute safe rule is to touch not, taste not, handle not, this great enemy of our present comfort, peace, and prosperity and of our souls.

Note how much is said in both the Old Testament and the New Testament against strong drink. (See Prov. 20: 1; 23: 29-32; Isa. 28: 7; Hab. 2: 15; 1 Cor. 6: 9-11; Eph. 5: 18; 1 Thess. 5: 7, 8.)

EXPLANATORY NOTES

The Mission of Civil Government

1, 2. "The higher powers," or "the powers that be," are civil governments, as these verses clearly show.

Civil governments of any form have been "ordained of God" and are now "the ordinance of God." Jesus said to Pilate "Thou wouldest have no power against me, except it were given thee from above." (John 19: 11.) So all earthly powers are from God. He "ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men." (Dan. 4: 17.) "He changeth the times and the seasons; he removeth kings, and setteth up kings." (Dan. 2: 21.) He gave "the kingdom, the power, and the strength, and the glory," and the whole land, with its inhabitants, to Nebuchadnezzar. (Dan. 2: 37, 38.) "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. 4: 35.)

All God's dealings with the rulers of earth which have been recorded in the Bible show that he has ordained civil governments and overrules them to serve his own righteous purposes—to his own glory, the chastisement and protection of his own people, the punishment of the wicked, and the destruction of the incorrigible.

3, 4. Then the mission of civil governments is to preserve order, to restrain evildoers, and to protect the righteous and innocent and helpless—to be "a terror" to evildoers, bearing "not the sword in vain," "an avenger for wrath" to all who do evil, but God's servant for good to all who are law-abiding and righteous.

All officers of civil governments should be true to their trust and make themselves terrors to all who do evil. If they do not, they violate their oaths and become perjurers. One purpose of civil government is to punish wrongdoers. Were there enough civil officers of the right kind, the wave of crime now flooding the land would be checked.

5. Because God overrules human governments or the civil authorities for the good of his people, Christians are taught to pray, to make intercession and supplications, and to offer thanksgivings to God for civil rulers in order that Christians "may lead a tranquil and quiet life in all godliness and gravity." (1 Tim. 2: 1-4.) This is done by God's overruling the law making powers to enact such laws as will permit Christians to lead just such a life. God can deliver his children from "unreasonable and evil men," who "have not faith." (2 Thess. 3: 1-4.)

The Duty of Christians to Civil Governments

The relationship of Christians to civil governments is that of submission, not of aggression; they must submit to "the powers that be." In no case are they justifiable in disobeying these powers, except only when the civil governments require them to do that which God forbids and forbid their doing that which God requires; then, as Peter and John declare, they must obey God rather than men, or human authority, at all hazards. (Acts 4: 19, 20; 5: 29.) The civil government crucified Jesus and killed every martyr who died for Christ's sake. This they would not have done if Christ and all martyrs had submitted always to them.

Christians are commanded to honor civil authorities—"honor th

This was a threefold charge, and was utterly false. Jesus raised no sedition, he did not forbid paying tribute to Cæsar (Matt. 22: 21), and he did not claim to be a king in the sense in which they used the term, but absolutely refused an earthly crown.

Ignoring the first two charges, Pilate examined Jesus privately concerning his claim to be King; and again Jesus "witnessed the good confession." (1 Tim. 6: 13.)

Satisfied, Pilate "went out again unto the Jews, and saith unto them, I find no crime in him." (See John 18: 33-38.)

This was the first acquittal.

This acquittal infuriated the Jews, and they then more fiercely accused Jesus "of many things;" but in solemn silence he made no reply. Pilate asked him what he had to say to these charges, but "he gave him no answer, not even to one word," to Pilate's great amazement. (Mark 15: 2-5; Luke 23: 3-5.)

Jesus Sent to Herod

The mention of Galilee in the course of this trial led Pilate to ask if Jesus was a Galilean. Therefore he sent him to Herod Antipas, who was at the time in Jerusalem, hoping this would relieve him of his perplexity. Herod was tetrarch of Galilee. He was anxious to see Jesus, and was curious to see him perform a miracle. Herod "questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him."

While Herod found no fault in him, he and his soldiers set him at naught, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate."

On account of this courtesy of sending Jesus to Herod, he and Pilate made friends—made friends over the condemnation of Jesus. (Luke 23: 6-12.)

The Second Acquittal

On Jesus' return, Pilate again "called together the chief priests and the rulers and the people," and said that, having examined Jesus himself concerning these charges, he found no fault in him; and having sent him to Herod for examination, Herod had seen that "nothing worthy of death" had been "done by him."

This was the second acquittal before Pilate.

"I will therefore chastise him, and release him." (Luke 23: 16.) This was a compromise with wickedness. Why chastise one in whom he found no fault?

Pilate is one of the most despicable characters in history—not as ferociously wicked as the Jewish leaders, but fawning, cowardly, and weak, and willing to sacrifice right and justice for apparent peace, popularity, and his own worldly prosperity.

Jesus or Barabbas?

15-22. To conciliate the Jews, restive under Roman rule, the Roman governors had the custom of releasing at this great feast a prisoner whom they themselves might choose.

They had "a notable prisoner, called Barabbas," "bound with them that had made insurrection, men who in the insurrection had committed murder;" and he was "a robber" as well as a murderer.

Pilate "sat down on the judgment seat at a place called The Pavement; but in Hebrew, Gabbatha [elevated place]" (John 19: 13), and it seems, placed Jesus and Barabbas side by side before the people, and asked: "Whom will ye that I release unto you?"

The multitudes doubtless would have said, "Jesus," for the common people heard him gladly, and less than a week previous to this time they were shouting loud hosannas to his name; but the chief priests and elders "persuaded" and "stirred up the multitude," "that they should ask for Barabbas;" therefore "they said, Barabbas." They "denied the Holy and Righteous One, and asked for a murderer to be granted unto" them. (Acts 2: 14.)

The Decision of Pilate's Wife

In the meantime, while Pilate was on the judgment seat and the priests were persuading the people to choose Barabbas, Pilate's wife, having suffered many things in a dream concerning Jesus, sent him word to have "nothing to do with that righteous man." She had heard of Jesus, and was convinced that he was a righteous man. It is strange that in this terrible trial of Jesus the only voice raised in intercession for him was from this Gentile woman.

The Third Acquittal

23. Pilate knew that through envy the Jews were trying to kill Jesus, but he was too cowardly to set Jesus at liberty upon his own decision; hence he seized this opportunity to release him, hoping the people would choose Jesus. But when they chose Barabbas, he asked, "What then shall I do unto Jesus who is called Christ?" and they all said: "Let him be crucified." (Mark 15: 6-16; John 18: 39, 40.) But, desiring to release Jesus, Pilate said: "W

Again Pilate sat upon the judgment seat, and said, "Behold, your King!" and again they said: "Away with him, away with him, crucify him!"

Galled and goaded into signing the death warrant, Pilate said: "Shall I crucify your King?" They answered: "We have no king but Cæsar." These priests and Jews hated Cæsar, and would have followed Jesus any day in a successful rebellion against the Roman government, for they were expecting some one to restore their independence and nation; but they pretended great loyalty to Cæsar in order to crucify Jesus. Pilate was afraid of Cæsar and afraid of being accused to him. He would crucify an innocent person rather than lose his own position and power.

His last hope of saving the life of Jesus was gone. (John 19: 1-16.) "And they led him away to crucify him."

Notwithstanding all of the false charges against Jesus, he was crucified on his confession that he was the Son of God.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Reference Material?
Did you read the Home Reading?
Give the threefold trial of Jesus before the Jews.
Why was Jesus carried through a formal trial after daylight?
For what was he again condemned?
To whom was he then sent?
What is said here about binding him?
Who was Pilate?
What was his character?
Why were the Jews in such a hurry to get Pilate to sign the death warrant?
Through what phases of trial did Jesus pass before Pilate?
What did Pilate here seek to do?
In what manner did the Jews seek to kill Jesus?
What had Jesus foretold concern-

What did Jesus' accusers then begin to do?
What effect did Jesus' silence have upon Pilate, and what did he ask Jesus?
To whom did Pilate then send Jesus?
Why?
Who was Herod?
Who accused Jesus before Herod?
How did Herod and his soldiers treat Jesus?
What was Herod's decision?
What did Pilate then do and say to the priests and the people?
Why, then, did he propose to chastise Jesus?
15-22 What was the custom of the Roman governors during the feast?
Why this custom?
What proposition did Pilate here make?
Who were placed before the people?
Who [illegible]

The victim was laid on his back on the cross, his arms and legs stretched out, and long nails were driven through his hands and feet, then the cross was raised up and set in its place; or it was first erected and then the victim was nailed to it. His body was not altogether supported by his arms; for a peg passed through the cross between his legs, which in part supported the body. It has been said that burning was preferable to the cross.

Farrar graphically describes this suffering and torture: "For indeed, a death by crucifixion seems to include all that pain and death can have of the horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries, especially of the head, became swollen and oppressed with surcharged blood;" and "each variety of misery went on, gradually increasing," until death relieved the sufferer.

Over fifteen hundred years ago the emporer, Constantine, abolished the cross as a mode of punishment. Several incidents occurred in the crucifixion of Jesus before our present lesson begins.

Must Jesus Bear the Cross Alone?

In Jesus' humiliation, his judgment, or Pilate's decision of "not guilty," was taken away, and the sentence of death was extorted from Pilate (see Isa. 53: 8; Acts 8: 32, 33), and he was delivered to the Jews and soldiers to be executed.

He bore his own cross (John 19: 17); but he could not bear it long, being exhausted, no doubt, by the trials of the sleepless night and the pains of the scourging. Then they compelled "one passing by, Simon of Cyrene [a town in North Africa], coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross." (Mark 15: 21.) Luke (23: 26) says, "to bear it after Jesus." He either bore one end, while Jesus carried the other end, or, bearing it all, he followed after Jesus.

"And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us [they did this at the destruction of Jerusalem]. For if they do these things in the green tree, what shall be done in the dry?" (Luke 23: 27-31.)

The two malefactors between whom he was crucified were "led with him to be put to death." (Luke 23: 32.)

EXPLANATORY NOTES

Numbered With Transgressors

33. The geographical notes describe Golgotha.

To heap shame and disgrace upon Jesus, he was crucified between two malefactors—robbers, or thieves. This was a fulfillment of the prophecy: "And was numbered with the transgressors." (Isa. 53: 12.)

The Time of Crucifixion

Just before nailing Jesus to the cross "they offered him wine mingled with myrrh." (Mark 15: 23.) Matthew (27: 34) says: "They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink." This was a stupefying drink, offered in kindness to deaden pain; but Jesus preferred to die conscious of all pain and suffering. He voluntarily drank the cup.

"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.

"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.)

The Priests and the 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.

"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 that Jesus on the cross is King.

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, "because 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.

"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!"

This was Jesus' third utterance on the cross.

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.)

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 hast 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 was 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 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.)

Study the additional facts to this lesson.

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.)

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.

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.
Did you read the Reference Material?
Did you read the Home Reading?
Define, locate and describe Golgotha?
With what should both teachers and pupils be familiar?
What can teachers and pupils relate concerning Peter, Judas and John in this connection?
Upon what day was Jesus crucified?
Give a description of the death on the cross.
What nations practiced this mode of punishment?
When and by whom was this abolished?
What is meant by "In his humiliation his judgment was taken away"?
Why was Simon forced to help Jesus bear the cross?
Who followed Jesus?
What did Jesus say to the "daughters of Jerusalem"?
33 Where was Jesus crucified?
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 spread over the land for three hours?
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 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 XI—MARCH 15

OUR LORD'S RESURRECTION

Read: John 20: 1-18.
Lesson Text: John 20: 1-16.

JOHN 20. 1 Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

2 She runneth therefore, and cometh to Simon Peter, and to the other disciples whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

3 Peter therefore went forth, and the other disciple, and they went toward the tomb.

4 And they ran both together: and the other disciple outran Peter, and came first to the tomb;

5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 So the disciples went away again unto their own home.

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.

Golden Text—"The Lord is risen indeed." (Luke 24: 34.)
Time—April 9, A.D. 30.
Places—Jerusalem and Joseph's new tomb.
Persons—Mary, other women, two angels, Jesus, and the apostles
Devotional Reading—Ps. 16.
Reference Material—Matt. 28: 1-15; Mark 16: 1-11; Luke 24: 1-12; John 20: 19, 20.
Home Reading—

Mar. 9. M. Our Lord's Resurrection. John 20: 1-16.
10. T. The Empty Sepulchre. Luke 24: 1-9.
11. W. The Risen Lord. Matt. 28: 1-10.
12. T. Jesus Appears to His Disciples. John 20: 19-29.
13. F. The Scriptures Fulfilled. 1 Cor. 15: 1-11.
14. S. Christ's Resurrection Our Hope. 1 Cor. 15: 12-20.
15. S. The Certain Victory. Psalm 16: 5-11.

HELPS AND HINTS FOR TEACHERS

Did Jesus Rise from the Dead?

After Jesus' body had been placed in the tomb, the chief priests and the Pharisees went to Pilate and said: "Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. Command therefore that the sepulcher be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first."

Pilate granted them a Roman guard; and "they went, and made the sepulcher sure, sealing the stone, the guard being with them." (Matt. 27: 62-66.)

All depends upon the resurrection of Jesus. On this rests the whole Christian system. If he be not the Son of God, he was an imposter and blasphemer, as the Jews charged; but if he arose from the dead, he is all he claimed to be. The Jews took every necessary precaution to prevent any imposture here, but God overruled this

precaution to subserve the cause of Christ and to furnish the fullest possible evidence of his resurrection.

But did he rise? Study history, examine and weigh the testimony concerning numerous historic events, and see if any fact can be found in the history of mankind that is proved by fuller testimony and better evidence than the resurrection of Jesus.

The resurrection of Jesus is the crowning argument in favor of his divine Sonship. He "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1: 4.)

The chief point in all the apostles' preaching is to prove that Jesus of Nazareth, whom the Jews crucified, arose from the dead and is "the Christ, the Son of the living God" (see Acts 1: 21, 22; 2: 32-36; 17: 1-3; 1 Cor. 2: 1, 2); and this all must believe in order to be saved (John 20: 30, 31; Rom. 10: 9, 10).

EXPLANATORY NOTES

Mary Magdalene and Other Women Visit the Tomb

1. 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 with Mary Magdalene, namely, 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."

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." Mathew (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.

2. 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.)

Peter and John At the Tomb

3-9. Peter and John were greatly concerned over the fact stated by Mary, and hastened with all speed to the place. John outran Peter and reached the tomb first. Stooping down, he looked in and saw the linen clothes in which Jesus had been buried lying empty in the tomb. "Yet entered he not in." Peter, bolder and more impulsive, passed John, entered at once into the tomb, and found the linen clothes carefully folded and lying in one place, and the head napkin "rolled up in a place by itself." John then entered, following Peter's example. Upon him first gleamed the thought that Jesus was risen, for "he saw and believed." "For as yet they knew not the scripture, that he must rise again from the dead."

Had they understood that he would rise from the dead, they would not have been surprised at what they then beheld. Wrapping the body of Jesus with the hundred pounds of myrrh and aloes, the preparation of these women to anoint him, and the great surprise of all at the empty tomb, show they were not expecting him to rise.

The careful placing of the clothes is not insignificant. If the body had been taken from the tomb, the clothes would have been taken, too, or would not have been left in such order.

Every small detail goes to show that Jesus arose from the dead. The disciples could not have been mistaken or deceived. Had they expected the resurrection, their curiosity would have been at the highest pitch, and all would have been watching and eager to catch the first sight of him. They could not have deceived others, either, had they tried to do so.

On the testimony of these witnesses rests the faith of all Christians in Jesus as the crucified and risen Saviour. Luke (Acts 1: 3) declares he "showed himself alive after his passion by many proofs."

10. Because they did not understand the scripture concerning the resurrection of Jesus, "the disciples went away again unto their own home." After the crucifixion and burial, the disciples lost hope and went home. All did not leave Jerusalem and vicinity, but stopped with friends or at their lodging places.

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 fre-

quently 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 her 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."

ADDITIONAL TO THE LESSON

(John 20: 17, 19.)

Mary First to Proclaim the Resurrection of Jesus

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 Mary, 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.)

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.

The Appearances of Jesus

(1) The first recorded appearance of Jesus after his resurrection was to Mary Magdalene the day he arose, as this lesson shows (see Mark 16: 1); (2) to the other women returning from the tomb (Matt. 28: 9, 10) the same day; (3) to Simon Peter alone (Luke 24: 34) the same day; (4) to the two on their way to Emmaus (Luke 24: 13-35 the evening of the same day; (5) to the apostles at Jerusalem, Thomas being absent (John 20: 19, 20), the same evening; (6) to the apostles at Jerusalem, Thomas being present (John 20: 26-29), the next Sunday; (7) to seven disciples at the Sea of Galilee (John 21: 1, 2); (8) to the apostles on a mountain in Galilee (Matt. 28: 16); (9) to more than five hundred at once (1 Cor. 15: 6) in Galilee (some think it possible that these two appearances —the eighth and ninth—were identical); (10) to James only (1 Cor. 15: 7); (11) to all the apostles on Mount Olivet, when he ascended (Luke 24: 51), some time in May; after his ascension, to Stephen (Acts 7: 56), to Paul (1 Cor. 15: 8, 9), and to John on Patmos (Rev. 1: 13).

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Home Reading?
What request did the Jews make of Pilate?
What did their precaution turn out to be?
What reply did Pilate make to them?
What depended upon the resurrection of Jesus?
What is the supreme proof of his divine Sonship?
What was the chief point in the apostles' preaching?
What must all believe in order to become Christians?

1 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?
How was the Sabbath spent?
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?

2 What did Mary do upon finding the body gone?

3-9 Give in detail what Peter and John did.
Why think it first dawned upon John that Jesus had risen?
What shows the disciples were not expecting Jesus to rise?
How would the disciples have acted had they been expecting the resurrection?
How were they convinced that he did rise?
How are we convinced of the same fact?

10 Why did the disciples go?

11 What did she 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 then do?
15 What question was asked her? Who did she suppose asked it? What was her reply?
16 What convinced her that Jesus What did Mary 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?
What demonstrates woman's trueness and worth?
Give the different appearances of Jesus after his resurrection, the persons to whom he appeared, and the places of his appearances.

LESSON XII—MARCH 22

THE FORTY DAYS AND THE ASCENSION

Read: Luke 24: 13-53.
Lesson Text: Luke 24: 36-53.

LUKE 24. 36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they beheld a spirit.

38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40 And when he had said this, he showed them his hands and his feet.

41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?

42 And they gave him a piece of a broiled fish.

43 And he took it, and ate before them.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45 Then opened he their mind, that they might understand the scriptures;

46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day.

47 and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

48 Ye are witnesses of these things.

49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 and were continually in the temple, blessing God.

Golden Text—"Ye are witnesses of these things." (Luke 24: 48.)
Time—If Jesus rose on April 9, then he ascended May 18, A.D. 30.

Place—Mount of Olives.
Persons—Jesus and the apostles.
Devotional Reading—Ps. 24.
Reference Material—Matt. 28: 16-20; Mark 16: 14-20; John 20: 24; 21: 25; Acts 1: 1-11.
Home Reading—

Mar. 16. M. After Forty Days. Luke 24: 36-44.
17. T. The Commission and the Ascension. Luke 24: 45-53.
18. W. Alpha and Omega. Rev. 1: 1-8.
19. T. The Message of the Ascended Christ. Rev. 1: 9-20.
20. F. Lord Over All. Col. 1: 9-20.
21. S. The Everliving Christ. Heb. 7: 14-25.
22. S. The Triumphant King. Psalm 24: 1-10.

GEOGRAPHICAL NOTES

Emmaus was a village about 7 miles a little west of north from Jerusalem.

The Mount of Olives has been noticed in Lesson VII.

Bethany was a place of great interest because Mary, Martha and Lazarus lived there; there Lazarus was raised from the dead; Jesus liked to visit and rest there; there a supper was given to Jesus; from there he made his triumphal entry into Jerusalem; and from near there he ascended. It was just over the crest of the Mount of Olives and was about two miles from Jerusalem.

HELPS AND HINTS FOR TEACHERS

The different appearances of Jesus after his resurrection were mentioned in the last lesson. They all serve their purpose in convincing the world that Jesus arose from the dead.

This lesson embraces three of these appearances—(1) to the two at Emmaus on the day of his resurrection (Luke 24: 12, 30, 31), (2) to the apostles on the evening of the same day, and (3) his last appearance.

Luke, like Matthew, passes over several appearances of Jesus and closes his Gospel with the ascension.

The ascension and glorification of Jesus were a fitting end to his self-sacrificing, miracle-working, and wonderful life.

EXPLANATORY NOTES

Jesus' Fifth Appearance After His Resurrection

36. After Jesus appeared to the two disciples at Emmaus and "vanished out of their sight," they at once arose from the table where they were eating and returned to Jerusalem to inform the apostles and others of all the wonderful things they had seen and heard, and that Jesus indeed was risen from the dead. (Luke 24: 33-35.)

John (20: 19) says: "When therefore it was evening, on that day [the day of the resurrection], the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you." While the two, just returned from Emmaus, were relating what they had seen and heard, Jesus did this. At the very time the disciples were discussing his resurrection and some were declaring their un-

belief (Mark 16: 13, 14), Jesus appeared and upbraided them for their unbelief.

The place of assembly was probably the upper room which Luke mentions in Acts 1: 13 and in which they ate the passover.

The doors were shut, because the disciples would naturally suppose that those who took the life of their Master would seek theirs also.

"Peace be unto you" was the ordinary salutation of friendship among the Jews. On the Thursday night before his betrayal and separation from his disciples Jesus said: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." (John 14: 27.) Jesus, "the Prince of Peace," had returned to them. The only way to true and permanent peace in Christ now is to overcome evil and triumph through the truth over error and wrong. Yielding to wrong and ceasing to "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3) is not peace. There is such a thing as crying, "Peace, peace; when there is no peace." (Jer. 6: 14.)

37-39. Jesus suddenly and, it seems, miraculously stood in the midst of the company of disciples; and "they were terrified and affrighted, and supposed that they beheld a spirit." To allay their fears, Jesus said: "Why are ye troubled? and wherefore do questionings arise in your hearts?" From what they had seen him do before and from all he had said concerning his death and resurrection, they should not doubt, but should have expected his return.

To convince them beyond doubt that he was not "a spirit," but had arisen from the dead, he showed them his hands and feet, and said: "Handle me, and see; for a spirit hath not flesh and bones, as ye behold me having."

This was not the meeting when Jesus invited Thomas to put his finger into the nail prints in his hands and his hand into his side. Thomas was not present at this meeting. It was on the next Sunday when Jesus said this to Thomas. (John 20: 24-29.)

41-43. The disciples "disbelieved for joy, and wondered." They were convinced, overjoyed, and yet could not understand how these things could be. Jesus stood before them, "flesh and bones," with his scarred hands and feet, and they could no longer doubt.

To further assure them, Jesus said: "Have ye here anything to eat?" "And they gave him a piece of a broiled fish. And he took it, and ate before them." Jesus ate with his disciples at different times after his resurrection and before his ascension. (Luke 24: 30; John 21: 9-13.) Jesus must have eaten because he was hungry, for he had "flesh and bones." Flesh and blood belong to this earthly state, and "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; hence it was the same after his resurrection. Doubtless 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.)

Jesus' Last Meeting on Earth With the Apostles

44. "And he said unto them"—not in the meeting on the evening of the first day of the week when he arose from the dead, as noted in the previous part of this lesson, but in the last meeting he had on earth with his disciples.

Forty days intervened between the resurrection and ascension of Jesus, during which time he showed himself alive by "many proofs" and gave "commandment through the Holy Spirit unto the apostles" and spoke to them "the things concerning the kingdom of God." (Acts 1: 1-5.)

This teaching was an emphasis of all Jesus had taught his apostles during his personal ministry and a further explanation of the spiritual nature and work of his kingdom, while the "commandment" embraced the great commission to preach the gospel in all the world, making known the conditions of pardon and peace to all. Jesus reminded the apostles here of what he had said while with them before the crucifixion.

"All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me." Here we note the three general divisions of the Old Testament—the law, the prophets, and the psalms. All the types, promises, and prophecies of the Old Testament concerning the salvation of the human family were fulfilled in the birth, life, death, resurrection, and ascension of Jesus Christ; but Jesus refers here to the grand consummation of all in his resurrection and ascension and the fact that "repentance and remission of sins" could now be preached in his name "unto all the nations."

45. "Then opened he their mind, that they might understand the scriptures." He explained the scriptures to the two on the way to Emmaus as follows: "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." (Luke 24: 27.) There was scarcely a prophet who did not write in some way of Jesus, scarcely a king who did not in some way typify some feature of his character, and the law contained "a shadow of the good things to come" through him. (Heb. 10: 1.)

It is interesting, instructive, and convincing to look up all the references in the Old Testament to Jesus. "The testimony of Jesus is the spirit of prophecy." (Rev. 19: 10.)

As Jesus showed to these two wondering disciples how all these things were the fulfillment of scripture, so he "opened" the minds of the apostles, "that they might understand the scriptures" by pointing out to them how these prophecies, one by one, had all been fulfilled in him.

46, 47. "Thus it is written." As seen above, this was written throughout the Old Testament—in the law, the prophets, and the psalms. Unless Jesus had thus suffered, shed his blood, and risen again, repentance and remission of sins could not have been preached in his name.

The Great Commission

The gospel of salvation to all the world—"the great commission"—is based on these facts. Without these facts, all the promises and

prophecies of God are failures and falsehoods. "That Christ died for our sins according to the scriptures," was buried, and rose again the third day "according to the scriptures" and "for our justification" (1 Cor. 15: 3, 4; Rom. 4: 25) are the great facts of the gospel in which all others center and without which there is no Saviour and no salvation.

Jesus repeats here what he had said to the apostles in Galilee in the commission recorded by Matthew (28: 16-20): (1) Repentance, (2) remission of sins, (3) preached in his name, (4) among all nations, (5) "beginning from Jerusalem," (6) when endued with power from on high. Matthew (28: 19, 20) says: "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 commanded you." Mark (16: 15, 16) says: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

"All this was literally fulfilled in Acts 2 on the first Pentecost after Jesus ascended: (1) The apostles were "baptized in the Holy Spirit"—"clothed with power from on high;" (2) they then preached the gospel—"Christ, and him crucified;" (3) they exhorted all to believe it (verse 36); (4) they preached repentance and remission of sins in Jesus' name—"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" (verse 38).

Who will dare to leave out any one of these items or promise "remission of sins" on less conditions?

"Beginning from Jerusalem." Beginning what from Jerusalem? To preach "repentance and remission of sins" in the name of Jesus. Then, how can people learn what to do for the remission of their sins, except to begin at Jerusalem with the apostles and see what they taught there and thence throughout the world?

"The law" also was to go forth from Zion, and "the word of Jehovah" from Jerusalem. (Isa. 2: 2-5.)

The Apostles Are Witnesses

48. "Ye are witnesses of these things." The apostles were to bear testimony to the world of what they had seen and heard. To be an apostle, one must be an eyewitness. (Acts 1: 21.) Faith in the resurrection of Jesus depends upon the testimony of the apostles and others who saw him after he arose. (1 Cor. 15: 5-9.)

The order in which the apostles were to preach is as follows: "Both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.)

The Renewed Promise of the Holy Spirit

49. "The promise of my Father" was the baptism of the Holy Spirit. So important was the message of salvation that even the apostles were not to proclaim it without the Spirit to guide them "into all the truth" and to "bring all things" to their remembrance. (See John 14: 16-20; 15: 26, 27; 16: 13-15.)

This was being "clothed with power from on high." Without this miraculous power, they could not reproduce all Jesus had said to

them; with it, they did preach all Jesus commanded them; and people now are led by the Holy Spirit only as they obey what the Spirit-guided apostles teach.

We see by this why the apostles should "tarry . . . in the city" for this power.

Jesus' Ascension

50, 51. "He led them out [from Jerusalem] until they were over against Bethany."

By consulting Acts 1: 6-10 we see that Jesus talked with his apostles not only in Jerusalem, but also on the mount of Olives, and doubtless along the way. The mount of Olives itself was "a Sabbath day's journey," or about three-quarters of a mile, from Jerusalem (Acts 1: 12); but, as we have seen, Bethany was about two miles away.

After Jesus had finished his instruction and had given his parting commandment, "he lifted up his hands, and blessed them," and, "while he blessed them, he parted from them, and was carried up into heaven." They saw him rise from the earth, go up in majesty, ascend into the air, and the cloud receive him out of their sight. "While they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." (Acts 1: 9, 10.)

Doubtless an unseen convoy of angels escorted the Hero, Conqueror, and King through the uplifted gates of heaven to the throne on high. Ps. 24: 7-10 is considered a prophecy of Jesus' ascension. When Jesus ascended, he was glorified, or entered into his glory. (John 7: 39; Luke 24: 26.) He "ascended far above all the heavens, that he might fill all things." (Eph. 4: 10; Heb. 4: 14.)

Jesus will return "a second time, apart from sin [not a sacrifice for sin], to them that wait for him, unto salvation." (Heb. 9: 28.)

The way to wait for Jesus is not to stand and gaze, but to cheerfully and zealously do what he has commanded.

Jesus will come "in like manner" as he ascended—"on the clouds of heaven with power and great glory" (Matt. 24: 30); "with a shout, with the voice of the archangel, and with the trumpet of God" (1 Thess. 4: 16); "with the angels of his power in flaming fire" (2 Thess. 1: 7); and with "ten thousands of his holy ones" (Jude 14).

But "concerning the times and the seasons" when he will come, no one knows, not even the angels and about this Paul said it was unnecessary to write for the reason no one knows, not even the angels, what to say. (1 Thess. 5: 1-3.)

52, 53. The apostles worshiped Jesus and returned to Jerusalem with great joy, and "went up into the upper chamber, where they were abiding" (Acts 1: 13), and "were continually in the temple, blessing God." They were awaiting the descent of the Holy Spirit.

During this time the apostles, the faithful women already mentioned, and other disciples "continued steadfastly in prayer." (Acts 1: 14.) During this time an apostle was selected to fill Judas' place. (Acts 1: 15-26.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Home Reading?
What and where was Emmaus?
Locate Bethany and relate what occurred there.
What purposes do the different appearances of Jesus after his resurrection serve?
What three appearances are embraced in this lesson?
What was a fitting end to Christ's life on earth?

36 How did Jesus disappear from the two disciples at Emmaus?
What then did they do?
On what day and at what time of day was this meeting?
Where was it held?
Why were the doors closed?
What did Jesus say to them?
What had Jesus left with his disciples?
In what way only can peace be maintained now?

37-39 How did Jesus enter the room with the doors closed?
What effect did this have upon the disciples?
What did Jesus ask in order to allay their fears?
Why should they not doubt?
How did Jesus convince them he was not "a spirit"?
What apostle was absent?
When next was Thomas present?
How was he convinced?

41-43 What further assurance did Jesus give the disciples?
Why did Jesus eat?
What, as stated here, cannot inherit the kingdom of God?
When, then, was Jesus' body of "flesh and bones" changed into his glorified body?

44 When and where was the meeting embraced in the remainder of this lesson?
For how long was Jesus on the earth after he arose?
What instruction and commandment during this time did he give his apostles?
Of what in this verse did Jesus remind the apostles?
What things were fulfilled in Jesus?
In what were all consummated?
What three general divisions of the Old Testament does Jesus here mention?

45 How did Jesus "open" the minds of the apostles?
What bears testimony to Jesus?

46, 47 Where was this written?
Why was it necessary for Jesus to suffer, die, and rise again?
What is based on these facts?
State in order the things Jesus said must be done.
Repeat Matt. 28: 19, 20.
Repeat Mark 16: 15, 16.
When was all this carried out?
State in order what the apostles preached and told people to do to be saved?
Should one dare change this?
What was to go out from Jerusalem?

48 Of what were the apostles witnesses?
What was necessary to being an apostle?
Upon what does faith in Christ rest?
State the order in which the apostles were to preach?

49 For what power were the apostles to wait?
Why was this necessary?

50, 51 Where then did Jesus lead his apostles?
Where was Bethany?
How far was the Mount of Olives from Jerusalem?
What did Jesus do for the apostles after he had finished his instruction to them?
What occurred while he was doing this?
Above what was Jesus exalted?
Who stood by the apostles?
What did these men say?
How will Jesus return?
When?
What is it to wait for his coming?

52, 53 What then did the apostles do?
How and where did they spend the time until the Spirit came?

LESSON XIII—MARCH 29

REVIEW

THE CLOSING PERIOD OF CHRIST'S MINISTRY

Golden Text—"Jesus Christ is the same yesterday and today, yea and forever." (Heb. 13: 8.)

Devotional Reading—Rev. 1: 9-18.

Home Reading—

Mar. 23. M. Christ's Intercessory Prayer. John 17: 1-13.
24. T. Jesus in Gethsemane. Mark 14: 32-42.
25. W. Christ Before Pilate. Matt. 27: 11-26.
26. T. The Saviour on the Cross. Luke 23: 33-46.
27. F. Our Lord's Resurrection. John 20: 1-16.
28. S. The Commission and Ascension. Luke 24: 45-53.
29. S. The Message of the Reigning Christ. Rev. 1: 9-18.

From July 6, 1924 to the close of this Quarter we have studied the life of Christ. We should have pursued these studies with more zeal and benefit than ever before.

These studies have been divided into three periods: (1) "The opening period of Christ's ministry; (2) "The Central Period" of his ministry; (3) "The Closing Period" of his ministry.

The last period included only the last and most eventful week of his life and the most wonderful week of the world's history.

Let us note how much of Christ's teaching and work and suffering and how many of his victories are crowded into this tragical week.

With so many "divers and strange doctrines" (Heb. 13: 9) concerning Christ and his teaching, from the denial of his miraculous conception to the rejection of the truth of his resurrection, afloat, and with Paul's admonition to be no longer "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, in craftiness after the wiles of error" (Eph. 4: 14, 15) before us, we feel the force of the Golden Text: "Jesus Christ is the same yesterday and today, yea and forever." No wonder Paul says further: "but speaking truth, may grow up in all things into him, who is the head."

From the fall of Adam to the coming of "the new heaven and the new earth" the world has needed but one Saviour; it will never need another. Jesus of Nazareth, the son of Mary, the only begotten Son of God, the Christ, is the one all-sufficient Saviour. He is "the way, and the truth, and the life," and no one can reach the Father except through him. (John 14: 6.)

All who lived before the cross, with all that the cross means looked through the promises and prophecies of God and the sacrifices and figures of the law to Christ and all on this side the cross in a living obedience to the gospel look also to him, and all are saved by him, when saved at all. (Heb. 9: 15; Rom. 3: 25, 26; Gal. 3: 23-29.)

Since "Jesus Christ is the same yesterday and today, yea and forever," his teaching on "all things that pertain unto life and godliness" (2 Pet. 1: 3) is the same for all time and for all people. There can not be any gospel except the one he has given through his life, death, shed blood, and resurrection—all for the sins of the world (1 Cor. 15: 1-11), through which he brought

life and immortality to light (2 Tim. 1: 10), which is the power of God unto salvation to all who believe it (Rom. 1: 16), and in obedience to which all must live. (Thess. 1: 8; 1 Pet. 4: 17, 18.) No man on earth or angel from heaven can preach any other gospel (Gal. 1: 8, 9.) Hence, there can be no twentieth century gospel different from the first century gospel; no twentieth century church different from the first century church; and no twentieth century Saviour different from the first century Saviour.

QUESTIONS

Give the subject.
Repeat the Golden Text.
How long in these lessons have we been studying the life of Christ?
Into what three periods were these lessons divided?
Describe the last week of Christ's life.
What now causes us to feel more than ever the force of the Golden Text?
How is Jesus the Saviour of all men of all ages of the world, from Adam to the end of time?
What shows that the gospel of Christ is always the same, and that there cannot be one gospel, one church, one Christ for one age, and another for another age?

Lesson I.—Give the Golden Text of this lesson. What was the triumphal entry? When did it occur?

Lesson. II.—Repeat the Golden Text of this lesson. What will be done at "the last judgment"?

Lesson III.—Repeat the Golden Text of this lesson. What is the Lord's Supper. When was it instituted? When is it observed today?

Lesson IV.—Repeat the Golden Text of this lesson. What comfort did Jesus offer his disciples in this lesson? When and where was it given?

Lesson. V.—Repeat the Golden Text of this lesson. Give the facts of the parable of "the vine and the branches." What lessons does it teach?

Lesson VI.—Repeat the Golden Text of this lesson. When was this prayer of this lesson offered? Give the three general divisions of it. State the different petitions Jesus made in this prayer for his disciples.

Lesson VII.—Repeat the Golden Text of this lesson. Relate as fully as possible what took place at the gate and on the inside of Gethsemane.

Lesson VIII.—Repeat the Golden Text of this lesson. What is the relation of Christians in every government on earth and at all times to civil government? What is meant by "render to all their dues," or "owe no man anything," save love?

Lesson IX.—Repeat the Golden Text of this lesson. State the threefold trial of Jesus before the Jews. His threefold trial before Pilate. Why did Pilate allow him to be crucified?

Lesson X.—Repeat the Golden Text of this lesson. Tell of the act and suffering of the crucifixion. Tell of the disgrace of it. Repeat the utterances of Jesus on the cross. What took place in the heavens?

Lesson XI.—Repeat the Golden Text of this lesson. What precaution was taken by the Jews to prevent the removal of Jesus' body by his disciples? Give the five appearances of Jesus on the day he arose. Give the other appearances.

Lesson XII.—Repeat the Golden Text of this lesson. How long was Jesus on the earth after he arose from the dead until he ascended? What did he do during this time? From what place did he ascend?

SECOND QUARTER

THE SPREAD OF CHRISTIANITY

STUDIES IN THE ACTS AND THE EPISTLES

(First quarter of a nine month's course.)

ACTS OF APOSTLES

Luke, as we have learned, is the author of the book of Luke and "Acts of Apostles."

The title, "The Acts of the Apostles," or "Acts of the Apostles," was not given by inspiration, but was doubtless added after the book left Luke's hands. It is not "the acts of the apostles" in full, but gives enough of the acts of some of the apostles to serve God's purpose in giving the book. "Acts of Apostles" is a more fitting title.

This book is a continuation of the book of Luke and begins where that book leaves off. Luke closes with the commission and the ascension of Jesus (Luke 24: 46-53), and Acts begins with the commission and ascension of Jesus.

It is based on this great commission, and grew out of it. Every convert made by the apostles and their coworkers, every church planted and set in order by them, and every epistle written to churches and individual Christians, sprang from the commission, as the oak from the acorn or fruit from seed. Acts of Apostles shows how the apostles, guided by the Spirit of God, carried out this commission. This is the purpose of the book.

Ignorance of this book and its purpose has caused much confusion on the all-important subject of telling sinners what to do to be saved. It gives accounts of thousands of cases of conversion which took place under the teaching of the apostles and their colaborers. From these examples of the conversion of all classes and conditions of people we see most clearly how the apostles understood the great commission and what they told people to do to be saved.

This has been called "the book of conversions."

Again, God promised the Holy Spirit when Jesus should be taken up. The Spirit was to bear witness, or testify of Jesus (John 15: 26, 27); he was to teach the apostles and bring to their remembrance all things Jesus had said to them (John 14: 26), to guide them "into all the truth," to show them things to come (John 16: 13, 14), and to comfort them (John 14: 26; 15: 26; 16: 7); he was to "convict the world in respect of sin, and of righteousness, and of judgment." (John 16: 8-11.) Acts of Apostles shows how the Spirit did all this. It demonstrates the work of the Spirit in convicting and converting sinners, and gives the agencies and instrumentalities used by the Spirit in accomplishing this work. Peter says the apostles "Preached the gospel" "by the Holy Spirit sent forth from heaven," (1 Pet. 1: 12), and this book shows how the Spirit did this preaching through the apostles; hence it has been called "the gospel of the Holy Spirit."

Is it not strange that people will turn away from this book of the Spirit and seek the guidance of the Spirit in their own fleshly

emotions, impulses, and experiences? "He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered." (Prov. 28: 26.)

This book also gives a brief account of the origin and progress of the church at Jesusalem until its dispersion on account of the persecution against Stephen (Acts 8: 1-4); the reception of the Gentiles; Paul's missionary tours and different churches planted by him; how churches were put to work and "set in order;" and how they "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.)

We should read this book several times through during the next nine months.

LESSON I—APRIL 5

THE BLESSING OF PENTECOST

Read: Entire chapter.
Lesson Text: Acts 2: 36-47.

ACTS 2. 36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

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 steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done through the apostles.

44 And all that believed were together, and had all things common;

45 and they sold their possessions and goods, and parted them to all, according as any man had need.

46 And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,

47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

Golden Text—"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.)

Time—A.D. 30 Note what is said in Lesson I of first Quarter in regard to time.

Place—Jerusalem.
Persons—The apostles and their audiences.
Devotional Reading—Joel 2: 28 32.
Reference Material—Matt 28: 18-20; Mark 16: 15, 16; Luke 24: 44-49; John 20: 22, 23; Acts 2.
Home Reading—

Mar. 30. M. The Master's Instructions. Acts 1: 1-11.
31. T. Waiting for the Holy Spirit. Acts 1: 12-14.
Apr. 1. W. The Coming of the Holy Spirit. Acts 2: 1-13.
2. T. The Blessing of Pentecost. Acts 2: 36-47.
3. F. The Holy Spirit Coming to Jesus. Matt. 3: 13-17.
4. S. The Glory of the Church. Micah 4: 1-5.
5. S. The Prophetic Promise. Joel 2: 28-32.

HELPS AND HINTS FOR TEACHERS

Study all of Acts 2. The teacher should briefly state to the class what "Pentecost" was (Lev. 23); why called "Pentecost;" what else it was called (Duet. 16: 10-16; Ex. 23: 16); what characterized the people on that occasion. (Deut. 16: 9-12.) From the references we learn it always came on the first day of the week. This day has been called "the birthday of the church." (See Isa. 2: 1-4; Mic. 4: 1, 2; Luke 24: 47-49; Acts 1: 8.)

On the promise of the Holy Spirit, see Joel 2: 28-32; John 14: 16, 17, 25, 26; 15: 26, 27; 16: 7-15; Acts 1: 4, 5, 8.

Only the apostles were "baptized in the Holy Spirit." (Acts 1: 2, 5, 8, 26.) Acts 2: 1 says "they [the apostles of Acts 1: 26] were all together," etc. (See also verse 14.)

The apostles were either in that "upper room" (Acts 1: 13, 14) or in some part of the temple, probably the latter, since Luke (24: 53) says they "were continually in the temple, blessing God."

They were awaiting the coming of the Holy Spirit.

The Spirit came. (vs. 1-4.)

"Suddenly" means in an unexpected way.

The sound was "as of the rushing of a mighty wind, and [the sound] filled all the house where they were sitting."

This sound no doubt was to attract attention. After hearing this sound the multitude came together. The multitude, therefore, were not baptized in the Holy Spirit.

The tongues were not fire, but were "like as of fire." They did not have the consuming properties of fire.

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.

The tongues parted and distributed themselves among the apostles. "And it sat upon each of them"—one tongue to one apostle.

These tongues indicated how the Spirit would do his work—that he would speak, and that he would speak through the apostles, and that he would speak a language which all who spoke that language could understand.

"Other tongues" means other languages than their own, but intelligent languages.

Jesus promised that the Spirit would speak and would speak the words of God. (John 16: 13, 14.)

To understand that the Spirit speaks to us now through the inspired apostles and other inspired writers of the Bible will help us much to understand how the Spirit enlightens, convicts, converts and leads sinners to salvation and does all his other work. (See 2 Sam. 23: 2; 2 Pet. 1: 21; 1 Tim. 4: 7; Heb. 3: 7-11; Ps. 95: 7-11; Rev. 2: 7—to the seven churches of Asia.)

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 the 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 or 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.

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. (Eph. 2: 19-22.)

The Spirit did for the apostles and the world all that was promised.

EXPLANATORY NOTES

Peter's Sermon

36. Peter took the lead on this occasion because Jesus had promised to him the keys of the Kingdom of heaven (Matt. 16: 18, 19), and, therefore, the privilege, or office, of opening the Kingdom to men.

Everything was now ready for this work.

Peter's sermon on this occasion would necessarily be full and complete. It was the first one preached under the great commission, the first one after the ascension and coronation of Jesus, and the first one after the descent of the Holy Spirit.

It states clearly and fully who Jesus is, also as clearly and fully the terms of salvation as announced by Jesus in the commission.

Thus 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. (And if space would permit, we could analyze Peter's sermon and note with great interest the course he pursued to prove that Jesus is the Christ and was then on the throne of David and had shed forth the Holy Spirit upon the apostles.) 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. 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.

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 Saviour 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.

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 Saviour 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 baptism, for faith is made perfect by obedience.

Repentance

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 inducements 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 he 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.

Baptism

"Be baptized" means to be dipped, buried, immersed, overwhelmed. 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 in the Bible connected with obedience to this command 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 our efforts to obey 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.

"For Remission of Sins," Means What?

"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."

What is "The Gift of the Holy Spirit"?

"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 into all truth and all blessings which are in Christ.

How Can People Save Themselves?

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.

The Answer Gladly Received

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. Since there was then one church—the church of God or of Christ—they were added to that church. 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.

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.

Were There Any Places for Baptizing?

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.

The Church At Work

42. These new disciples continued "steadfastly" in the things named in this verse. They 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 into the church of Christ. So through the inspired apostles in the same way the Spirit guides sinners to-day. And we learn, too, how the Spirit guides all Christians in the worship of God and the work of the church.

43. All these wonderful things, with the additional miracles wrought by the apostles, filled the people with awe and the fear of God.

44, 45. There were three thousand believers added on the one day mentioned above, and this number was increased daily. These many thousands of believers, or Christians, were together. The most of them were from distant countries and had no means of subsistence. Those who had goods and possessions sold them, and distribution of the proceeds was made "according as any man had need." Only the needy received anything. This was a common fund out of which to supply the needy. This was not a communistic, leveling-up and leveling-down affair or joint stock company, with the apostles as general managers.

This was a manifestation of great liberality. Liberality to-day in the church should be equal to the necessity, even if that requires the sale of property.

46. This is "the unity of the Spirit in the bond of peace." (Eph. 4: 3.) These thousands of believers, with "singleness of heart" and "with one accord," continued "steadfastly" in the service of God, worshiping and teaching daily in the temple and eating

their meals at home with gladness. Christ's prayer that his disciples may all be one was answered here. All churches to-day should be of "one accord," of "one mind and soul," and act with "singleness of heart."

47. From such hearts and lives continual praises to God go up. Such unity and peace and liberality will always gain "favor with all the people." It is a great pity and even shame, that congregations in numerous places do not have this favor to-day, but are rather in disfavor.

"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.

QUESTIONS

Who wrote "Acts of Apostles"?
What is meant by the title?
On what is this book based?
State all that grew out of the commission.
For what purpose was "Acts of Apostles" written?
Where should people go to learn how the Holy Spirit teaches, convicts, and guides sinners?
What has this book been called?
Of what does it give a brief history?
Give the subject of the lesson.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Home Reading?
What does "Pentecost" mean?
What was the feast of Pentecost?
What was its object?
What else was it called?
On what day did it come?
Of what was the Pentecost of this lesson the beginning, "the birthday," etc.?
What had Jesus promised as a Comforter?
Show that only the apostles were baptized in the Holy Spirit.
In what place is it probable the apostles were?
For what were they waiting?
What came suddenly?
What filled the house?
Why this sound?
Show that the multitude were not baptized in the Holy Spirit.
What appeared upon the apostles?
Were the tongues fire?
What is meant by the tongues parting asunder?
What did these tongues indicate?
What was the baptism of the Holy Spirit?
What was it not?
Give examples of others before this peaking by the Holy Spirit.
Why, then, call this the baptism of the Spirit?
What is meant by "other tongues"?
What did Jesus say the Spirit would speak?
What will help to understand how the Spirit does his work?
State separately and clearly what Jesus says the Spirit would do for his disciples.
What would the Spirit be for the truth?
State separately and clearly what the Spirit would do for the world.
Why cannot the world receive the Spirit?
Who is the prince of this world?
How many ruling spirits do we come in contact with?
What two antagonistic institutions are these?
In which is God's Spirit?
When would the Spirit come in this power of a baptism?
Show that all things were ready.
Give another reason for the baptism of the Holy Spirit.
36 What apostle took the lead on this occasion, and why?
Why would Peter's sermons be full and complete?
What does this sermon state clearly and in full?
To what did the Holy Spirit bear witness?
How did the Spirit bear this witness; that is, testimony?
From studying the whole chapter, answer the following:
Who heard this sermon?
Were they Jews or Gentiles, or

both?
How many dialects were represented?
How could so many hear at the same time?
What were all exhorted to know?
Was this a command to believe in Christ?
How did this faith come or was produced?

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 heart?
What does it confess?
What does it really desire to do?
How is repentance manifested?
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 our efforts to obey 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?
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 and the Christian life?

43 What filled the people with wonder and awe?

44, 45 How did this church show its liberality?
Who received help, and who did not?
What liberality should the church manifest now?

46 What here shows "the unity of the Spirit in the bond of peace"?
Show the difference between this church in Jerusalem and some which call themselves Churches of Christ now.

47 Why did this church have favor with all people?
Who adds people to the church?
When and how does he do this?
Why not wait until some future time after becoming a Christian before "joining the church," and then "join the church of one's choice"?

LESSON II—APRIL 12

THE CRIPPLE AT THE BEAUTIFUL GATE

Read: Entire chapter.
Lesson Text: Acts 3: 1-11.

ACTS 3. 1 Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour.

2 And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 who seeing Peter and John about to go into the temple, asked to receive an alms.

4 And Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something from them.

6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

7 And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength.

8. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

11 And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's greatly wondering.

Golden Text—"For I am Jehovah that healeth thee." (Ex. 15: 26.)
Time—A. D. 30.
Place—Jerusalem.
Persons—Peter, John, the lame man, and the multitude.
Devotional Reading—Luke 4: 16-30.
Reference Material—Acts 3; Acts 14: 8-18; Matt. 11: 2-6; Isa. 35.
Home Reading—

Apr.	6. M.	The Cripple at the Beautiful Gate.	Acts 3: 1-11.
	7. T.	The Mission of the Master.	Luke 4: 16-21.
	8. W.	Healing a Crippled Woman.	Luke 13: 10-17.
	9. T.	Recalling a Friend to Life.	John 11: 32-44.
	10. F.	The Design of Miracles.	Deut. 11: 1-12.
	11. S.	In the Name of Jesus.	Mark 16: 14-20.
	12. S.	The Blessings of the Gospel.	Isaiah 35: 1-10.

SOLOMON'S PORCH

On this porch McGarvey says: "The structure that is here called a 'porch' was a collonade constructed along the inner face of the inclosing wall of the outer court. It consisted, according to Josephus, of rows of stone columns twenty-seven feet high, with a roof of cedar resting on them and on the wall, so as to constitute a covered portico, with its inner side open toward the temple. On the eastern side of the court there were two rows of these columns, making that portico sixty feet deep and as long as the wall, which Josephus estimates at a furlong, though its exact measurement today is fifteen hundred and

thirty feet. Across the southern end, which now measures nine hundred and twenty-two feet, there were four rows of columns, making three walks, or passages between them, each thirty feet deep, and consequently the depth of this portico was ninety feet. These immense covered porticos, or 'cloisters,' as Josephus calls them, served as a protection from the sun in the summer and from the rain in the winter. They contained space sufficient for the great multitude of the disciples when assembled in one mass, and also for many separate meetings of large numbers to listen to different preachers speaking at the same time. All the twelve apostles might be preaching in them at the same hour, each to a large audience, and yet far enough apart to avoid confusion of sound. In which of these porticos the present meeting was held we cannot tell, because we are not informed as to which was distiguished by the name 'Solomon's,' this being, of course, an honorary title."

HELPS AND HINTS FOR TEACHERS

Prepare the lesson well.

Healing this lame man furnished another great occasion for preaching Christ, and him crucified, unto the people; for when "all the people" knew of this they "ran together" unto Peter and John "in the porch that is called Solomon's, greatly wondering."

EXPLANATORY NOTES

"Sweet Hour of Prayer"

1. This miracle is introduced here because it marks the beginning of a series of persecutions which followed and which terminated when Saul of Tarsus was converted. It was one of the many mentioned in Acts 2: 43 which filled the people with solemn awe and reverence. It was admitted by the enemies of the church to be "a notable miracle" which could not be denied and whose influence must be counteracted in some other way. (Acts 4: 16.)

Peter and John were leading apostles.

The hours of prayer were the third hour (nine o'clock in the forenoon) and the ninth hour (three o'clock in the afternoon). Then it is supposed the morning and evening sacrifices were offered and incense was burned. The Jews connected the burning of incense and the hour of prayer. "The whole multitude of the people were praying without at the hour of incense." (Luke 1: 10.)

This was the custom. Peter and John observed this custom.

The temple service was not at once abandoned by the apostles and other Jewish Christians, and probably not fully until the destruction of the temple. The apostles may have used this time, too, as a fit opportunity for teaching the people concerning Jesus and his kingdom.

"Indeed a Notable Miracle"

2, 3. This man was lame from his birth. He had never walked He must be "carried" upon the loving hands of others. His inability to walk seemed to be in "his feet and his ankle bones." (Verse 7.) He was, when healed, "more than forty years old." (Acts 4: 22.)

All this made it "indeed a notable miracle." It was done in daylight, at a most public place, and just when a multitude was passing in at the hour of prayer. He was well known, and the people easily recognized him after he was healed as the one who "sat for alms at the Beautiful Gate of the Temple." (Verse 10.) It was the custom of his friends to place him there daily, hence those passing would soon become familiar with his appearance.

"Josephus says that there were nine gates to the temple. The others were of equal size. This one was larger. He describes it: 'Its height was fifty cubits and its doors forty cubits, and it was adorned after a most costly manner, with much richer and thicker plates of silver and gold than the others.' This last was probably the gate called 'Beautiful.' It was broader than the others, and was the most common entrance to the temple." (Lipscomb.) It was thought to have been on the east side of the temple. The lame beggar was placed there because he would see more people; besides, when the people went to worship in the temple they carried money to put into the treasury (Mark 12: 41-44; Matt. 27: 6) and to give to the poor. When Peter and John passed he asked alms of them as of the rest.

How Healed

4. Peter, with John, looked straight and intently at him and said: "Look on us." They desired his entire attention. They knew they would heal him, and wanted him to know it was not they, who were but men, who did it.

5. "He gave heed unto them"—that is, did what they told him, expecting nothing more than alms.

6. As usual, Peter spoke first, declaring that he had no silver and gold, but offering to bestow on him such blessing as he possessed. Then Peter directed his attention to Jesus Christ of Nazareth, and that he and John acted in Christ's name and by his authority. So he said: "In the name of Jesus Christ of Nazareth, walk."

7. Peter accompanied his command to walk by the action of extending his hand and taking the lame man by the right hand and lifting him up. This man saw from the earnest countenances of Peter and John that they meant what they said. When one attempts to obey God, God always gives him the needed assistance; but it is God's way that man should do all in his power. Encouraged by this action of Peter, the lame man made an effort to arise, and the blessing of God came with the attempt; "and immediately his feet and his ankle bones received strength."

8. Perceiving his newly gained strength, he leaped up and stood. He had never done this before. He stood first, and, well poised, he then talked, and then leaped, following the apostles on into the temple, praising God for his newly received strength and wonderful blessing. He realized the blessing came from Jesus Christ of Nazareth.

Looking to the days of Jesus, Isaiah (35: 5, 6) says: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing."

Effect Upon the People

9, 10. Then people were familiar, as stated, with this man's appearance and for the reasons given; and when they "saw him walking and praising God," "they took knowledge of him [recognized him], that it was he that sat for alms at the Beautiful Gate of the temple." They could not be deceived or mistaken, and hence "were filled with wonder and amazement at" what had been done.

11. In his gratitude he clung to Peter and John. The people saw this and heard his loud expression of praise, and they "ran together unto them in the porch that is called Solomon's, greatly wondering."

ADDITIONAL TO LESSON

Peter took advantage of this occasion to preach the gospel to the people.

Read verses 12-16.

Peter saw the amazement of the people, that they were unable to account for this miracle, and were ready to ascribe it to something superhuman in himself and John rather than to the power of Jesus Christ. He at once directed their minds to the fact that it was through no power or holiness of their own that the man was made whole, but through faith in the name of Jesus.

God bore witness "with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." (Heb. 2: 4.) This showed God's power was with the apostles. "And with great power gave the apostles their witness [testimony] of the resurrection of the Lord Jesus." (Acts 4: 33.)

These were all Jews and believed in "the God of our fathers" and the Old Testament Scriptures; hence Peter appealed to them to prove the claims of Jesus to be God's Son. He showed not only what had healed the lame man, but that Jesus was the holy and just One and Prince of life, who had suffered as God had foreshown by the mouth of all the prophets (verse 18), whom God had raised from the dead, and of which fact he had made the apostles witnesses.

These Jews denied Jesus, the Author of life—he who came to earth to bring life (John 1: 4; 1 John 5: 11, 12)—and put him to death, while they desired the release of Barabbas, a murderer—one who destroys life. They delivered Jesus up and denied him in the presence of Pilate when Pilate had determined to release him. God had raised him from the dead, and through faith which the apostles had in his name the lame man had been healed. All this power was ascribed to Jesus as its source and came through their faith in him.

Peter did not hesitate to show them the great enormity of their sin, but he encouraged them to hope for forgiveness in that they did it in ignorance, as did their rulers. (See 1 Tim. 1: 13 and the rest of this chapter.)

It is interesting and most helpful to study the trial of Peter and John given in the next chapter and note their faith and courage and their determination and declaration to obey God rather than man—that is, the rulers, when the law of the rulers required disobedience to God.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Readings?
Did you read the Home Readings?
Describe Solomon's porch and other porches about the temple.
What did healing this crippled man furnish to the apostles?
From the Reference Material, what other cripple have we learned was healed?
What is said about "the lame man leaping as a hart"?
1 Of what is this miracle an introduction?
What kind of miracle did the enemies of the apostles admit it to be?
Which were the hours of prayer?
Where were Peter and John going?
What was associated with burning incense?
When did the Jewish Christians probably give up the temple worship?
2, 3 How long had this man been lame?
In what was he afflicted?
How old was he when he was healed?
What rendered this such a notable miracle?
Why were the people so familiar with his appearance?
What was the Beautiful Gate?
What did the lame man ask of Peter and John?
4 Why did they look so intently on him and request him to look on them?
5 What did he do and expect?
6 What did Peter say?
To whom did Peter direct his attention?
Then what did Peter tell him to do?
7 What did Peter then do?
When did the man receive strength to stand and walk?
8 What next did he do?
From whom did he realize the power came?
Of what did Isaiah here prophesy?
9, 10 What effect did this miracle have on the people?
11 Why did he cling to Peter and John?
Where did the people gather?

LESSON III—APRIL 19

LIFE IN THE EARLY CHURCH

Read: Acts 4: 1—5: 11.
Lesson Text: Acts 4: 32-37; 5: 1-5.

ACTS 4. 32 And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

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 5. 1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thy heart to

lie to the Holy Spirit, and to keep back part of the price of the land?

4 While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it.

Golden Text—"The multitude of them that believed were of one heart and soul." (Acts 4: 32.)

Time—Between A. D. 30 and A. D. 37.

Place—Jerusalem.

Persons—Barnabas, Ananias, Sapphira, Peter and the Holy Spirit.

Devotional Reading—Ps. 15.

Reference Material—Col. 3: 5-15; Eph. 5: 25-32.

Home Reading —

Apr. 13. M. Peter and John Imprisoned. Acts 4: 1-12.
14. T. Peter and John Threatened. Acts 4: 13-22.
15. W. The Church at Prayer. Acts 4: 23-31.
16. T. A Common Purse. Acts 4: 32-37.
17. F. Lying Punished. Acts 5: 1-11.
18. S. The Christian Spirit. Rom. 15: 1-7.
19. S. Brotherly Love. Psalm 133.

HELPS AND HINTS FOR TEACHERS

Stress the sinfulness and consequences of lying.

Emphasize the different ways of lying.

Show the safety and beauty, power and consistency of truth.

Read Ex. 20: 16; Prov. 11: 1; Matt. 6: 2-4; Gal. 6: 7, 8; Eph. 4: 15, 25, 30; Rev. 22: 15.

EXPLANATORY NOTES

Unity and Generosity

Acts 4: 32-37—There were at that time thousands of believers, as stated by these verses 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 apostles' feet" in order to supply the wants of the needy. None lacked. Only the needy received anything. This was a common fund or treasury out of which to supply the needy.

The liberality of Christians today should be equal to the necessity, even if that requires a sale of property. When the church to-day 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 "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. Barnabas was mentioned here, too, most probably because of his future prominence as teacher and preacher and companion of Paul.

The Falsehood and Death of Ananias

1. With the unity and peace, grace and liberality of the church at Jerusalem must be recorded the hypocrisy and lie of Ananias and Sapphira.

"But" connects their case with that of Barnabas. They desired the praise bestowed upon Barnabas and others for liberality without manifesting the liberality. They sought praise and credit for doing what they had not done. They were moved by different wrong motives—the love of money and love of applause. The love of money kept them from giving more than they did give, and the love of the praise of men, and not the love of God, prompted them to give what they did, and to lie about that. They wanted it to appear that they had given all their possessions brought. So strong were these motives that they agreed to lie as they did. But if they had given through the love of applause all their goods to feed the poor, and even their bodies to be burned, it would have profited them nothing. (1 Cor. 13: 3.)

But why record this and its fearful consequences? This record shows two things at least—God's condemnation of lying and hypocrisy, and that the record is divine. Men conceal the wrong of their institutions and the sins of their friends; God records all alike. David was a man after God's own heart, yet in his weakness he sinned, and God justly recorded all. Abraham is called "God's friend forever," yet God recorded his mistakes; and so with Moses, Peter, and all. Referring to the sins of the Israelites, the Lord says they have been recorded for our instruction and warning. (1 Cor. 10: 1-13.)

It is a fearful thing to lie. The devil, as in this case, is the father of lies. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof." (John 8: 44, 45.) "Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man," etc. (Col. 3: 9, 10.) The Lord hates a lying tongue. (Prov. 6: 16-19.) He desires "truth in the inward parts." (Ps. 51: 6.) He delights in sincerity, pure motive, honesty of purpose, uprightness, and truth. There are many ways to lie.

One may act a lie without speaking a word; lie by the expression of one's countenance, the wink of the eye, or the curl of the lip; lie by keeping back part of the truth when it should be told; lie by willfully putting the wrong construction on what another says; lie by a mere insinuation; lie by living beyond one's means and striving and straining to appear to be what one is not. Parents teach their children to lie when they teach them to be insincere. Some people 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.) All admonitions against lying cannot be too well heeded, for into heaven "he that maketh an abomination and a lie" (Rev. 21: 27) cannot go, and "all liars" shall have "their part" "in the lake that burneth with fire and brimstone; which is the second death." Verse 8.)

2. Carrying out this hypocrisy and lie, Ananias "kept back part of the price," his wife having consented with him to practice this

deception, and brought the "certain part" which they had agreed to give "and laid it at the apostles' feet."

3, 4. Peter knew their hypocrisy and scheme by the power of the Holy Spirit. He was enabled by the Holy Spirit to discern spirits. (1 Cor. 12: 10.)

What an astounding and heart-searching question to Ananias: "Why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land?" There was no mincing matters. The Holy Spirit, through Peter, lays bare the heart and sins of Ananias. Satan was the author of this lie. He tempted Ananias and his wife, yet they were not sinners until they had yielded; they did not resist the devil. So Peter continues: "How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God."

Satan suggests and tempts, but man must yield to the temptation and "conceive" in his heart to sin before he is a sinner. "Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death." (James 1: 12-15.)

It is bad enough to try to deceive men, but worse to try to deceive the Holy Spirit and to lie to God—and that, too, in the garb of religion. God cannot be deceived, and here in the sudden destruction of these sinners he makes that fact known.

Ananias was not compelled to sell his property. It was his before he sold it to do with it as he pleased, and after he sold it the money was still his. Had he said they had sold it for so much and desired to give only that "certain part" to the Lord, there would have been no sin of lying and hypocrisy. His only wrong in this case then would have been a lack of liberality.

These Christians gave cheerfully, liberally, and of their own accord under this great grace of God. Their generosity was equal to the necessities of all. So it should be now.

5. "Hearing these words" and overwhelmed by this revelation of his hypocrisy, Ananias "fell down and gave up the ghost."

"Ghost" means "spirit;" and when he "gave up the ghost," his spirit left his body; he was dead.

This was the condemnation of God upon him for this sin. It was sent by the Holy Spirit through Peter.

Sin and Death of Sapphira

Verses 6-10. This study should be continued through these verses in order to learn the destiny of Sapphira. "The young men" were probably the Levites who served in the temple or the young men of the church there. These meetings were held in the temple court. (Verse 12.) They placed Ananias' stretched-out limbs together and wrapped his outer garment tightly around him and carried him out of the assembly and out of the city and buried him. He was, doubtless, placed in some sepulchre or cave. For different reasons the burial took place at once. In that warm climate they bury sooner than we do, and the fear of defilement hastened the burial. "He that toucheth the dead body of any man shall be unclean seven days." (Num. 19: 11.) Being in the temple was also cause for speedy removal.

It seems strange to us that during these three hours Ananias' wife was not informed of his death. We would have thought first of re-

porting the fact to her and of consulting her wishes concerning the burial. Why she was not, we have not been informed; but we are impressed with the fact that in God's purpose it was right that she should not know it. Many a criminal says he has repented after he has been sentenced to die. Sapphira had three hours to further consider her sins and to repent, but she repented not. She came in to act out her part in this wicked scheme.

Some think the name "Sapphira" means "beautiful," but none are beautiful who act so ugly.

Peter addressed her and asked if they sold the land for "so much," naming the price Ananias had given. "And she said, Yea, for so much." They had "agreed together" deliberately to sin. This was her sin as well as the sin of her husband.

The number of those who sin does not decrease the crime in any one.

They tempted the Holy Spirit by putting him to the test as to whether or not he knew their hearts and could disclose their hypocrisy and lie. To test the power of the Spirit was not the motive which led to their sin, but this was tempting the Spirit, and God thus vindicated the power of the Spirit.

Peter then announced to her the sudden death of her husband as the awful divine punishment of this sin, and that she must suffer the same condemnation. The young men just at that critical moment were returning from the burial of her husband.

This has to do with the Lord's treasury, and is a serious matter. When people now pretend to give according to their ability and do not, and thus seek praise for doing more than they do, are they guilty of the sins of Ananias and Sapphira?

The Effect of the Sudden Death of Ananias and Sapphira

This sudden destruction of Ananias and Sapphira for the sin of lying filled all who saw it and all who heard about it with the great fear described in verse 11. It was calculated to produce this effect. So it should affect all today. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccles. 8: 11.)

QUESTIONS

Give the subject.
Repeat the Memory Verse.
Repeat the Golden Text.
Give the time, place, and persons.
Of what condition of heart were all the believers?
What was the "great grace" upon all?
What sprang from this unity and "great grace"?
Who received help, and who gave it?
To what must our liberality be equal?
What is necessary to the advancement of the cause of Christ today?
Who was Barnabas?
Give the account of his benevolence.

1 What contrast is drawn between Ananias and Sapphira and Barnabas and others?
What did Ananias and Sapphira seek?
What were their motives?
What did these motives induce them to do?
Why is their sin here recorded?
What condemnation does God pronounce upon all liars?
Name some of the different ways of lying.
What does God desire?
2 What did Ananias do?
3, 4 How did Peter discover or know this hypocrisy and lie?
What question did he ask Ananias?
To whom had Ananias lied?

If Satan tempted him and filled his heart to do this, then why was he such a sinner and so responsible?
What made this sin so great?
What question did Peter ask showing that the property was at Ananias' disposal?
In what spirit did these Christians give?
5 What happened to Ananias?
What caused his death?
What effect did this have upon all?
Who took charge of his body?
What did they do first, and what next?
Why was the body of Ananias buried so hastily?
Verses 6-10 Who came into the assembly?
How long after the death of her husband?
Why had she not been informed of his death?
What shows that she was deliberate in her sin?
What question did Peter ask her?
What was her answer?
What does this answer show?
Does the number who engage in sin decrease the guilt?
How did they tempt the Holy Spirit?
What does God say we shall not do on this point?
What announcement did Peter then make?
Do people now tempt the Holy Spirit and sin as did these?
Who were filled with great fear?
Why?
What should fill us with fear?
Why is the heart of men set in them to do evil?

LESSON IV—APRIL 26

STEPHEN THE FIRST MARTYR

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 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.

Golden Text—"Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2: 10.)

Time—Between A.D. 30 and A.D. 37.

Place—Jerusalem.

Persons—Stephen and his accusers.

Devotional Reading—Ps. 27: 7-14.

Reference Material—Acts Chapters, 6 and 7.

Home Reading—

Apr. 20. M. Stephen a Servant of Tables. Acts 6: 1-7.
21. T. Stephen Before the Council. Acts 6: 8-15.
22. W. The Martyrdom of Stephen. Acts 7: 57-60.
23. T. Heroes of the Faith. Heb. 11: 32-40.
24. F. The First Martyr. Gen. 4: 3-8.
25. S. The Glory of the Martyr. Rev. 7: 13-17.
26. S. Jehovah Our Strength. Psalm 27.

GEOGRAPHICAL NOTES

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."

HELPS AND HINTS FOR TEACHERS

We do not know the time of this lesson; that is, how long after the beginning of the church on Pentecost.

As after the first persecution, so after the second, Luke turns to the internal condition of the church. (Read Acts 6: 1-6.)

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."

"The daily ministration" was the distribution to all as every man had need.

The Grecian Jews were Jews born and reared out of Palestine and who spoke the Greek language. The Hebrews were Jews of Palestine.

This neglect was not intentional on the part of the apostles, but doubtless arose from the difficulty of looking after so many in the continued increase of the church.

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."

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.

The church "looked out" these men, and the apostles then "appointed" them.

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.

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."

The peace, love, and abundant generosity of the church almost always insures a great increase.

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.

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

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.

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 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.

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. He spoke in the greatest respect for Moses and reverence for God. He showed

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."

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 testified 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.

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 Golden Text.
Did you read the Reference Material?
Did you read the Home Reading?
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"?
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 generaly 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 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 desire 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 gar-

ments 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?

LESSON V—MAY 3

THE BENEFITS OF TOTAL ABSTINENCE

Read: Daniel 1: 1-20
Lesson Text: Daniel 1: 8-17

DANIEL 1. 8 But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11 Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14 So he hearkened unto them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer, and they were fatter in flesh than all the youths that did eat of the king's dainties.

16 So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Golden text—"Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." (Daniel 1: 8.)
Time—606 B.C.
Place—Babylon.
Persons—Daniel, Hannaniah, Mishael, Azariah, Nebuchadnezzar and his officers.
Devotional Reading—Ps. 65: 9-13.
Reference Material—Dan. 1: 1-21; Dan. 6.

Home Reading—

Apr. 27. M. The Benefits of Total Abstinence. Dan. 1: 8-17.
28. T. The Cunning Enemy. Psalm 10: 1-12.
29. W. The Way of the Drunkard. Prov. 23: 29-35.
30. T. A Growing Evil. Isaiah 5: 11-23.
May 1. F. Total Abstainers. Jer. 35: 5-10, 14.
2. S. Abstaining for Others. 1 Cor. 8: 1-13.
3. S. God's Gracious Gifts. Psalm 65: 9-13.

GEOGRAPHICAL NOTES

For a description of Babylon and the cause of this captivity of Judah, see Lesson IX, June 1, of Bible lessons of 1924.

HELPS AND HINTS FOR TEACHERS

The Book of Daniel

This book is both historical and prophetical. The first six chapters are chiefly historical and the remainder prophetical.

The visions of the book, such as the image and huge tree seen by Nebuchadnezzar, the handwriting on the wall seen by Belshazzar, and the visions of Daniel himself, are clear and striking, and show to God's people in their degeneracy and captivity that God's arm is not so shortened that it cannot save, and to the enemies of God's people the difference between Jehovah and idols and God's people and heathens. The prophecies of the book extend from Daniel's time to the resurrection of the dead.

The Assyrian, Persian, Grecian, and Roman empires and the kingdom of Christ are all represented and described.

In the historical portion of the book Daniel is spoken of in the third person and in the prophetical in the first person. Jesus mentions Daniel as a prophet (Matt. 24: 15), and reference is doubtless made to him in Heb. 11: 33, 34.

Daniel

Daniel was a young man of noble birth, "of the seed royal," who lived in Jerusalem and who was carried into captivity with others in the third year of the reign of Jehoiakim. An account of this is given in 2 Chron. 36: 5-8 and Dan. 1: 1-7, which read with care.

With Daniel and others were Hananiah, Mishael, and Azariah. These, like Daniel, were "of the seed royal and of the nobles; youths in whom was no blemish, but well favored, and skillful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace."

Daniel was one of the most remarkable characters of the Old Testament, and is classed with the notably wise (Ezek. 28: 3) and with those who had special power in righteousness and prayer with God. (Ezek. 14: 14, 19, 20; see also Jer. 15: 1.) The book of Daniel shows his wisdom and power. By his wisdom and righteousness he was promoted by the different heathen kings whom he served to high places of trust and honor. "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." (Dan. 6: 28.) "And Daniel continued even unto the first year of king Cyrus" (Dan. 1: 21), and at least to the third year of the reign of Cyrus. (Dan.

10: 1.) He lived through the entire seventy years of captivity and saw his people return to Jerusalem; hence he lived to a ripe old age.

"He . . . served five kings—Nebuchadnezzar, Evil-merodach, Belshazzar, Darius, and Cyrus. Few courtiers have had so long a reign, served so many masters without flattering any, been more successful in their judgment of public affairs, been so useful to the States where they were in office, or have been more owned of God, or have left such an example to posterity." (Clarke's "Commentary.")

Nebuchadnezzar ordered Ashpenaz, the master or prince of his eunuchs, to select of the children of Israel such young men as the ones described above and to "teach them the learning and the tongues of the Chaldeans." They were to be trained for royal servants and officers. "And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they should stand before the king." (Dan. 1: 3-6.) It seems that it would require so long for them to learn the language and science of the Chaldeans.

Daniel was one of four who were chosen. "Daniel" means "God is my judge." His name was changed to "Belteshazzar" (having reference to Bel [Baal], the chief god of the Babylonians), and meaning, perhaps, "the protection of Bel." (Dan. 4: 8.)

EXPLANATORY NOTES

A Fixed Purpose

8. "Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." Daniel led in this; the others followed.

Lev. 11 draws a distinction between the clean fowls and beasts which the Jews could eat and the unclean ones which they were forbidden to eat. It was one of the defilements of the captivity of the Jews which came as a curse for their sins that they would have to eat "unclean food." (Hos. 9: 3, 4.) Hence, Ezekiel (4: 14) says: "Ah Lord Jehovah! behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there abominable flesh into my mouth." The Jews were forbidden to eat blood. (Deut. 12: 16, 23-25.) The animals eaten by idolaters were offered as sacrifices to their gods, and libations of wine were poured out during each meal to their gods.

The following were probably the chief reasons why Daniel declined the food from the king's table: (1) Some animals and fowls were unclean; (2) some were strangled, or not properly bled; (3) portions of every meal were offered as sacrifices to idols; (4) it may have been that it was intemperate to eat "the king's dainties," because they were corrupting to body and mind. The psalmist prayed to be kept from eating the "dainties" of men who work iniquity. (Ps. 141: 4.) To have eaten "the king's dainties" would have been disobedience and dishonor to God and to have joined the heathen in the worship of idols.

This was a temptation to Daniel. Not to eat these "dainties" would render him singular and would incur the disfavor of the king and his officers; to eat them would gratify the natural appetite. But,

regardless of consequences, Daniel declined to eat the king's food.

How did he succeed in overcoming the temptation? He "purposed in his heart" that he would not. A fixed purpose and a strong will are necessary to overcome temptation and to pursue the right course. Every time one yields to temptation he weakens his will power until finally he loses all will power. Daniel "requested of the prince of the eunuchs that he might not defile himself," and requested a different diet.

Daniel and His Companions Gained the Favor of the Rulers by Being True to God

9. By his prudence and proper deportment Daniel gained the favor of Ashpenaz. "God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs." God caused Joseph to find favor in the eyes of Potiphar and the keeper of the prison. (Gen. 39: 1-6, 21-23.) Paul found favor in the eyes of those who had him in charge while a prisoner.

10. Daniel and his companions were following the wisdom of God: Ashpenaz, the wisdom of men. Ashpenaz thought that should Daniel and his companions not eat the food and drink the wine the king had appointed, they would not keep up their physical health and appearance, and would be "worse looking" than the other youths in training, and thus his head would be endangered with the king; hence he said he feared the king. Nebuchadnezzar had slain Zedekiah's sons before his eyes and had put out the eyes of Zedekiah (2 Kings 25: 7; Jer. 39: 6, 7); also he threatened to kill his own wise men because they could not reproduce and interpret his dream (Dan. 2: 5, 12); hence Ashpenaz might well fear him.

Like Ashpenaz, many now cannot see how disciples of Christ can be sustained spiritually on the pure, simple worship God has appointed and the study of his word, and they think it is necessary to feast upon "the dainties" and wine of man's appointment. Neither are they willing to discard, like Daniel, the wines and "dainties" of man's appointment for the pulse and water of God's appointment.

Likewise some disciples of Christ cannot see now how they can go contrary to some regulations of civil governments in order to obey God and be sustained; but Daniel was and Christians will be now.

11-13. "The prince of the eunuchs" had appointed over Daniel, Hananiah, Mishael, Azariah, and the other youths a "steward," whose business it was to furnish their food and look after their comfort. To this steward Daniel made the proposition that he and his companions should be fed on pulse (herbs or grain)—peas, beans, wheat, barley, etc.—vegetable food) and given water to drink for ten days as a test: while the other youths should eat "the king's dainties" and drink his wine; and then to compare them and deal with them accordingly. There is nothing better to drink than good water.

14, 15. The steward accepted the proposition, acted accordingly, and at the end of the ten days the countenance of Daniel and his companions "appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties."

Right never fears investigation and a test.

Strong drink does not produce fair countenances, health, and strength of body and vigor of mind. Young men in schools and colleges addicted to the use of tobacco are not capable of as high attainments as those who abstain from its use. Banks, railroads, stores, manufactories, etc., discriminate against boys and men given to strong drink. No young man ever lost a position because he did not use tobacco or whisky, or because he in every way controlled his appetites.

16. Seeing the effects of the different courses of food upon the different youths, the steward "took away the king's dainties, and the wine," from Daniel and his companions "and gave them pulse."

17. "Now as for these youths—." They were young men, at least about grown. As a reward for their abstinence from that which was defiling and corrupting and for their right living, "God gave them knowledge and skill in all learning and wisdom"—that is, in science and literature of the Chaldeans. "And Daniel had understanding in visions and dreams." He surpassed the most learned and wisest Babylonian. God enabled Daniel by inspiration or miraculous knowledge to interpret Nebuchadnezzar's dreams of chapters 2, 4, and gave him the visions revealed in this book of Daniel.

The Result

The greatest and best thing yet to learn is the result of the course these young men pursued, as stated in verses 18-20.

18. "And at the end of the days"—the three years (verse 5) the king had appointed for their training—"the prince of the eunuchs brought" all the youths who were in training "before Nebuchadnezzar."

19. "And the king communed with them"—examined them or talked with them concerning these matters of importance. "And among them all"—all the youths from all provinces who had been in training—"was found none like Daniel, Hananiah, Mishael, and Azariah." "Therefore stood they before the king." It seems that four such were wanted to become the king's attendants and high officers, and these Hebrews were chosen because of their superior ability. Officers and servants stood in the presence of kings. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." (Prov. 22: 29.)

20. "In every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters, that were in all his realm."

We know but little about these "magicians and enchanters;" they were "probably the same as philosophers and astronomers among us." (Clark's "Commentary.") "And Daniel continued even unto the first year of king Cyrus" (verse 21), through the reigns of different kings, to the end of the Chaldean empire and into the beginning of the Persian empire, when Cyrus took Babylon and issued his edict for rebuilding the temple at Jerusalem (Ezra 1: 1-4). Longer still did Daniel continue. (See Dan. 10: 1.)

This lesson is designed to teach that, whether in freedom or in captivity, he who pursues the right course and faithfully and firmly serves God will always be blessed. It is a woeful deception of sin to

think that men must do wrong in order to prosper. "When a man's ways please Jehovah, he maketh even his enemies to be at peace with him." (Prov. 16: 7.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Reference Material?
Did you read the Home Reading?
Can you locate and describe Babylon?
Into what parts is the book of Daniel divided?
What empires are described?
Who indorses Daniel as a prophet?
What constitutes Daniel a remarkable character?
When was he carried into captivity?
Of what family was he?
For what was he noted?
How long did he continue in the service of the kings of Babylon?
What kings did he serve?
What others were taken away into captivity with Daniel?
Whom did Nebuchadnezzar order Ashpenaz to select?
For what purpose?
Upon what were they to be fed?
Into what were their names changed?
What does "Daniel" mean?
What is the meaning of "Belteshazzar"?
8 What did Daniel purpose in his heart?
Why would this have been defilement?
In what ways was this a temptation to Daniel?
What request did Daniel make of the prince of the eunuchs?
9 What did God give Daniel in the sight of Ashpenaz?
Who else found favor in the eyes of those who had them in charge?
How was this done?
10 Why did Ashpenaz fear Nebuchadnezzar?
Whose wisdom was he following, and whose wisdom was Daniel following?
What do some professed disciples of Christ seem to think now is necessary?
11-13 What is "pulse"?
What proposition did Daniel make to the steward?
14, 15 What was the result of this test?
What does intemperance do for any one?
Against whom do business concerns discriminate?
What never lost a young man a position?
16 What then did the stewards do for Daniel and his companions?
17 How did God reward these youths?
What more did he do for Daniel?
18 How long were they in training?
Who besides Daniel and his companions were brought before the king?
19 What did the king do with all?
Who were chosen to stand before the king?
Why were they chosen?
20 How far did the kings find these four ahead of the magicians and enchanters of his realm?
Who were these magicians and enchanters?
How long did Daniel continue in the service of these kings?
What is this lesson designed to teach?

LESSON VI—MAY 10

PHILIP AND THE ETHIOPIAN TREASURER

Lesson Text: Acts 8: 26-39.

ACTS 8. 26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship;

28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah.

29 And the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?

31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

32 Now the passage of the scripture which he was reading was this, He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth:

33 In his humiliation his judgment was taken away: His generation who shall declare? For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?

38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

Golden Text—"The opening of thy word giveth light; it giveth understanding to the simple." (Ps. 119: 130.)

Time—Between A.D. 30 and A.D. 37.

Place—Road from Jerusalem to Gaza.

Persons—Philip and the eunuch.

Devotional Reading—Isa. 53.

Reference Material—1 Cor. 2: 1-5; Acts 16: 32; Rom. 10: 16, 17; 1 Cor. 15: 11; Acts 15: 7; 2 Thess. 1: 10.

Home Reading—

May 4. M. Philip in Samaria. Acts 8: 4-13.
5. T. Philip and the Ethiopian Treasurer. Acts 8: 26-39.
6. W. The Cleansing Word. Psalm 119: 9-16.
7. T. The Illuminating Word. Psalm 119: 105-112.
8. F. The Love Inspiring Word. Psalm 119: 97-104.
9. S. The Invitation. Isaiah 55: 1-5.
10. S. The Suffering Saviour. Isaiah 53: 7-12.

GEOGRAPHICAL NOTES

We know that Samaria was the middle section of Palestine and the city of Samaria was its capital.

Ethiopia was the country in Africa South of Egypt.

"Recent thorough explorations of the country" show "that there was a Roman paved road leading from Jerusalem direct to Gaza, some traces of which are still visible, though the route, in the roughest part, is impassable for vehicles. This road is laid down on the great map of Palestine made from the surveys [of the Palestine Exploration Fund of Great Britain], and can be easily traced by any one in possession of the map. The whole distance from city to city is about fifty miles, and the direction from Jerusalem is nearly due Southwest. (McGarvey.)

This desert was not a barren waste, but an uninhabited region. (Matt. 14: 15-19; Mark 6: 35-39; John 6: 10.)

HELPS AND HINTS FOR TEACHERS

Emphasize again the fact that Acts of Apostles is a book of conversions.

It shows how Christ was preached, what sinners were told to do to be saved, and how churches were started; it shows how the apostles carried out the Great Commission.

It seems plain that all who desire to know the truth would begin with the apostles at Jerusalem and learn what they taught sinners to believe and to do to be saved and how churches were set to work.

EXPLANATORY NOTES

The Persons

26-28. In this case of conversion all the agencies are employed that can be employed in one's conversion—the Lord, the angel, the Spirit, and Philip.

The preacher (Philip) was at Samaria, and the man to be converted was fifty or sixty miles away and traveling back to his home, which was over twelve hundred miles from Jerusalem.

Candace was queen, at this time, of Ethiopia.

This eunuch was her treasurer, having in her kingdom "great authority," and "who was over all her treasure." He had been to Jerusalem to worship God under the law of Moses. This is all he knew. He was emasculated, and, therefore, was not permitted to enter the Jewish court—that is, "the assembly of Jehovah" (Deut. 23: 1), but as a Gentile, or stranger, was allowed to worship God. (Isa. 56: 1-8.)

The Lord's Way of Converting This Man

The way the Lord went about converting this man should profoundly interest all.

God first was interested in his conversion, and set in operation agencies to instruct him in the way of the Lord before he was aware of it.

The first agency used was the angel. But where and to whom did the angel appear? Not to the man to be converted, but to the preacher in order to send him to the man to be converted. "But an angel of the Lord spake unto Philip. . . . And he arose and went." (Verses 26, 27.) This is the part the angel performed in this conversion. Then he departed. It was not necessary for the eunuch even to know of the angel's visit to Philip.

The good Lord so arranged matters in his providence that Philip reached the appointed place just in time to meet the person in whose behalf he had been sent. Somewhere along this road from Jerusalem to Gaza, not a great way from Jerusalem, Philip met with the eunuch.

The Work of the Holy Spirit

29. The next agency employed in this man's conversion is the Holy Spirit.

To whom did the Spirit come? Did he come directly and miraculously into the heart of the eunuch? Then if he did not in this case, when such an operation of the Spirit seemed most needed, who will assume that he does in any case? The eunuch studied the Scriptures. There was no one to teach him. He had never heard of Jesus as the fulfillment of this prophecy. He was going over twelve hundred miles from Jerusalem into heathendom. Now will not God send his Spirit into this man's heart to enlighten and convert him? God did send the Spirit, but he sent him to Philip, and the Spirit said: "Go near, and join thyself to this chariot." Philip already possessed some miraculous gift of the Spirit and the Spirit directed him in words to join the chariot. The Spirit said it to him, and did not simply "impress" him that he ought to do it. Like the angel's visit, the Spirit said this to Philip in order to get him and the eunuch together. But for this the chariot might have passed on without a serious thought from Philip.

The Spirit influenced the eunuch through the words of Philip.

The Work of the Preacher Was to Preach Christ

30. In obedience to the Spirit, "Philip ran to him, and heard him reading Isaiah the prophet." He was reading aloud. Not a Christian and like other Jews, his conception of the Messiah and his kingdom was: an earthly ruler, with a temporal, political government. So Philip asked: "Understandest thou what thou readest?"

31. It was hard for the Jews, as we see in the case of Peter (Matt. 16: 21-23), to understand that their Messiah should be rejected and slain; but this was because they had not all along believed Moses and the prophets. (John 5: 46, 47; Luke 24: 26, 27.) The eunuch frankly confessed he did not understand the passage, and besought Philip to instruct him. When we do not understand anything, it is best and honest to frankly say so.

32, 33. "The passage of the scripture which he was reading was" Isa. 53: 7, 8. Certainly when understood this is one of the best passages in the Old Testament to lead one to the acceptance of Jesus. The eunuch read that some one "was lead as a sheep to the slaughter; and as a lamb before his shearer is dumb, so he openeth not his mouth"—that is, he was as unresisting as a sheep and as mild and uncomplaining as a lamb. As a sacrifice, Jesus is called "the Lamb of God, that taketh away the sin of the world." (John 1:29.) Yet, "in his humiliation his judgment was taken away."

The man of this prophecy was to be humiliated, mistreated, abused, denied a just and fair trial, and finally killed. Jesus was deprived of such a trial, and the just sentence so often repeated by Pilate that he saw no cause for his death was taken away. He offered no resistance and went unjustly condemned to the cross. "His generation who shall declare? for his life is taken from the earth." Isa. 53: 8 reads: "And as for his generation, who among them considered that he was cut off out of the land of the living?"

He left no generation or posterity to be declared, and his life "was cut off out of the land of the living."

34. The eunuch was a thoughtful reader, and wanted to understand whom the prophet meant; so he asked Philip if the prophet spoke of himself or of some other man. He knew nothing to suit this scripture.

What Is It to Preach Jesus?

35. This furnished Philip a most splendid opportunity; so he "opened his mouth, and beginning from this scripture, preached unto him Jesus." He showed how Jesus was the one meant by Isaiah—was the fulfillment of this prophecy; hence he showed the pure and spotless life of Jesus, his meekness and suffering, his unfair and unjust trial, his death and shed blood, his burial and resurrection, his triumph and ascension to heaven.

These facts placed beside this prophecy were enough to convince the eunuch that Jesus of Nazareth was the fulfillment of it.

Philip referred to other prophecies and showed that all things "which are written in the law of Moses, and the prophets, and the psalms" concerning the Messiah were fulfilled in Jesus. (Luke 24: 44.)

He also showed that the world must be saved through faith in Jesus; that all must believe in him as the Christ of God and Saviour of men, repent, and be baptized in his name for the remission of sins, and in self-sacrifice follow him as the great exemplar.

36. Philip preached all this, because "as they went on their way" and "came unto a certain water," the eunuch said: "Behold, here is water; what doth hinder me to be baptized?" Had not Philip preached baptism with other things which he preached, the eunuch would have never asked to be baptized, for he would never have known that he ought to be baptized. How did he know anything about being baptized? There can be but one answer to this question: In preaching to him "Jesus," Philip taught him what Jesus commands in regard to baptism. It is Jesus who says: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) On the day of Pentecost, guided by the Spirit of God, Peter preached Jesus to the multitude, exhorted all to believe in him, and when those who did believe asked what to do to be saved, he said: "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: 36-38.) Thus Philip preached to the eunuch; thus all who preach Christ must preach.

"The Good Confession"

37. "This verse is left out in the best manuscripts, and left out of most of the earlier versions. Hackett says: 'Yet the interpolation, if it be such, is as old certainly as the time of Irenæus.' He cites it, A.D. 178; Cyprian, A.D. 248; Jerome, A.D. 388; and Augustin, A.D. 400; yet in many of the earlier versions and manuscripts it is wanting. It has generally been rejected as an interpolation by recent translators and commentators. . . . Its interpolation shows that it was in use when it was interpolated. Philip

demanded, as the condition of baptism, that the eunuch should believe. Every one who baptizes should demand the assurance of faith. The direct way to assure this is to confess faith in Christ. . . . It is the duty of every one who comes demanding baptism to give assurance of faith. The easy and direct way is to confess it." (Lipscomb.)

On the confession of Christ, see Matt. 16: 16; 1 Tim. 6: 13, 14. Before Pilate, Jesus witnessed "the good confession," and Timothy made it. But to confess Christ truly is to obey him at all hazards. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 9, 10.)

The Eunuch Was Baptized

38. The eunuch "commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him."

Going to the water and going down into the water were not the baptism; they were necessarily in order to the baptism; for certainly Philip and the eunuch would not have done such an unnecessary thing as to wade down into water had it not been necessary. This done, then Philip baptized him. The word "baptize" expresses what was done after they had gone down into the water. Philip dipped the eunuch, immersed him, buried him. (Rom. 6: 3, 4; Col. 2: 12.) To have poured water or to have sprinkled water on the eunuch, it would not have been necessary to go even to the water, and most certainly not necessary to go down into it; but, as in case of all immersions to-day, it was necessary in order to immerse him.

39. Having baptized the eunuch, they, of necessity, again went "up out of the water." If any man to-day were describing immersion in the simplest way, he would be compelled to use the language given here: they went down into the water, he bapitzed him, and "they came up out of the water."

"The Spirit of the Lord caught away Philip; and the eunuch saw him no more;" and he "was found at Azotus"—this seems to teach that Philip was miraculously "caught away." Whether this was miraculous or not, the Spirit caused Philip here as suddenly to leave the eunuch as he had lately approached the chariot.

Here we lose sight of the eunuch. The last we hear of him are echoes of joy, for he went on his way rejoicing because he had learned and obeyed the truth. While it is reasonable to suppose, as tradition declares, that he went back and preached the gospel to the Ethiopians, yet we have no positive proof that he did. Azotus was on or near the seacoast, halfway between Gaza and Joppa. Philip from here journeyed northward. (Verse 40.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Reference Material?
Did you read the Home Reading?
What and where was Samaria?
What and where was Ethiopia?
Describe this road as it then was.
What is the distance and direction from Jerusalem to Gaza?
What was this desert?

What does Acts of Apostles show?
What, then, is the best way to learn what sinners must do to be saved?
26-28 Name agencies employed in the conversion of the eunuch?
Who and what was he?
What arrangement did the Lord make to instruct the eunuch?
Who was the first person employed?
What part did the angel perform?
Where had the eunuch been?
What was he reading on his return?
What do you read when making a journey?
Why was he a fit subject for instruction?
29 What was the next agency used in this conversion?
To whom did the Spirit appear?
How did he make Philip understand what to do?
Why did not the Spirit go directly to the eunuch and enlighten his heart, and not bring Philip around from Samaria to preach to one man?
How did the Spirit influence the eunuch?
30 What did Philip do?
Where was the eunuch reading?
What would the eunuch, like all Jews, think about the Messiah's kingdom?
What question did Philip ask him?
31 Why was it hard for the Jews to understand that their Messiah should be rejected and slain?
What frank confession did the eunuch here make?
What should we always confess?
32, 33 Repeat these verses.
To whom does the prophet refer?
In what respects was Jesus like a sheep and lamb?
What is meant by "In his humiliation his judgment was taken away"?
What is meant by "His generation who shall declare"?
34 Why do you suppose the eunuch was a thoughtful reader?
What question did he ask?
35 What did Philip do?
What is it to preach Jesus?
What then did Philip explain to him?
What must all do to be saved?
36 Unto what did they come?
What request did the eunuch make?
In what way alone could the eunuch have ever learned there is such a command as, "Be baptized"?
What did Peter tell people to believe and do to be saved?
What must all preach who preach Jesus?
37 Why is this verse left out of the Revised Version?
What other passages teach that Jesus must be confessed?
38 What did the eunuch command the chariot to do and why?
What then did he and Philip do?
Why go down into the water?
What did Philip do for him after they got down into the water?
What does "baptize" mean?
39 What did they then do?
What became of Philip?
What did the eunuch do?
Why?
Where was Philip found?
Where is that?
What next did Philip then do?

LESSON VII—MAY 17

SAUL BECOMES A CHRISTIAN

Lesson Text: Acts 9: 1-12, 17, 18

ACTS 9. 1 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest.

2 and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

3 And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

4 and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest:

6 but rise, and enter into the city, and it shall be told thee what thou must do.

7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and did neither eat nor drink.

10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias, And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;

12 and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

17 And Ananias departed, and entered into the house; 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.

18 And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized.

Golden Text—"If any man is in Christ, he is a new creature." (2 Cor. 5: 17.)

Time—Generally supposed to be A.D. 37.

Place—Near Damascus.

Persons—Jesus, Saul, those with Saul, and Ananias.

Devotional Reading—Ps. 32. 1-7.

Reference Material—Acts 22: 1-21; 26: 1-32.

Home Reading—

May 11. M. Saul the Persecutor. Acts 8: 1-3; 9: 1, 2.
12. T. Saul Becomes a Christian. Acts 9: 3-18.
13. W. The Story as Told to Agrippa. Acts 26: 12-20.
14. T. Jesus and Nicodemus. John 3: 1-8.
15. F. The Conversion of Zacchaeus. Luke 19: 1-10.
16. S. Salvation Through Faith. 1 John 5: 1-12.
17. S. Confession and Forgiveness. Psalm 32: 1-7.

GEOGRAPHICAL NOTES

Damascus is about 130 miles north from Jerusalem, is the capital of Syria, and is probably the oldest city in the world. It now has about 150,000 inhabitants. A railroad runs to it from Beirut, a town of about 80,000 inhabitants on the Mediterranean Sea. There were many Jews there at the time of this lesson, as the number of synagogues shows.

EXPLANATORY NOTES

Saul Continues His Persecution

1. "But" shows the contrast between the work of Philip in preaching Christ and that of Saul in persecuting Him, and resumes the narrative from Acts 8: 3. Although some time had elapsed, Saul "yet" (still) sought with increasing animosity the destruction of all disciples of Jesus.

"Breathing threatening and slaughter" shows, as he says, that he was "exceedingly mad." "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." (Acts 26: 11.) 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.

2. Saul, of his own accord, desired letters of authority to arrest any Christian that he might find in Damascus. 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.

"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, the truth, and the life" (John 14: 6); it 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. 25: 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.

The Great Light and Its Effect

3. 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).

4. Under this intense light he "fell to the earth," smitten with blindness and filled with awe. Those with him saw the light, and were afraid (Acts 22: 9), and fell to the ground. (Acts 26: 14.)

The Voice

The Lord spoke to him in plain words which could not be misunderstood. Those with him heard the sound of this voice (verse 7), but did not understand the words spoken. (Acts 22: 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.)

5. "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." (Acts 22: 8.) 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 imposter 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.

Why Jesus Appeared to Paul

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. (See Acts 1: 21-26.) Paul uses this as evidence of his apostleship. (I Cor. 9: 1, 2.)

The Greatest of All Questions

6. The question, "Lord, what wilt thou have me to do?" is omitted here in the version we use, but is found in Acts 22: 10.

In answer to this question, the Lord said: "Rise, and enter into the city, and it shall be told thee what thou must do," and "all things which are appointed for thee to do." (Acts 22: 10.) 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.

7. 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; "stood speechless." They were not so much affected as was Saul, and arose before he did.

8. When Saul arose from the ground, he unclosed his eyelids, which he had closed to protect his eyes from the intense light, and discovered that he was blind and must be led by others.

9. 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 the vision of verse 12: "Ananias coming in, and laying his hands on him, that he might receive his sight."

10-12. Ananias dwelt in Damascus. He was "a devout man according to the law, well reported of by all the Jews that dwelt there." (Acts 22: 12.) He had become a Christian. The Lord appeared to him in a vision and commanded him to go to Saul, stating that he was on Straight Street, in the house of Judas.

As evidence of Saul's sincerity and earnestness, the Lord said: "For behold, he prayeth."

This street ran directly through the city from gate to gate, east and west, and was originally one hundred feet broad.

Saul'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. (Verses 13, 14.) The news of Saul's mission had preceded him. But the Lord removed these fears by his declaration in verses 15, 16.

The Question Answered

17, 18. 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 received 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 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." (Acts 22: 14-16.)

Jesus appeared to Saul 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 (for he never believed in Jesus as the Christ until Jesus in plain language announced who he was); he must repent of his sins, which he did, as his fasting and praying for three days show; and he must "arise, and be baptized, and wash away" his sins, "calling on his name." (Acts 22: 16.)

Paul's sins were not forgiven when he first saw that light, for he knew not then who addressed him; they were not forgiven when he readily believed the statement that it was Jesus who spoke to him, for he went, blind, into Damascus and there remained, fasting and praying, until Ananias reached him and told him what he "must do."

When Ananias told him to "arise, and be baptized, and wash away" his sins, he at once did so, and was comforted, and then "took food and was strengthened." (Verse 19.)

That he must "arise, and be baptized," shows that he must go to the water to be baptized, and not that the water was brought to him.

Baptism is a washing (Tit. 3: 5; Heb. 10: 22); and inasmuch as God forgives the sins of those who in faith and penitence are baptized in the name of Jesus, they are said to wash away their sins.

Paul must receive the same instruction and must do the same things which those did on Pentecost for the remission of sins. No vision or miracle in Paul's case released him from obedience to the will of God. These miracles served their purpose, as we have seen; but, aside from these, Paul must hear the word of God, believe in Jesus, repent of all his sins, and "arise, and be baptized, and wash away" his "sins, calling on his name."

"Calling on his name" is the same as being baptized "in the name of Jesus Christ" in Acts 2: 38, and means that while one is baptized in obedience to God, he does so calling upon the Lord and looking to Jesus for pardon and salvation. Jesus saves.

The Third Party

"Sometimes persons object to the plan of salvation revealed in the Scriptures because it makes man depend upon a third person. Here God requires Saul to be led by another, he not a believer, into Damascus, and then depend upon yet another for needed instruction as to what he should do to find forgiveness from God. God uses men, both good and evil, in carrying out his purposes, and to object to a plan of the Lord because it requires the office of a third person arises from a lack of confidence in God's ability to have the person where and when he needs him. It betrays a distrust in God's power to do his work in his own chosen way." (Lipscomb.)

Repairing Injuries

Like all truly penitent ones, Paul desired to build up that which he had done so much to tear down; and he began at once to preach that Jesus is the Christ, and soon suffered such persecution as he had heaped upon others.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
1 With what is Saul's work here contrasted?
Give in his own language and in Luke's language what he did.
What shows that others besides Stephen suffered martyrdom?
2 What authority did Saul seek?
What shows the power of the Sanhedrin?
State what you know of Damascus.
What is its present population?
To what does "the Way" apply?
Who is "the Way"?
How many ways of salvation are there?
Why did Saul desire to take the disciples to Jerusalem?
3 As Saul and his company drew near to Damascus, what happened?
Why cannot this be accounted for upon natural causes?
What did Saul see?
4 What effect did this light have upon him and those with him?
Who spoke to him, and in what language?
What did those with him see and hear?
Why did they not understand the voice?
What did the Lord say?
In what way was Saul persecuting Jesus?
By what may we tell how we treat Jesus?
5 What question did Saul ask?
What reply did Jesus give?
Why did he say he was Jesus of Nazareth?
Why did Jesus appear to Saul?
6 What vastly important question did Saul then ask?
What answer was given?
Why did Jesus not tell Saul di-

rectly what to do?
7 Why were those with Saul not so much affected as he was?
8 What was Saul's condition when he arose from the ground?
9 What shows his deep anxiety and contrition?
Whom did he see in a vision?
10-12 Who was Ananias?
What did the Lord direct him to do?
Where would he find Saul?
What is said of this street?
What evidence did the Lord give of Saul's earnestness?
Why did Ananias fear to go?
How did the Lord remove these fears?
17, 18 For what purpose did Ananias say the Lord had sent him?
How did he restore Saul's sight?
What had the Lord chosen Saul to know and see?
What were the qualifications of an apostle?
What then did Ananias tell Saul to do?
Why the miracles in Saul's case?
Notwithstanding the miracles, what must he believe and do to be saved?
19 Why must he arise in order to be baptized?
What is meant by "calling on his name"?
What is said of the third person in this and other cases?
What sin does one commit when he objects to God's plan of salvation?
What does a penitent person always seek to repair?

LESSON VIII—MAY 24

SAUL BEGINS HIS GREAT CAREER

Lesson Text: Acts 9: 20-31.

ACTS 9. 20 And straightway in the synagogues he proclaimed Jesus, that he is the Son of God.

21 And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests.

22 But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews took counsel together to kill him:

24 but their plot became known to Saul. And they watched the gates also day and night that they might kill him:

25 but his disciples took him by night, and let him down through the wall, lowering him in a basket.

26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.

28 And he was with them going in and going out at Jerusalem,

29 preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they were seeking to kill him.

30 And when the brethren knew it, they brought him down to Caesarea, and sent him forth to Tarsus.

31 So the church throughout all Judaea and Galilee and Samaria had peace, being edified: and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

Golden Text—"I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2: 2.)

Time—About A.D. 40.

Places—Syria, Damascus, Arabia, Jerusalem, Cilicia, and Tarsus.

Persons—Paul, Barnabas, some of the apostles, and the Jews.

Devotional Reading—Josh. 1: 1-9.

Reference Material—Gal. 1: 11-24; Gal. 2: 1-10.

Home Reading—

May 18. M. The Early Life of Saul. Acts 26: 4-11.
19. T. Saul Begins His Great Career. Acts 9: 20-31.
20. W. A Scene from the First Missionary Journey. Acts 13:44-52.
21. T. A Scene from the Second Missionary Journey. Acts 16:1-10.
22. F. A Scene from the Third Missionary Journey. Acts 19:1-10.
23. S. The Missionary Spirit. Rom. 1: 8-17.
24. S. Strong Through Faith. Joshua 1: 1-9.

GEOGRAPHICAL NOTES

Syria was the country north of Palestine and, as spoken of in the Bible, distinguished from Phoenicia, and bounded on the north by the Amanos and Taurus Mountains; on the east by the Euphrates and the Arabian desert; on the south by Palestine; and on the west by Phoenicia and the Mediterranean Sea, near the mouth of the Orontes river. Damascus was its capital.

Cilicia was a province in the southeastern part of Asia Minor, between Pamphylia on the west and Syria on the east, with Lycaonia and Capadocia on the north, and bordering on the Mediterranean Sea. The main road between Syria on the west passed through Cilicia. It was Paul's native country and, according to God's rule of work, he visited it soon after his conversion (Acts 9: 30; Gal. 1: 27), and later on visited it a second time. (Acts 15: 41.)

Tarsus, Paul's birth place, was the capital of Cilicia. It was "no mean city." (Acts 9: 11; 21: 39; 22: 3.) It was from an educational, commercial and political viewpoint an important city. It was situated on the river Cydnus. Here was woven by the women the tent cloth of goats' hair from which tents were made, and here Paul learned the craft of tent making. The surrounding country was well adapted to goat raising.

Arabia is frequently mentioned in the Bible. It is called "the east country." (Gen. 25: 6.) Then in the Revised Version, Arabia. (2 Chron. 9: 14; Isa. 21: 13; Jer. 25: 24.)

"Arabia is a triangular peninsular, included between the Mediterranian and Red Seas, the Indian Ocean and the Persian Gulf. Its extreme length, north and south, is about 1,300 miles and its greatest width 1,500 miles." (Ency. Brit. copied from International Bible dictionary.) There are three divisions of Arabia: (1) "Arabia proper"; (2) the Arabian desert, or "northern Arabia," and (3) "Western Arabia," including the peninsula of Sinai. (Consult any reliable Bible Dictionary.)

HELPS AND HINTS FOR TEACHERS

The last lesson gave an account of Saul's conversion.

With this one begins his work as a preacher of the gospel of Christ and teacher of Christianity.

His name has not yet been changed to "Paul," but we know him best by "Paul."

There is a vast difference between Saul, "the chief of sinners," persecuting the church even unto foreign cities, dragging men and women into prison and causing them to be put to death, and Paul, the preacher of "Christ, and him crucified," and the teacher of Christianity.

There was never a purer, more self-sacrificing, more zealous, and more heroic preacher than Paul, except Jesus himself.

Different passages of the New Testament show Paul's most abundant labors, such as 1 Cor. 15: 10; 2 Cor. 11: 16 to 12: 21. Learn the villages, towns, cities, countries, islands, and seas in which he preached.

Learn the different kinds of houses in which he preached and the times—day and night—when he preached.

Learn the many churches he planted, visited, edified, and the souls he saved.

These souls, he says, will be his crown and joy in the day of judgment and the great hereafter.

He also wrote fourteen of the letters of the New Testament, counting Hebrews as one—some to congregations and some to individual Christians.

Volumes have been written on the life of Paul.

EXPLANATORY NOTES

The Right Theme

Verse 19 properly belongs to this lesson. After Saul had been so instructed by Ananias and had been baptized, "he took food and was strengthened." After this "He was certain days with the disciples that were at Damascus"—that is, he remained some time there, including his trip into Arabia and return to Damascus. This was three years. (Gal. 1: 17, 18.)

20. "And straightway," as he declares in Gal. 1: 16, without conferring "with flesh and blood," but by revelation from God (Gal. 1: 12), "in the synagogues he proclaimed Jesus, that he is the Son of God," and "proving that this is the Christ" (verse 22).

Emphasis must be placed on that which Paul and the apostles and evangelists of the New Testament preached. Paul charged Timothy, to "remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound." (2 Tim. 2: 8, 9.) With all his learning and knowledge of the wisdom of the world, Paul "determined not to know anything, . . . save Jesus Christ, and him crucified." (See 1 Cor. 2: 1-5.) In Thessalonica he affirmed and proved "that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ." (See Acts 17: 1-3.) In Corinth, Paul testified "that Jesus was the Christ," and Apollos "powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ." (Acts 18: 5, 28.) The main point of Peter's sermon on Pentecost was to convince the Jews "that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 36.) Con-

vinced of this, they asked what to do to be saved. "Every day, in the temple and at home," the apostles "ceased not to teach and to preach Jesus as the Christ." (Acts 5: 42.)

Jesus says it was necessary for him to "suffer, and rise again from the dead the third day," before "repentance and remission of sins" could "be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 44-47.)

Two things are true concerning Jesus of Nazareth, the Son of Mary—not of some other man whose name is "Jesus"—he is (1) "the Son of the living God," "the only begotten of the Father, full of grace and truth," and (2) the Christ. He is the central figure of the Bible. All the promises and prophecies of the Old Testament find their fulfillment in him, because he is the fulfillment of the law and the prophets. (Matt. 5: 17, 18; Luke 24: 27, 44, 46.) All truths of the New Testament come from him. He is the embodiment of truth, the living Way, and the Light of the world—"the way, the truth, and the life." (John 14: 6.) Without him the whole Bible is false and the world is without a remedy for sin or a Saviour. Thousands of preachers and tens of thousands of other people today seem not to know this central truth of the Bible, the power of God to save, and the only thing to be preached and practiced.

The preachers and churches, as a whole, today, instead of preaching as did the apostles and setting before the world Jesus as he is—the Son of God, the Christ, the Saviour, "the King of kings, and the Lord of lords"—leave him in the background and preach and teach almost everything else. Some seem to have but little regard for the word of God. This is said because they heed not God's charge to "preach the word," to know nothing "save Jesus Christ, and him crucified," and disregard all he says about avoiding untaught questions and many other things.

The Jews as a people, did not believe that Jesus of Nazareth is the Messiah. Convinced of that, they were ready to become Christians. Depreciating Jesus today as Prophet or Teacher, Priest, and King is infidelity. All teaching or theories which depreciate his authority today as King is partially to deny him and to help destroy faith in him and the New Testament.

The Effect of Paul's Preaching

21. First, all the Jews in Damascus were "amazed" at Paul's preaching, because they knew he had "made havoc of them that called on this name" and "had come hither" with authority to bind them and to take them to the chief priests in Jerusalem.

22. Second, Paul gained strength as a preacher and "confounded" the Jews by his proof that Jesus "is the Christ." He proved this and "confounded" those who opposed him by showing that Jesus fulfilled the law and the prophets as the Christ.

23. "And when many days were fulfilled"—that is, after his stay in Arabia and his return to Damascus, or about the end of the three years mentioned above—the Jews, in the third place, took counsel together to kill Paul. They were (1) amazed, (2) confounded, and (3) decided to kill him.

24. The plot of the Jews to kill Paul became known to him. He says "the governor under Aretas the king guarded the city" of Da-

mascus in order to take him. (2 Cor. 11:32.) This verse says: "They watched the gates also day and night that they might kill him."

25. Knowing this, the disciples let him down by night in a basket through a window of a house built upon the wall of the city, and he escaped. (2 Cor. 11: 33.)

Paul Sent to the Gentiles

26. From Damascus, Paul went to Jerusalem and attempted to join the apostles there; but they were afraid of him, not believing he had become a Christian. They could not believe that one who was once such a persecutor was now a Christian.

27. Barnabas, reared on the island of Cyprus and a good man (Acts 4: 36, 37), seems to have known Paul; or Paul may have sought him first. Anyway, Barnabas was convinced of the truthfulness of Paul's conversion. He took Paul to the apostles and declared his conversion to them—that he had seen the Lord, that the Lord had spoken to him. and that he had already preached boldly in Damascus in the name of Jesus. Paul, as he says, did not see all the twelve apostles at this time; he saw Peter and James, the Lord's Brother. Peter received Paul into the house he was occupying then in Jerusalem, and Paul tarried with Peter fifteen days. (Gal. 1: 18, 19.) It is most interesting to imagine what Paul and Peter discussed during that time.

28, 29. Paul was with these apostles in the work—"going in and going out at Jerusalem, preaching boldly in the name of Jesus."

To call "on this name," as in verse 21, is to be a Christian, and to preach "in the name of Jesus" is to preach the gospel.

In Jerusalem, Paul "spake and disputed against the Grecian Jews." He spoke Greek and could easily discuss with this class of people. Also he could easily discuss with Hebrews. Instead of hearing him, these Grecian Jews were seeking to kill him.

30. When the brethren learned this, they took Paul to Cesarea, the seaport of Jerusalem, "and sent him forth to Tarsus," his native city. Of this he says in his speech recorded in Acts 22 that at this time, while in Jerusalem and while he prayed in the temple , he "fell into a trance" and saw Jesus, who said to him: "Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me." He replied, saying to the Lord that the Jews knew all he had done as a persecutor and the part he had taken in Stephen's death. But the Lord said to him: "Depart: for I will send thee forth far hence unto the Gentiles." From this it seems that Paul was disposed to remain at Jerusalem and continue his discussions with the Jews.

From Tarsus he went into Cilicia and Syria and preached the gospel in these countries (see Gal. 1: 21-24), for we read later of churches there (Acts 15: 40, 41). Paul was never idle; rather, he was always very busy preaching the gospel and teaching the Christian life.

The Church Edified

31. "The church throughout all Judea and Galilee and Samaria" This shows what the church is; namely, Christians, children of God, disciples of Christ, in any district or country, or any city, or any place.

The church in Judea, or in Galilee, in Samaria, or in all these countries together embraced the children of God, disciples of Christ. Christians in these places.

"Had peace, being edified." Who had peace and were edified? Children of God, Christians, disciples of Christ.

We know what edify means. The children of God, disciples of Christ, Christians in peace received instruction and encouragement and were built up in the faith and hope of the gospel.

It is remarkable that after Paul's conversion, the chief persecutor of the church, peace and edification followed. Yet this was a reasonable result. It is remarkable also that one person can cause so much agitation, disturbance, and trouble even in the church today.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Reference Material?
Did you read the Home Reading?
Give the boundaries and capital of Syria.
Give the situation, capital and boundaries of Cilicia.
What made Cilicia and Tarsus famous?
For what was Tarsus noted besides being the birthplace of Paul?
Give the divisions and boundaries of Arabia.
What begins with this lesson?
State the great difference between Saul, the persecutor, and Paul the preacher of the gospel.
Give an account of Paul's abundant labors—where and when he preached.
State the result of his labors.
What will all these be to him in the hereafter?
What books of the New Testament did he write?

19 Including his trip into Arabia, how long was Paul in Damascus after his conversion?

20 What did he begin to do immediately after his conversion?
Where did he preach?
What was his theme?
What two things did he prove concerning Jesus of Nazareth?
What did he charge Timothy to remember?
What did he determine not to know?
What was the theme of all the apostles and preachers of the New Testament?
Why was this the main point in their preaching?
What two things are true concerning Jesus of Nazareth?
Why is Jesus the central figure of the Bible?
Why does the Bible stand or fall with Jesus as the Christ?
State clearly the great difference between the preaching of the New Testament and much of that of today.
What shows the little regard some have for God and his word?
What shows infidelity in much preaching?
Of what must the Jews be convinced to become Christians?

21 What was the first effect of Paul's preaching upon the Jews in Damascus?
Why?

22 What strengthened Paul?
What was the second effect of his preaching?
How did he prove that Jesus is the Son of God and the Christ?

23 What was the third effect of Paul's preaching?

24 How did the governor and the Jews seek to catch Paul?

25 How was his escape accomplished?

26 To what place did Paul then go?
Whom did he attempt to join?
Why would they not receive him?

27 Who took Paul to the apostles?
What did Barnabas explain to them?
Which apostles did Paul see?
With whom did he tarry fifteen days?

28, 29 What work did Paul do in Jerusalem?
What is it to preach in the name of Jesus and to call "upon this name"?
With whom did Paul discuss?
Why could he easily discuss with them?

30 Why did the brethren send Paul away?
Whom did Paul see in a vision at this time in the temple?
What commision did the Lord give him?
To what place was Paul sent?
Into what countries around did he go?

What shows he preached the gospel in these countries?
30 What was "the church throughout all Judea and Galilee and Samaria"?
What is the church in any given place?
What persons had peace and were edified?
What does edify mean?
What is remarkable in the fact that the church had peace and was edified?

LESSON IX—MAY 31

PETER AT LYDDA AND JOPPA

Lesson Text: Acts 9: 32-43.

ACTS 9. 32 And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda.

33 And there he found a certain man named Aeneas, who had kept his bed eight years; for he was palsied.

34 And Peter said unto him, Aeneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose.

35 And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.

38 And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us.

39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.

41 And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.

42 And it became known throughout all Joppa: and many believed on the Lord.

43 And it came to pass, that he abode many days in Joppa with one Simon a tanner.

Golden Text—"And they went forth, and preached every where, the Lord working with them, and confirming the word by signs that followed." (Mark 16: 20.)

Time—Probably between A.D. 38 and A.D. 40.

Places—Lydda and Joppa.

Persons—Peter, Æneas, and Dorcas.

Devotional Reading—Isa. 55: 1-7.

Reference Material—Heb. 2: 1-4; Acts 8: 4, 5.

Home Reading—

May 25. M. Peter in Samaria. Acts 8: 14-24.
26. T. Peter in Lydda. Acts 9: 32-35.
27. W. Peter in Joppa. Acts 9: 36-43.
28. T. An Old Testament Miracle. 1 Kings 18: 30-39.
29. F. The Miracle Worker at Work. Mark 2: 29-34.
30. S. The Reason for Miracles. John 20: 24-31.
31. S. Mercy Offered to All. Isaiah 55: 1-7.

GEOGRAPHICAL NOTES

"Lydda" was the "Lod" of the Old Testament, and was in Northwestern Judea, twenty-five miles a little northwest of Jerusalem, in the plain of Sharon. Sharon is frequently mentioned in the Old Testament. It lies between the mountains of Ephraim, on the east, and the Mediterraean Sea.

Joppa was ten miles northwest of Lydda and about thirty-five miles from Jerusalem. It was the seaport of Jerusalem. Here Hiram, king of Tyre, landed the timber for Solomon's temple (2 Chron. 2: 16), here was landed the timber for the second temple (Ez. 3: 7), and here Jonah took ship for Tarshish when he fled from the presence of the Lord (Jonah 1: 3). It is now a city of about twenty thousand inhabitants, and has railroad connection with Jerusalem.

HELPS AND HINTS FOR TEACHERS

NOTE:

1. As has been learned from Acts 2, the beginning of the church on Pentecost:

2. The work of the church in and around Jerusalem:

3. The work of Philip and of Peter and John at Samaria:

4. The preaching of Peter and John in "Many villages of the Samaritans:"

5. The conversion of Saul; his stay of three years in Arabia; his return to and work in Damascus; his return to Jerusalem and desire to remain there for a time; but the Lord said to him: "Depart: for I will send thee far hence to the Gentiles." (Acts 22: 17-21.) Also, when the Jews, in Jerusalem sought to kill him, the brethren took him to Caesarea and sent him to Tarsus.

After this, we return to the work of Peter and learn how the way was opened for him to preach to the Gentiles.

All this we learn from Home Reading and other references.

EXPLANATORY NOTES

Edifying the Saints

32. "Peter went throughout all parts" of these countries, visiting and edifying the churches and preaching the gospel.

In this work he came to the saints at Lydda.

Some of the disciples in these countries may have obeyed the truth at Jerusalem, others may have learned it from those who were scattered abroad on account of persecution (Acts 8: 1-4), and some may have learned it from Philip and Peter and John.

It is not only necessary to plant churches, but it is just as necessary to visit them and build them up in faith and good works, as did Peter, Paul and other inspired workers. More attention should be given to this work.

All Christians are saints. See Acts 9: 13; Rom. 1: 7; 1 Cor. 1: 2; 2 Cor. 1: 1. When one purifies his soul in obedience to the truth (1 Pet. 1: 22) through faith in Jesus Christ (Acts 15: 9), he is then set apart from the world to the service of God, and is sanctified, or is a saint. He may be a babe in Christ; if so, he is a baby saint; but he does not become a Christian at one time and at some indefinite future time "get sanctified," or become a saint. Then one does not have to die and go to heaven before he becomes a saint. The title "Saint" prefixed to the names of the apostles and others were placed there by men. All Christians are as much saints as Matthew, Mark, Peter, Paul, John, etc.

Æneas Healed

33, 34. Æneas was afflicted with a hopeless disease, and had "kept his bed" for eight years.

"Palsy" is a contraction of paralysis, and included then catalepsy and tetanus—cramps and lockjaw. This affliction is frequently mentioned in the New Testament.

Peter, like Jesus, "went about doing good." (Acts 10: 38.) As when healing the lame man, so here Peter called attention to Jesus, and claimed no power within himself to heal, but said: "Jesus Christ healeth thee: arise, and make thy bed." Æneas had the faith to make the effort, "and straightway he arose."

The beds were mats, or rugs, or skins, or wool-stuffed quilts, and were not left spread when not in use, but were rolled up and put out of the way.

35. Like healing the lame man at the Beautiful Gate of the temple, this attracted the attention of many and convinced them that Jesus was the Christ, and great numbers turned to the Lord.

"All" does not mean every one, but the mass of the people.

Dorcas and Her Work

36. "Tabitha" was her name in the Syriac, the common language of the country, and means "beautiful." When translated into Greek, it is "Dorcas" which means "gazelle." She "was full of good works and almsdeeds which she did"—that is, which she continued to do. Like the godly women mentioned by Paul (1 Tim. 2: 9, 10), she was adorned with good works. Such good works are done to Christ (Matt. 25: 34-46), and are proof of pure and undefiled religion. (James 1: 27.)

This is the way to visit the fatherless and the widows in their affliction.

37. She died, and was shrouded and laid out in the "upper chamber"—the guest chamber.

Owing to that hot climate, burial must necessarily take place soon after death. It is said that in Jerusalem a corpse did not lie overnight. Ananias and Sapphira were buried on the day of their death.

38. Hence, Peter was urged to come without delay. Lydda being near Joppa, these two men could go and return with Peter in a few hours.

It is not stated here that they expected Peter to raise her from the dead or that they simply, like ourselves under such circumstances,

desired his presence and the comfort such a good man could offer; but since they knew of his miraculous power, they may have hoped he could raise her from the dead.

39. When he reached the house, they brought him into the room where she was.

Here a scene which is natural with us met his eyes. "All the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them." The "coats" were close-fitting undergarments; the "garments" were loose, flowing robes, or mantles. She was "rich in good works, . . . ready to distribute, willing to communicate." (1 Tim. 6: 18.)

This is the most enduring, most beautiful monument that can be erected to one's memory.

Dorcas Raised from the Dead

40. "Peter put them all forth." Elijah was alone and prayed when he restored to life the son of the widow of Zarephath (1 Kings 17: 18-24); Elisha was alone and prayed when he restored the Shunamite's son (2 Kings 4: 32-37); Jesus permitted but a chosen few in the death chamber of Jairus' daughter when he raised her (Mark 5: 40-42). Peter "kneeled down, and prayed." This is significant. Deeply in earnest and desiring the Lord to perform such a miracle, he took this lowly position.

This indicates the condition of one's heart when, alone, he kneels before God.

Having prayed and sure that God had heard him, Peter had only to say: "Tabitha, arise." "And she opened her eyes; and when she saw Peter she sat up."

This is the first occurance of an apostle's raising the dead.

41. "He gave her his hand" to assist her, and "raised her up," and called "the saints and widows" in and "presented her alive."

They all knew she was dead; they now know she is alive.

Probably some of these widows were not Christians.

We are to "work that which is good toward all men." (Gal. 6: 10.) Much is said in the Bible about helping the poor.

42. This was a wonderful miracle, and it led many to believe in Jesus. All did not believe; even miracles do not convine some. It is said of certain ones that if they will not believe Moses and the prophets they will not believe though one rise from the dead. One must have an honest heart and desire to know the truth in order to respond readily in faith to the gospel.

43. "Many days" is indefinite; but certainly Peter remained there for some time, and he doubtless continued to preach the gospel and to teach the saints.

These miracles at Lydda and Joppa certainly aroused a great interest in the gospel.

Peter stopped "with one Simon a tanner."

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Reference Material?
Did you read the Home Reading?
Locate and tell about Lydda.
Locate and tell about Joppa.
32 Where did Peter go, and for what purpose?
To whom did he come?
Who planted the churches in

these regions?
What work is as necessary as planting churches?
Who are saints?
When does one become a saint?
What is said about the title, "Saint," as applied to Matthew, John and other apostles?
33, 34 What is "palsy"?
Whom did Peter heal of this disease?
How long had Æneas been afflicted?
To whom did Peter ascribe this power?
35 What effect did this miracle have upon the people?
36 What do "Tabitha" and "Dorcas" mean?
What is said of Dorcas' life?
What is it to "visit the fatherless and widows in their afflictions"?
37 What had befallen Dorcas?
Why were bodies buried so soon after death?
38 For whom did the disciples send?
For what purpose did they send for Peter?
39 Into what room was Peter conducted?
Who were present?
What were the widows doing?
40 What did Elijah and Elisha do when about to raise the dead?
What did Jesus do at Jairus' house when about to restore his daughter?
What did Peter here do?
What did he then say to Dorcas?
What did she do?
41 What did he extend to her?
Whom did he call?
What did they all know?
42 What effect did this miracle have upon the people?
Why do some not believe?
43 How long did Peter Remain in Joppa?

THE CONVERSION OF CORNELIUS

Cornelius

The conversion of Cornelius should be studied and understood before studying Lesson X, hence it is given here.

Every step taken in this conversion must be carefully noted.

Cornelius was a centurion, or captain of a company of soldiers, from Italy, and was stationed at Cesarea to protect the governor and aid him in maintaining order.

In his association with the Jews, Cornelius had learned from them the true God, and had turned from idolatry to the worship of God. (1) He was a devout man; (2) he feared and worshiped God; (3) he taught his family the fear of God, and his influence was felt by his soldiers and kinsmen; (4) he gave much alms to the people (the Jews); (5) he "prayed to God always," adopting the Jews' hours of prayer; (6) he fasted; (7) he was a just man and of good report among all the nation of the Jews. (Verses 2, 7, 22, 30.)

Did the man who possessed this exalted character need conversion? Even his prayers and alms had gone up as a memorial before God, and in answer to his prayers God had sent to him an angel. If any man today should be able to relate such a glorious experience before almost any church, would not most religious teachers say that he had been converted and that his conversion was a very bright one? Yet this man had to send men to Joppa for Peter and hear words from him whereby he and all his house might be saved. (Acts 11: 14.) There are just, honest, and moral men today not so good as Cornelius who are depending upon their own honesty and morality to take them to heaven. If any man could be saved on his morality and without the church of Christ, Cornelius could have been.

Men owe reverence and obedience to God as well as duties to their fellow men, and there can be no greater sin than a refusal to obey God in his own appointed ordinances and commandments. If the devout Jew cannot be saved without Christ, neither can the honest and de-

vout Gentile. There is no salvation without Christ, "whom God set forth to be a propitiation, through faith, in his blood: . . . that he might himself be just, and the justifier of him that hath faith in Jesus" (Rom. 3: 25, 26); and Jesus is "the author of eternal salvation" unto all who obey him. (Heb. 5: 9.)

Cornelius had turned from idolatry to the acceptance of the true God, and was walking according to the light he had; but he must accept Christ, and needed more light. To such as seek for it God sends the truth.

Why This Vision?

"He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto them." The first step taken in bringing this man to Christ was the appearance of an angel, as in the conversion of the eunuch. Although in the eunuch's case the angel appeared to the preacher and in this one to the man to be converted, yet the mission of the angels was the same in both cases—namely, to bring the preacher and the man to be converted together. Visions, angels, and even the appearance of Jesus himself did not set aside the necessity of human agency. Philip must go to the eunuch; Ananias, to Saul of Tarsus; and Peter, to Cornelius.

Jesus had committed this matter of preaching the gospel and telling people what to do to be saved to the apostles, and this is what he meant when he said, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16: 19); and, "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." (John 20: 23.) The apostles could bind and loose or forgive and retain sins only in so far as they were commissioned to preach the conditions of pardon or salvation. God forgives those who do what the apostles teach and retains the sins of those who refuse to do so. The apostles were his ambassadors, and to them was committed "the ministry of reconciliation," and "word of reconciliation" or conditions of pardon. (2 Cor. 5: 17-21.)

The majority of religious teachers ignore this fact today and scorn the idea of human agency, while not a few claim to be ambassadors of Christ.

Cornelius, "fastening his eyes upon" the angel, "and being affrighted, said, What is it, Lord?" Cornelius feared in the presence of the angel, and wanted to know what was desired. The Lord answered through the angel: "Thy prayers and thine alms are gone up for a memorial before God." God heard the prayers of Cornelius before he had accepted Christ. God always hears those who are ready to hear him, but he refuses to hear those who refuse to hear him. (Prov. 28: 9.) But God's answer was quite different from that which many under similar circumstances are now taught to expect. The angel did not tell Cornelius that his sins were already forgiven or that he was already saved, but directed him to send for Peter, who would tell him words whereby he might be saved.

The appearance of this angel was not a dream; it occurred when Cornelius was engaged in prayer at the ninth hour, or three o'clock in the afternoon.

Peter was lodging "with one Simon a tanner, whose house is by the seaside." The angel gave minute directions as to where Peter

could be found. Having given these directions, the angel departed.

Cornelius at once "called two of his household servants, and a devout soldier of them that waited on him continually; having rehearsed all things unto them, he sent them to Joppa." The devout soldier was a Gentile, an Italian. (Verse 1.)

Peter Convinced

Cornelius "forthwith" sent these men. On the morrow after they started on their journey they drew nigh unto Joppa.

While these men were on their way for Peter, God was preparing him to go; hence the next step in the conversion of Cornelius is Peter's going. "Peter went up upon the housetop to pray, about the sixth hour"—about noon. Peter was devout, and his example here is worthy of our emulation. He felt the need of prayer, of regular prayer, and prayed. It being the hour for the noonday meal, Peter "became hungry"; and while the good people of the house were preparing the meal, "he fell into a trance." Peter saw "heaven opened" and "a great sheet, let down by four corners upon the earth." This sheet hung by the four corners and, suspended by the four corners by cords, made the "vessel" which contained "all manner of four-footed beasts and creeping things of the earth and birds of the heaven." With this sheet came a voice from heaven, saying: "Rise, Peter; kill and eat." Although this was a vision, Peter felt the force of hunger, but resisted the temptation to eat anything unclean, saying: "Not so, Lord; for I have never eaten anything that is common and unclean." Under the law of Moses certain birds and beasts were unclean, and the Jews were forbidden to eat them. (Lev. 11; Deut. 14: 3-21.) Again the voice came, and, in response to Peter, said "What God hath cleansed, make not thou common."

Under Christ the restriction from eating animals had been removed. (Rom. 14: 14; 1 Cor. 10: 25-33.) But under Christ we are commanded to "abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood." (Acts 15: 20, 29.) At this time Peter did not know this, and would not do what he considered wrong. But now Peter must learn that what God had cleansed and offered to him he must accept, or what God had accepted he must not reject.

This was done three times—that is, the sheet was lowered and drawn up three times, and then it "was received up into heaven." Some think this was done three times to correspond with the three messengers sent by Cornelius.

While Peter thought on the vision and was unable to decide what its meaning could be, the messengers sent by Cornelius approached the gate and called for him. Still meditating upon the vision and wondering what could be its purport, the Spirit informed Peter that the three men sought him and instructed him to go with them, saying: "Go with them, nothing doubting: for I have sent them."

The message of the "holy angel," the vision of Peter, and the command of the Spirit to go thoroughly convinced Peter that he should preach the gospel to the Gentiles. He lodged the messengers overnight, and set out "on the morrow" with six Jewish brethren for Cesarea, which he reached on the fourth day after the appearance of the angel, and found Cornelius, his kinsmen, and near friends waiting

for him. Declaring that Cornelius, who falling before him, should not worship him, Peter went in, explaining that heretofore it had been considered unlawful for a Jew to come unto one of another nation, but that God had shown him that he should call no man "common" or "unclean," and that, therefore, he had come without gainsaying, and asked "with what intent" they had sent for him.

Cornelius Explained Why He Sent for Peter

Cornelius related his experience to Peter in explanation as to why he had sent for him, and said: "Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." This last statement shows that all present realized they were in the presence of God, that what Peter had to relate was a message from God, and that they were ready to do all that God commands through Peter.

God is No Respector of Persons

The Jews thought God was partial to them (Matt. 3: 7-12), but Peter now sees this is a mistake. He understands now that one does not have to become a Jew in order to serve God, "but in every nation he that feareth him, and worketh righteousness, is acceptable to him." God respects character, not persons; he was never a respecter of persons. He gives the following as his reason for accepting Abraham: "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; . . . that Jehovah may bring upon Abraham that which he hath spoken of him." (Gen. 18: 19.) When the Jews rejected the truth, God cast them off, and will graft them in again if they "continue not in their unbelief." (Rom. 11: 19-24.) The Gentiles were rejected because, "knowing God, they glorified him not as God." (Rom. 1: 18-32.)

Two things are essential—namely, to fear God and to work righteousness. To fear God is to obey him, and to work righteousness is to discharge all duties to our fellow men.

All have sinned and come short of the glory of God, all need salvation, God loves all, Christ died for all, all must be saved alike through Christ.

Remission of Sins in the Name of Christ

The gospel was first preached to the Jews, and this order was maintained by the apostles. (Acts 13: 46.) Jesus is "the Prince of Peace," and the gospel is "the gospel of peace." It breaks down the middle wall of partition between Jew and Gentile, and Peter sees this as never before. Jesus is "Lord of all"—Jew and Gentile.

Cornelius had heard of Jesus—his preaching, his miracles, and his death and resurrection. He had heard how God anointed him with the Holy Spirit and with power. Under the law of Moses, prophets, priests, and kings were anointed with the holy anointing oil; Jesus was anointed to be Prophet, Priest and King. "Christ" means "Anointed"; so does "Messiah." Jesus was made "both Lord and Christ" when he ascended to heaven. (Acts 2: 36.) The Spirit descended upon Jesus after his baptism. Before this Jesus had performed no miracles. He "went about doing good."

The apostles were witnesses of his miracles and of his resurrection. (Luke 24: 48; John 15: 27; Acts 1: 8, 22; 2: 32; 3: 15.) They ate and drank with him after his resurrection. (Luke 24: 43; John 21: 13.) In the great commission Jesus commanded the apostles to preach the gospel to every creature and to testify that "this is he who is ordained of God to be the Judge of the living and the dead." "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." (Isa. 53: 11; Jer. 31: 34; Joel 2: 32.) The testimony of the prophets shows that it was God's purpose to save the world through faith in Christ.

Three facts are here stated: (1) Remission of sins is through the name of Jesus, (2) that it is promised to those only who believe on him, (3) and this promise is to every one—Jew or Gentile.

"Through his name" means through him or by his power, and must not be overlooked. Faith must work by love (Gal. 5: 6), and these very persons were soon commanded to be baptized "in the name of Jesus Christ" (verse 48); and all are baptized "into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) Peter said on Pentecost: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," etc. (Acts 2: 38.) "And when they heard this, they were baptized into the name of the Lord Jesus." (Acts 19: 5.) "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.)

Peter preached on this occasion to the Gentiles just what he had preached to the Jews on Pentecost—that Jesus had risen from the dead; that he was made Lord and Christ; that the miracles of Jesus prove that he is the Son of God; that Jew and Gentile must believe these same facts; that the apostles were witnesses of his resurrection, and they also bear testimony to Jesus as the Saviour; and on both occasions the Holy Spirit was manifested to show that the truth preached was from God. Notice, too, that the Gentiles are required to do just what the Jews were required to do on Pentecost—(1) to believe in Jesus as the Christ of God; (2) that this faith comes by hearing the word of God (Acts 15: 7); (3) that they must repent (Acts 11: 18); and (4) that they must "be baptized in the name of Jesus Christ."

No vision or miraculous manifestation in the case of Cornelius released him from any obligation to obey God. These all confirmed the truth and impressed the necessity of obedience.

Why These Gentiles Were Baptized In the Holy Spirit

No vision now (should there be such a thing), dream, or experience of any kind, or anything else can release one from the necessity of obedience to God.

Peter's speech was interrupted by the outpouring of the Holy Spirit, on Cornelius and his friends. This was the baptism of the Spirit, "poured out" upon the Gentiles by the Lord, as upon the apostles "at the beginning" (Acts 11:15), and, therefore, as it had never been poured out on any except the apostles on Pentecost. There are but these two occurrences of the baptism of the Spirit recorded in the New Testament. The baptism of the Spirit was a great miracle, and was the fullest measure, or greatest gift, of the Spirit

bestowed upon men. All miraculous gifts of the Spirit were not baptisms of the Spirit. These miraculous gifts, or measures, of the Spirit which were bestowed by the imposition of hands must be distinguished from the baptism of the Spirit which was "poured out" by the Lord directly from heaven. Then the baptism of the Spirit and miraculous measures, or gifts of the Spirit must be distinguished from that ordinary measure, or gift, which all who obey God receive. (Acts 2: 38; 5: 32.)

The baptism of the Spirit was not to convert people or to bring to them the knowledge of the remission of their sins. The apostles were Christians for three years before they were baptized with the Spirit, and the Samaritans had received the gospel and had been baptized some time before they received the miraculous gift of the Spirit (Acts 8: 14-17); so with those at Ephesus (Acts 19: 1-7). In none of these cases was the miraculous gift of the Spirit connected with the remission of sins.

Cornelius and his household were baptized with the Holy Spirit before they were "baptized in the name of the Lord Jesus" to convince the Jews present and those at Jerusalem later that God had accepted the Gentiles, and they should be allowed to obey the gospel and be received into the church. Therefore, Peter at once said: "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?" (Verse 47.)

Then, let it be further said and understood that, the baptism of the Holy Spirit, or any other miracle, could not release Cornelius and cannot release one now (should such miracles occur) from the necessity of obeying God in baptism.

Since God had thus shown his approval, could any Jew object? Those who accompanied Peter were amazed "because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God." (Verses 45, 46.) None raised an objection, and Peter "commanded them to be baptized in the name of Jesus Christ." Then at Jerusalem, as the following lesson shows, he used this fact to show the Jews there that God had accepted the Gentiles upon the same faith he had accepted the Jews.

Being baptized with the Spirit was not necessary to prepare one for baptism in water, since the apostles were Christians three years before they were baptized with the Spirit, and the Samaritans had believed and had been baptized some time before they recieved any miraculous measure of the Spirit.

Neither did the baptism of the Holy Spirit set aside the importance of obedience to God in baptism. Those baptized in the Spirit must still be baptized in water.

LESSON X—JUNE 7.

PETER'S BROADENING VISION

Read: Acts 10: 1—11: 18.
Lesson Text: Acts 11: 5-18.

ACTS 11. 5 I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: 6 upon which when I had fastened mine eyes, I considered, and

saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven.

7 And I heard also a voice saying unto me, Rise, Peter; kill and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth.

9 But a voice answered the second time out of heaven, What God hath cleansed, make not thou common.

10 And this was done thrice: and all were drawn up again into heaven.

11 And behold, forthwith three men stood before the house in which we were, having been sent from Caesarea unto me.

12 And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:

13 and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;

14 who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.

15 And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

16 And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.

17 If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?

18 And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

Golden Text—"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10: 35.)

Time—A.D. 40.

Place—Jerusalem.

Persons—Peter, the other apostles and brethren.

Devotional Reading—Isa. 61: 1-9.

Reference Material—Acts 10.

Home Reading—

June 1. M. The Vision of Cornelius. Acts 10: 1-8.
2. T. The Vision of Peter. Acts 10: 9-16.
3. W. Cornelius Sends for Peter. Acts 10: 17-23.
4. T. Opening the Door to the Gentiles. Acts 10: 34-43.
5. F. The Holy Spirit Given. Acts 10: 44-48.
6. S. Peter's Explanation. Acts 11: 1-18.
7. S. The Glorious Prophecy. Isaiah 61: 1-9.

GEOGRAPHICAL NOTES

Joppa was located and described in Lesson IX.

Peter was at Joppa, Cornelius at Caesarea, about thirty miles north of Joppa, on the Mediterranean Sea.

Caesarea was built by Herod the Great and named for Augustus Caesar. It was about seventy miles northwest from Jerusalem, and

was a seaport of Judea. It was the Roman capital of Judea. Cornelius, the ceturion of this lesson was stationed there. He was a captain of a hundred Italian soldiers called "the Italian band." Caesarea occupies an important place in Acts of Apostles. There Paul appeared before Felix, Festus, and Agrippa, and was in prison two years. Philip, the evangelist, resided there. (Acts 21: 8.)

HELPS AND HINTS FOR TEACHERS

This lesson shows how the Jewish Christians were convinced that they should receive and treat Gentile converts to Christ as Christians equal with themselves.

Such startling news as Peter's action at the house of Cornelius and the conversion of the Gentiles spread rapidly.

The apostles were still at Jerusalem.

The reception of the Gentiles was a wonderful event and an advance step in the history of the church.

EXPLANATORY NOTES

The Charge Against Peter

Verses 1-3 state this charge: "Now the apostles and the brethren that were in Judea heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." (Verses 1-3.)

"They that were of the circumcision" were Jewish Christians. They thought that the only way Gentiles could become Christians was to come into the church through Judaism. They contended with Peter that he went in and ate with the uncircumcised; that if he ate with them he placed himself on an equality with them; and, hence, that if he was justifiable in doing that he was also justifiable in preaching Christ to them and baptizing them, and that would destroy their theory that the Gentiles must become Christians through Judaism.

Peter's Reply to This Charge

5. In replying to this charge, Peter explained why he preached the gospel to the Gentiles. He "expounded the matter unto them in order." (Verse 4.)

He was in Joppa, and at noon he went up on the house top to pray.

The houses having flat tops, with battlements, furnished a quiet place for meditation and prayer.

The apostles prayed much, and Jesus was a prayerful Saviour. Cornelius, too, was praying when the angel appeared to him.

In the busy, rushing world today many Christians do not stop to pray; some do not seem to think it efficacious.

Peter "became hungry, and desired to eat: but while they made ready, he fell into a trance" (Acts 10: 9, 10). He was transported out of himself, and his mind was drawn off from all surrounding objects and fixed on these divine things, which he saw with his spiritual (not his fleshly) eyes. The vision was a great sheet let

down from heaven by the four corners, as if fastened by cords; and it came even to him, "let down upon the earth." (Acts 10: 11.)

6. It contained "all manner of four-footed beasts and creeping things of the earth and birds of the heaven." (Acts 10: 12.)

7. Though in a trance, Peter still felt the force of hunger, and the Lord said: "Rise, Peter; kill and eat." His hunger was appealed to.

8. "Not so, Lord." Peter did not mean to refuse to obey God, but he declined to gratify his appetite by eating anything common or unclean. He meant obedience to God, for he knew God had forbidden the eating of certain animals and fowls, and he did not at first take in the thought that God was abrogating the law of distinction between the clean and the unclean animals. (See Lev. 11; Deut. 14; Acts 15: 27-29.)

9, 10. But the voice said: "What God hath cleansed make not thou common." This was done three times, which impressed this truth upon Peter, and corresponded to the three messengers. Peter thought seriously over this, and did not at first understand its meaning; but it was all made clear by the coming of the messengers from Cornelius and the command of the spirit to go with them "nothing doubting." (Acts 10: 17-20.) He himself states what he understood it to mean: "But God hath showed me that I should not call any man common or unclean." (Acts 10: 28.)

11. God had arranged it so that the messengers should reach Peter just at the right time, as Philip reached that part of the road where the eunuch was just in time to catch him.

12. Peter did this by the direction of the Holy Spirit. So it was God who received the Gentiles, not Peter; he was only the means, or instrument, in God's hands to do this important work. Peter took these six Jewish brethren with him to Caesarea as witnesses, then he took them to Jerusalem; for he knew, it seems, that his course would be called in question.

13. He then rehearsed the vision of Cornelius, and why Cornelius had sent for him.

How Cornelius and His House Were Saved

14. "Whereby thou and all thy house shall be saved." These "words" were the gospel, showing Cornelius how he and his household should believe in and obey Christ to be saved. He feared God (Acts 10: 2), believed in Jesus when he heard Peter, and he and his house were baptized in the name of Jesus. (Acts 10: 47, 48.)

Notwithstanding his devoutness, fasting, prayers, alms, justice, and vision of an angel, he was not yet saved, and must hear the words of Peter—the gospel—that he might be saved.

This is the first mention of household baptism. Were any infants baptized here? This household feared God (Acts 10: 2); they were "his kinsmen and near friends" (Acts 10: 24); they "heard the word." (Acts 10: 44.) These are the ones who were baptized with the Holy Spirit and baptized in water. (See Acts 10: 47, 48 and the preceding article.) There could have been no infants in this number.

15-17. Peter compares this to the outpouring of the Spirit on the apostles on Pentecost, and calls it "the baptism of the Spirit." He calls the day of Pentecost "the beginning." It was the beginning

of the preaching of repentance and remission of sins in the name of Jesus among all nations (Luke 24: 46, 47) under the great commission, or the beginning of the reign of Jesus in heaven over his spiritual kingdom—the beginning of the church in its completion. God had purposed and planned to save the race, had prophesied and promised the coming and sacrifice of Jesus, and now all has come to pass, and Christ reigns in heaven.

"What was I, that I could withstand God?" Had he not gone, he would have withstood God.

This is Peter's defense. He showed that he himself first had to be convinced that he should go, and that he had done so under the guidance of God.

But after all this, Peter once relapsed, dissembled, and refused to eat with the Gentiles. (Gal. 2: 11-14.)

18. Satisfied that Peter had acted in obedience to God and that God had accepted the Gentiles, they "held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." They were convinced by the word of God, gave up their preconceived opinions, and rejoiced in the reception of the Gentiles. This is a fine example for us to follow now. Let us, in the first place, be open to conviction; then convinced by the word of God that we have been mistaken, let us cheerfully give up preconceived notions and cheerfully accept the truth and become of one mind and one heart in the one body of Christ. It is most remarkable and most worthy that these apostles and other Christians at Jerusalem did not start up a Jewish faction and Gentile faction in the church.

God granted to the Gentiles "repentance unto life" in that he opened up the way for them to be taught repentance and allowed them to repent and to enjoy the blessings of repentance.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place and persons.
Did you read the Reference Material?
Did you read the Home Reading?
Who built Cesarea?
Where and what was it?
What occurred there?
What, then, does our lesson show?
Why was the reception of the Gentiles such wonderful news?
Who contended with Peter, and why?
5 What did Peter show in his reply?
What did he state in order?
Where was he?
What did he do at noon?
What is said about the apostles, Jesus, and Christians praying?
What happened to Peter while he was praying?
What is a "trance"?
What did he see?
6 What did the "sheet" contain?
7 What did the "voice" tell him to do?
8 What did he reply?
What did he mean by this?
What did he not at once see?
9, 10 What did the "voice" then say?
How many times was this repeated?
How was this made clear to Peter?
What does he say he understood it to mean?
11 When did the messengers arrive?
12 What did the Holy Spirit command Peter to do?
Who was it, then, who received the Gentiles?
What part only did Peter perform?
Whom did he take with him?
Why did he take them?
13 What did he rehearce in this verse?
14 What did he tell Cornelius and his house?
What must all do in order to be saved?
Why do you know there were no infants in the number here baptized?
15-17 What fell on Cornelius and his household?
Like what other occurrence was this?
What does Peter call this?

Of what was the day of Pentecost the beginning?
What question did Peter then ask?
What mistake did Peter once make after this?

18 What effect did this defense have upon Peter's accusers?
In what respects is this a fine example to us?
What is meant by God's granting repentance unto life?

LESSON XI—JUNE 14.

THE CHURCH AT ANTIOCH

Lesson Text: Acts 11: 19-30.

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 to 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 the 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 Judaea:

30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

Golden Text—"The disciples were called Christians first in Antioch." (Acts 11: 26.)

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.

Home Reading—

June 8. M. The Church in Antioch. Acts 11: 19-26.
9. T. A Ministering Church. Acts 11: 27-30.
10. W. A Missionary Church. Acts 13: 1-3.
11. T. The Message from Jerusalem. Acts 15: 22-29.
12. F. Harmony in the Church. Psalm 133.
13. S. Joy in the Church. Psalm 122.
14. S. A Song of Thanksgiving. Isaiah 12.

GEOGRAPHICAL NOTES

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.)

"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.

EXPLANATORY NOTES

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.

"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.

The church at Antioch was the first Gentile church. It ranks next in importance to the church at Jerusalem.

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.)

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.

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.

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 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.)

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.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
Where was Antioch?
Who founded it?
How many inhabitants had it?
At one time how many Christians were there?
What is said of the wealth, beauty, and wickedness of this city?

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"? Or, when one turns to the Lord, what must be done between the point where the turning begins and reaching 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 Spirit 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?

LESSON XII—JUNE 21

PETER DELIVERED FROM PRISON

Read: Acts 12: 1-24.
Lesson Text: Acts 12: 5-17.

ACTS 12. 5 Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him.

6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.

7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision.

10 And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

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.

13 And when he knocked at the door of the gate, a maid came to answer, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.

15 And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel.

16 But Peter continued knocking: and when they had opened, they saw him, and were amazed.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

Golden Text—"The angel of Jehovah encampeth round about them that fear him, and delivereth them." (Psalm 34: 7.)

Time—About A.D. 44.

Place—Jerusalem.

Persons—Herod, James, Peter, and the church.

Devotional Reading—Psalm 91: 1-12.

Reference Material—Acts 12: 1-24.

Home Reading—

June 15. M. Peter Imprisoned. Acts 12: 1-5.
16. T. Peter Delivered. Acts 12: 6-10.
17. W. An Amazed Church. Acts 12: 11-19.
18. T. Suffering for Righteousness' Sake. 1 Peter 3: 13-22.
19. F. God the Strength of His People. Psalm 46.
20. S. The Guardian Angel. Psalm 34: 1-8.
21. S. Security in Jehovah. Psalm 91: 1-12.

HELPS AND HINTS FOR TEACHERS

The Herods

"Herod the king" was Herod Agrippa I, son of Aristobulus and grandson of Herod the Great.

Six Herods are mentioned in the New Testament: (1) Herod the Great, who slew the innocents (Matt. 2: 16-18); (2) Herod Antipas, tetrarch of Galilee (Luke 3: 1), who beheaded John the Baptist (Matt. 14: 1-12); (3) Herod Phillip I, whose wife Herod Antipas took (Matt. 14: 3-6); (4) Herod Philip II, tetrarch of Trachonitis, etc. (Luke 3: 1)—the last three, sons of Herod the Great by different wives; (5) Herod Agrippa I (our lesson); and (6) Herod Agrippa II (Acts 25), son of Herod Agrippa I. w

The Herod of this lesson was a nephew of the one who beheaded John the Baptist. He was brought up in Rome, where he wasted an immense fortune. It has been said that his annual income was two million dollars, and yet he died in debt. He was made king over a small part of the former kingdom of Herod the Great by Caius Cæsar Caligula, and his kingdom was enlarged by Claudius Cæsar to include all the former kingdom of his grandfather.

To curry favor with the Jews, he not only observed the traditions of the Pharisees and offered sacrifices, but also persecuted the church. His intention was to destroy the leaders. (Verse 1.)

James Beheaded

Herod beheaded James. This was the brother of John and son of Zebedee. (Verse 2.) It may have been because James was bold and aggressive in defending the faith that he was the first to be beheaded by Herod.

He was the first martyr among the apostles.

This was doubtless a source of great grief to the church.

He was slain only about ten or twelve years after the crucifixion of Jesus, and, therefore, soon drank of that cup and endured that baptism of suffering foretold by Jesus.

There was another James among the apostles—James, the son of Alpheus—who, some think, was the brother or kinsman of the Lord. (Gal. 1: 19.) If not, then the Lord's brother was another James still. (Gal. 1: 19; 2: 9; 1 Cor. 15: 7.)

Peter Imprisoned

Verse 3 shows Herod's motive in persecuting Christians. Encouraged by the Jews, he also seized Peter, the chiefest of the apostles.

"And those were the days of unleavened bread," so called because during the passover week no leaven was to be given or even found in the houses.

When he had succeeded in taking Peter, "he put him in prison," in order to confine him securely until "after the Passover." It would not be pleasing to the Jews to kill him during the passover week.

Peter had once escaped from prison, with the other apostles (Acts 5: 19); and the point now must have been to so securely imprison and guard him as to prevent any possible chance of escape this time.

A "quaternion of soldiers" is a company of four; and there were four such companies, corresponding to the four watches of the night. These were to guard Peter. He was placed in the prison between the two soldiers and "bound with two chains" to them—one arm bound to one soldier; the other arm, to the other soldier. Then a guard "before the door kept the prison." (Verse 6.) These guards were placed apart, it seems, making "the first and the second guard" of verse 10. Besides the prison door and these guards, there was the iron gate, an outer gate leading into the city, locked and barred. There was no possible way of escape.

The version used in preparing these lessons very correctly says "the Passover" instead of "Easter." (Verse 4.) There is no such thing in the New Testament as "Easter," "Easter Sunday," or "Easter service." One Sunday as much as another is a celebration of the resurrection of Jesus. Those who do not meet on the first day of the week to break bread, which God has appointed, need not put themselves to any trouble to keep Easter, a day God has not appointed.

EXPLANATORY NOTES

Prayer for Peter's Deliverance

5. Peter must remain in prison until after the passover. During this time "prayer was made earnestly of the church unto God for him." "It seems that they kept up a continual prayer during his imprisonment" (Lipscomb), for "many were gathered together and were praying" in the house of Mary when he was released. (Verse 12.) Others may have met at other places, and at home and during the day in secret they doubtless prayed for him. They prayed for his deliverance; and, of course, following the example of Jesus in the garden, they prayed that not their will, but God's be done.

Why God should suffer James to be beheaded and release Peter is a question we cannot decide. He does all things well, for his own glory and the good of all who serve him.

6. The execution of Peter was a foregone conclusion. The Jews wanted him killed, and Herod was ready to gratify them. Peter, as

we have seen, was well guarded and securely locked and barred in; but locks, bars, chains, guards, and gates were no hindrance to the Lord Almighty.

The Prayer Answered

7. The angel came to rescue Peter. The light shone in the prison, that he might see; the angel smote him to awake him, striking the chains from him and raising him up, saying: "Rise up quickly." The soldiers did not awake.

8. While God did all this, Peter must do what he can. He must arise quickly, gird himself, put on his sandals and outer garment, and follow the angel. He had laid off his outer garment, loosed his girdle, and taken off his sandals, that he might be comfortable while asleep.

9. Peter did all the angel directed, but could not yet tell whether it was a reality or a vision.

10. When the angel had led him past "the first and the second guard," through the iron gate which led into the city from the prison, and "which opened to them of its own accord" and "through one street," "straightway the angel departed from him." Peter could now find his own way. God does not do for men what they can do for themselves.

11, 12. Seeing now that he was really out in the city, free from prison, he realized what God had done for him. "Out of the hand of Herod, and from all the expectation" of the Jews shows that Peter understood they expected to execute him on the morrow.

Fully realizing his release, he went "to the house of Mary the mother" of John Mark, "where many were gathered together and were praying." This must have been a meeting place for the disciples, since Peter knew where to go.

This Mark was cousin to Barnabas (Col. 4: 10), and hence his mother in this case would be aunt to Barnabas; or sister to Barnabas, if Mark was Barnabas' nephew.

13-17. Peter "knocked at the door of the gate." This was a broad gate opening from the court of the house upon the street, in which was a small door to admit persons, the gate itself being wide enough for wagons.

The house girl, "Rhoda" ("a rose"), responded. She asked who was there before opening the door; and when she recognized Peter's voice without, she did not open the door for joy, but ran back to inform all in the house that he was there; but none could believe her; they thought the girl mad. They had prayed for his deliverance, but were not ready to receive the answer as God gave it. It may be they were not expecting the deliverance in that way.

This is an example to us to pray in faith to God and to accept the answer in the way God is pleased to send it.

"It is his angel." What they meant by this "angel" is not clear They probably meant that it was Peter's spirit.

"Peter continued knocking" at the door until they opened; and when they were convinced, they were astonished. Peter declared how he had been delivered, and directed them to relate these things to James and the other brethren.

This James was quite prominent in the church at Jerusalem.

Peter Watched as Well as Prayed

"And he departed, and went into another place" for safety. He left before day—another illustration of the fact that we should not expose ourselves unnecessarily to danger, and should use all possible means for the accomplishment of all purposes.

We can well imagine "there was no small stir among the soldiers, what was become of Peter." None could account for his disappearance, not even the soldiers between whom he slept. Herod could obtain no information from guards, and he ordered them put to death.

Verses 20-23 tell of the providential and violent death of Herod soon afterwards. It is said that the "royal apparel" in which he arrayed himself was a robe woven entirely of silver.

After this "the word of God grew and multiplied." Thus another determined plot to exterminate the church served to extend it among men.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
Who conducted the former persecutions?
Who conducted this one?
Name the Herods mentioned in the New Testament.
Which one was this?
Over what was he made king?
What did he do in order to curry favor with the Jews?
Whom did he behead?
Which James was this?
Of what cup did he drink, and to what baptism did he submit?
What other men named "James" are mentioned?
Whom did Herod seize and imprison?
Why did he not execute Peter at once?
Why was this time called "the days of unleavened bread"?
What is a "quaternion" of soldiers?
Tell how Peter was bound and guarded and barred in.
Why was he so securely guarded?
What is meant here by "Easter"?
Is there any "Easter day" or "easter service" in the Bible?
What should Christians celebrate?
5 What did the church offer up for Peter while he was in prison?
Where did some of the disciples meet to pray?
Where did others probably meet?
For what did they pray?
For what did they pray on a former occasion?
6 When was Peter to have been executed in accordance with Herod's plan?
7 Who came to rescue Peter?
Why did the light shine in the prison?
8 What must Peter do?
9 What was Peter unable to decide at first?
10 How did Peter and the angel get through the gate?
How far did the angel go with Peter?
What did the angel then leave?
11, 12 What did Peter realize then?
Where did he go?
How did he know he would find the disciples there?
What Mary was this?
Who was John Mark?
13-17 Where did Peter knock?
What is meant by "the door of the gate"?
Who came to the door?
Why did they not believe her?
What did they say it was?
What is meant by "his angel"?
What convinced them that it was Peter?
What did he relate?
To whom did he say they should tell this?
What did he then do?
What lesson does this enforce?
What effect did this disappearance of Peter have upon the soldiers?
What did Herod order to be done with the guards?
Relate the facts of Herod's death.
How did all this turn out to the advantage of the church?

LESSON XIII—JUNE 28.

REVIEW

Golden Text—"Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.)

Devotional Reading—Psalm 98.

Home Reading—

June 22. M. The Blessing of Pentecost. Acts 2: 36-47.
23. T. The Cripple at the Beautiful Gate. Acts 3: 1-11.
24. W. Stephen the First Martyr. Acts 7: 54-60.
25. T. Philip and the Ethiopian. Acts 8: 26-39.
26. F. Saul's Conversion. Acts 9: 1-19.
27. S. Peter's Vision. Acts 11: 5-18.
28. S. Praising Jehovah. Psalm 98.

This is a most interesting review, extending from "the birthday of the Church," the day of Pentecost in Acts 2, to the founding of a great congregation in Antioch in Syria among the Gentiles. It includes, therefore, the spread of the gospel among the Jews, first, and then among the Gentiles, and the early growth of the church among both.

What can be of so great importance as to study the establishment, the work, and the growth of the Church under the personal and direct guidance of the apostles? They made no mistake, for the Holy Spirit spoke and worked through them.

In this review it will be seen what is remembered of this great work.

QUESTIONS

Repeat the Golden Text.
Did you read the Home Reading?
Why is this Review of such interest and of such great importance?

Lesson I.—Why was this particular pentecost such a blessing to all the world? Repeat the Golden Text. How were people daily added to the church? In what did all the church continue?

Lesson II.—How was this cripple at the beautiful gate healed? What is the mightiest argument that can be made in favor of Christianity? Repeat the Golden Text.

Lesson III.—Give the subject of this lesson. Repeat the Golden Text. What shows the unity and love of this church? Why were Ananias and Sapphira struck dead?

Lesson IV.—Who was the first Christian martyr? Repeat the Golden Text. What young man of prominence consented to and aided in Stephen's death? Give the account of Stephen's glorious departure.

Lesson V.—What was the subject of this lesson. Repeat the Golden Text. Who were the heroes of this lesson? From what did they abstain? Why do this? Give the result?

Lesson VI.—Give the subject of this lesson. Repeat the Golden Text. Give all the agencies used and the successive steps in this man's conversion.

Lesson VII.—Repeat the Golden Text. Give briefly and clearly the successive steps in the conversion of Saul of Tarsus.

Lesson VIII.—Where did Saul begin his career? Repeat the Golden Text. Why did Saul not remain and preach in Jerusalem?

Lesson IX.—Repeat the Golden Text. Give an account of Peter's work down to this lesson. Of what is this lesson an account?

Lesson X.—Repeat the Golden Text. At what did the church at Jerusalem complain in the conduct of Peter. Give his reply to this charge. What effect did it have?

Lesson XI.—Repeat the Golden Text of this lesson. Give the origin and growth of this church in Antioch. Give the size, situation, and importance of the city of Antioch.

Lesson XII.—Give the subject. Repeat the Golden Text. What apostle had already been beheaded? Who did this? Why was Peter imprisoned? How was he delivered?

THIRD QUARTER

THE SPREAD OF CHRISTIANITY

STUDIES IN THE ACTS AND THE EPISTLES

(Second Quarter of a Nine Months' Course)

LESSON I—JULY 5.

THE BEGINNING OF FOREIGN MISSIONS

Read: Acts 12: 25; 13: 12.
Lesson Text: Acts 13: 1-12.

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.

6 And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;

7 who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

9 But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him,

10 and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

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

Time—A.D. 46 or 47.
Places—Antioch in Syria and the Island of Cyprus.
Persons—Barnabas, Saul and other prophets and teachers.
Devotional Reading—Isa. 55: 1-7.
Reference Material—Acts 11: 19-30; 12: 25—13: 12; 15: 36-40.

Home Reading—

June 29. M. The Beginning of Foreign Missions. Acts 13: 1-12.
30. T. The Great Commission. Matt. 28: 16-20.
July 1. W. An Unwilling Missionary. Jonah 1: 1-10.
2. T. The World Need. Rom. 1: 8-17.
3. F. God's Praises in the Isles. Isaiah 42: 10-13.
4. S. The Triumph of Missions. Isaiah 11: 1-9.
5. S. Mercy Offered to All. Isaiah 55: 1-7.

GEOGRAPHICAL NOTES

Antioch in Syria was spoken of at length in Lesson XI of the Second Quarter, which see.

Cyprus was an island in the Mediterranean Sea, sixty miles west from the Syrian shore and forty miles south from Asia Minor. It was one hundred and forty miles long and sixty-nine miles wide at the widest parts, but very narrow at other places. Salamis at the east end and Paphos at the west end were its principal towns. Both are in ruins now. Since 1878 it has been under the control of Great Britain. It was Barnabas' native land (Acts 4: 36), and was visited by Paul in company with Barnabas (Acts 13: 3-13); then by Barnabas and Mark (Acts 15: 39); and near it, later, Paul and his company sailed. (Acts 21: 3; 27: 4.)

Cyrene was a city of northern Africa. Many Jews lived there. There Simon, who bore the cross of Jesus, or perhaps helped to do so, bearing one end while Jesus bore the other, lived. (Matt. 27: 32.) Jews from that place were at Jerusalem on Pentecost. (Acts 2: 10.) Jews from there had a synagogue in Jerusalem (Acts 6: 9); and Jews from there, who had become Christians, were among those who first preached the gospel in Antioch. (Acts 11:20.)

HELPS AND HINTS FOR TEACHERS

While the subject of this lesson is, "The Beginning of Foreign Missions," it is in order to say the Bible makes in name no such distinction as "Home Missions," and "Foreign Missions." God's order, as given to the apostles in Acts 1: 8, is "both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Andrew, Peter's brother, led first his own brother to Jesus. (John 1: 40-42.) Beginning at Jerusalem, the apostles were to teach all nations. Beginning at home now, the church must preach the gospel, throughout the world, or each congregation must work out from itself in letting its light shine, or in teaching others. (Phil. 2: 14-16; 1 Thess. 1: 8.)

We have studied the spread of Christianity from Jerusalem, beginning on Pentecost, Lesson I, of the Second Quarter, to the Gentile Church in Antioch.

There are two great divisions of the book of Acts.

The first division gives the history of the church, beginning at Jerusalem and extending through Palestine and as far as Antioch in Syria, covering a period of about sixteen years.

Jerusalem was the center of the work of the twelve apostles; from Jerusalem the gospel, like light from the sun, radiated in every direction.

The second division begins with this lesson and gives a brief history of Paul's missionary work among the Gentiles, ending with his first imprisonment at Rome.

Antioch was the center of Paul's operations, and became his home church; from this church he was sent out, and to it he returned and reported the results of his labors.

This church at Antioch answers all objections to preaching to the heathen or to evangelizing the world. There were still many unsaved persons in Antioch, yet the missionaries were sent out; we cannot wait to try to save all at home before trying to save the world.

If the heathen are well enough off without the gospel, why did God direct this church to send out Barnabas and Saul?

EXPLANATORY NOTES

Teachers in the Church at Antioch

1. This church at Antioch was the first church among the Gentiles, as we have learned.

Paul, the apostle to the Gentiles, went out from this church on three distinct missionary tours.

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.

Among these "prophets and teachers" Barnabas stood first and Saul 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.

"Simeon" is a Jewish name. He was called "Niger," which means black; but this had no reference to his race or native country.

"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 tetrarch"—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.

"Ministered," "Fasted," "Prayed"

2. "Ministered to the Lord" 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.

Barnabas and Saul Separated Unto the Work of the Lord

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 for about ten years. So this was not an ordaining ceremony. "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.)

"Sent Forth by the Holy Spirit"

4. They were "sent forth by the Holy Spirit," because the Holy Spirit directed these prophets and teachers to do this.

The Holy Spirit made the elders of the church at Ephesus, or the overseers, by teaching both the qualifications and work of overseers, or elders. (Acts 20: 28.) The Holy Spirit thus makes elders today. If elders are not made by the Holy Spirit—according to the directions of the Holy Spirit and have not the Holy Spirit—they are not elders. (See 1 Tim. 3: 1-7; Titus 1: 5-11.)

Jesus made and baptized more disciples than John the Baptist; but he did not do the baptizing with his own hands or do all the teaching himself. (John 4: 1-3.) What his disciples did by his direction or authority he did.

The Places Visited

They took a ship at Seleucia, the seaport of Antioch and sixteen miles distant, and "sailed to Cyprus."

They had entered upon a momentous undertaking.

This was a practical course to take, because Barnabas, having been born and reared on this island, was acquainted with the places and people, which fact was of great advantage.

Let it be noted that Barnabas was first a missionary to his own native land.

5. There were many Jews at Salamis; hence these "synagogues of the Jews." The gospel had been preached there before (Acts 11: 19); although sent to preach to the Gentiles, Barnabas and Saul first preached in these synagogues to the Jews. The Gentiles could be more easily reached through the Jews of their own country; besides, this was God's order: "To the Jew first, and also to the Greek." (Rom. 1: 16.) "It was necessary that the word of God should first be spoken to you." (Verse 46.)

"And they had also John as their attendant." This was Mark, Mary's son (Acts 12: 12), "cousin of Barnabas" (Col. 4: 10), and Peter's son in the gospel (1 Pet. 5: 13); and he was doubtless at home when Peter, delivered from prison, went to his mother's house. It is said that he wrote the Gospel of Mark under the direction of Peter. He could be of service in many ways, baptizing and rendering other necessary assistance.

It is not stated what success they had at this place.

6. In going from Salamis to Paphos they would go "through the whole island." Paphos was the seat of the Roman government.

There they found "a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus." A sorcerer was a necromancer, magician, fortune teller. All such were condemned by the law. (Lev. 19: 31; Deut. 18: 9-22.) For an account of the destruction of their books, see Acts 19: 13-20.

7. "The proconsul, Sergius Paulus," was the Roman governor of the island, and was " a man of understanding"; yet he had associated with him this false prophet. But rulers and generals at that time frequently associated with themselves such characters, that they might consult them concerning future events, believing that they had supernatural powers to interpret signs of good and evil. Sergius Paulus wanted the truth, "and sought to hear the word of God"; so he called for Barnabas and Saul.

8. "Elymas," or this magician, saw that if the proconsul accepted the gospel, his (Elymas') source of gain would be cut off, and he

sought to turn away Sergius Paulus from the faith. It is not stated what arguments he used in withstanding these gospel preachers.

9, 10. Paul, by the Holy Spirit, saw the wickedness of this sorcerer's heart and thus denounced him. Here Saul is first called "Paul." He is never called "Saul" after this. Some think that he got this name from this Sergius Paulus; but it is more likely that "Saul" was his Hebrew name, and "Paul" was his Roman name. From this time he takes the lead.

11. "The hand of the Lord" was the power of God to bless or to afflict, and here it afflicted this villain with total blindness, so that he could not see "the sun for a season." How long this season lasted we do not know. This is the first recorded miracle performed by Paul.

12. This miracle confirmed the truth preached, and "the proconsul . . . believed, being astonished at the teaching of the Lord." He saw the striking difference between this real miracle and divine power and the pretensions of this false prophet who was the subject of divine wrath.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
Relate what has been learned about Antioch.
Locate and give dimensions and prominent towns of Cyprus.
What man of this lesson was reared there?
By whom afterwards was it visited?
Where was Cyrene?
What prominent man was from there?
In what good work did some from there engage?
What does the first division of the book of Acts embrace?
What does the second division embrace?
From what did Paul go, and to what did he report his labors?
What causes a church to grow and become influential?
What will kill it?
As an organization, was the church sufficient to send out and maintain missionaries?
How does Antioch answer all objections to doing missionary work?
1 What was this church at Antioch?
How many distinct missionary tours did Paul make from it?
What classes of teachers were in it?
What is the difference between prophets and teachers?
State the order of gifted persons as given in 1 Cor. 12: 28.
Which was named first, the greatest or the least?
Accordingly, who stood first, and who stood least, at this time at Antioch?
How were the twelve apostles prepared for their work?
How, then, was Paul developed for an apostle?
Name the others mentioned here.
Who was "Simeon"?
Who was "Lucius"?
Who was "Manaen"?
What is a "foster brother"?
What Herod was this?
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 to 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 say fasting, prayer, and laying on of hands were not to ordain them as preachers?
For what, then, were the fasting, praying, and laying on of hands?
4 To what part did they go?
How far was that from Antioch?
At the mouth of what river was it situated?

To what place did they sail?
Why did they go there first?
5. Where was "Salamis"?
Who had preached there before?
Why did Barnabas and Saul preach first to the Jews?
Who accompanied them?
Why did they take him?
State what you know of Mark.
6 Where was "Paphos"?
How, then, could they reach it?
What character did they find there?
What was a sorcerer?
By what were all such condemned?
7 Who was "Sergius Paulus"?
What kind of man was he?
Why did rulers and generals associate with themselves such characters as this sorcerer?
For whom did Sergius Paulus call?
Why did he call for them?
8 What did "Elymas" seek to do? Why?
9, 10 What did Paul perceive, and by what power?
What did he say to Elymas?
What name does Saul take from this time?
Why is he called "Paul"?
What position does he now take?
11 What is meant by "the hand of the Lord"?
What befell Elymas?
Had Paul ever performed a miracle before this?
12 What effect did this miracle have on the proconsul?

LESSON II—JULY 12.

THE GOSPEL IN ANTIOCH OF PISIDIA

Read: Acts 13: 13-52.
Lesson Text: Acts 13: 42-52.

ACTS 13. 42 And as they went out, they besought that these words might be spoken to them the next sabbath.

43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

46 And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.

49 And the word of the Lord was spread abroad throughout all the region.

50 But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy and with the Holy Spirit.

Golden Text—"Behold, I have given him for a witness to the peoples, a leader and commander to the peoples." (Isaiah 55: 4.)

Time—About A.D. 46 or 47.
Place—Antioch in Pisidia.
Persons—Paul, Barnabas and others.
Devotional Reading—Isa. 9: 1-7.
Reference Material—Acts 13: 13-52.
Home Reading—

July 6. M. Paul's Message at Antioch. Acts 13: 16-25.
7. T. Paul's Message at Antioch. Acts 13: 26-39.
8. W. The Double Effect. Acts 13: 42-52.
9. T. The Message of Malachi. Mal. 4: 1-6.
10. F. The Ninevites Repent. Jonah 3: 5-10.
11. S. The Gospel for All. Rev. 22: 17-20.
12. S. Joy in Galilee. Isaiah 9: 1-7.

GEOGRAPHICAL NOTES

Pamphylia was a province of Asia Minor, west of Cilicia, and Perga was a town of Pamphylia and a seaport. Perga was about forty miles north of Cyprus.

Pisidia was another province of Asia Minor, and joined Pamphylia on the north.

The Antioch of this lesson was in Pisidia. It was about one hundred and twenty miles north from Perga. It was an important city on the road which connects Syria and the East with Greece and Rome. It was one of the many of the Antiochs built by Seleucus Nicanor and named for his father, Antiochus. It was called "Antioch of Pisidia to distinguish it from Antioch of Syria from which Paul and Barnabas went as missionaries.

HELPS AND HINTS FOR TEACHERS

Paul and Barnabas' Further Journey

From Paphos on the island of Cyprus "Paul and his company" sailed northwest to Perga.

Paul had doubtless preached already in Cilicia; hence the brethren and churches there. (Acts 15: 23, 41.) He and Barnabas on this tour went first to Barnabas' native island, and now they go to provinces just west and north of Cilicia.

We cannot fail to see the systematic effort to evangelize these countries.

From Perga, Mark returned to Jerusalem—for what reason Luke does not here state, but his departure was not satisfactory to Paul and caused him and Barnabas to separate. (Acts 15: 36-41.) Mark went with Barnabas on a second journey to Cyprus, and finally reinstated himself in Paul's favor, becoming a comfort and a profit to him. (Col. 4: 10: 2 Tim. 4: 11.)

They did not tarry long or preach at this time at Perga; they preached there on their return. (Acts 14: 25.)

From Perga they went north to Antioch, in Pisidia. The road which they traveled led through mountains, and was infested with robbers. It may be that Paul refers to this journey in enumerating the many dangers and perils through which he had passed. (2 Cor. 11: 23-27.)

Paul and Barnabas "went into the synagogue on the Sabbath day and sat down."

"And after the reading of the law and the prophets the rulers of the synagogue" extended to them an invitation to speak, which Paul at once accepted. (Verses 13-15.)

PAUL'S FIRST RECORDED SPEECH

Verses 16-41 give the first recorded speech of the apostle Paul, but he had made many before this. Read this speech very carefully.

EXPLANATORY NOTES

The Effect of Paul's Speech

42. Paul's speech had a wonderful effect upon his hearers.

Compare this speech with that of Peter on Pentecost (Acts 2: 14-40) and of Stephen before the council (Acts 7).

"And as they went out, they besought that these words might be spoken to them the next Sabbath."

43. "Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas" in order to learn more of Jesus, and probably to yield obedience to him.

"Proselytes" were Gentiles who had accepted the religion of the Jews.

Paul and Barnabas "urged them to continue in the grace of God," which means to continue to do God's will. This shows they had accepted the truth.

44. We may well suppose that Paul and Barnabas were not idle during the week. Paul's sermon on the previous Sabbath, his and Barnabas' work during the week, and the great interest which all this had stirred up, brought "almost the whole city . . . together to hear the word of God" on "the next Sabbath day."

This was not the day on which Christians met together to worship God, which was "the first day of the week" (Acts 20: 7; 1 Cor. 16: 2), but was Saturday, the Jewish Sabbath, on which they met in their synagogues to read "the law and the prophets" and to worship God. Paul and Barnabas met with them on these occasions as good opportunities for preaching the gospel.

45. "The multitudes" were Gentiles; this was a Gentile city, with a synagogue of the Jews in it.

The Jews, as usual, "were filled with jealousy" when they saw so many Gentiles crowding around these new teachers. Through envy the Jews crucified Jesus. (Matt. 27: 18.) That Jesus should be preached as the Saviour of Gentiles, as well as of Jews, and that the Gentiles could accept Christ and be saved without first becoming Jews, always disturbed the Jews.

They "contradicted (or denied) the things which were spoken by Paul, and blasphemed" by speaking evil and contemptuous words against the Son of God and his servants.

46. This contradiction and blasphemy strengthened the courage of the apostles and emboldened them in receiving the Gentiles.

"It was necessary that the word of God should first be spoken to you." It was necessary to preach first to the Jews, because it was God's will. The Jews were best prepared to receive Christ, and the

most successful way to reach the Gentiles was through the Jews living among them. The apostles not only began at Jerusalem (Luke 24: 47), but the order was: "To the Jew first, and also to the Greek." (Rom. 2: 10; see also Rom. 1: 16; Acts 3: 26.)

These Jews judged themselves unworthy of eternal life by rejecting the gospel. Those who reject the gospel today do the same. Every one is his own judge in this respect and fixes his own destiny whenever he decides to accept or reject the truth.

God had sent Paul and Barnabas to the Gentiles; and now, instead of engaging in useless discussion with these self-willed Jews, they turned, as was their custom, to the Gentiles.

There comes a time in the life of all people when they make a final rejection or acceptance of the truth. And, too, when we now see that people willfully reject the gospel, it becomes necessary to turn to others. It was also the Lord's will for them to turn to the Gentiles, as the next verse shows.

47. By their own prophets God had shown that Jesus was "a light of the Gentiles" and should "be for salvation unto the uttermost part of the earth." This is a quotation from Isa. 42: 6; 49: 6. God had said that in Abraham's seed all the families of the earth should be blessed, and he was fulfilling that promise in Jesus.

48. This declaration pleased the Gentiles; it was pleasing to them to know that their salvation was a matter of prophecy and that the good Lord had embraced them in his scheme of redemption. They "glorified the word of God" by obeying it.

"As many as were ordained to eternal life believed." "This clause has given difficulty. Many would translate it, 'As many as were disposed or inclined to eternal life,' but this helps it only by confusing the meaning. The disposing or inclining was done by God. The verb is passive. Other scriptures teach that certain characters are ordained to life. Jesus says: 'Other sheep I have which are not of this fold.' Some of the Gentiles were of that state of heart and mind which would believe the gospel, and they were spoken of prophetically as of his fold before they believed. Again, God told Paul: 'Speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.' (Acts 18: 9, 10.) He called them 'my people' before they believed because he saw that they were of that character that would believe the gospel. God has ordained all people willing to obey him to eternal life, and to such he sends the gospel, that they may believe it." (Lipscomb.) Such persons accepted the gospel in Antioch. God is no respecter of persons.

49. Such persons throughout all the country accepted it. "And the word of the Lord was spread abroad throughout all the region." The "region" was Pisidia, and the word of God was spread abroad by people obeying it.

50. As usual, when the Jews would not receive the truth and could not successfully resist its progress by argument, they resorted to persecution. Women took part in this persecution. Even "devout women" who were of honorable estate were urged on by the Jews to persecute the Lord's preachers. "Devout women of honorable estate" were religious women of standing and influence. Women, religious women, are a power for evil or good according as their religion and zeal are directed.

51, 52. "They shook off the dust of their feet against them ["for a testimony against them," as Christ had commanded—Luke 9: 5], and came unto Iconium." Notwithstanding the persecution, the danger in which they then were, and the expulsion of their teachers, "the disciples were filled with joy and with the Holy Spirit." They rejoiced in the salvation which they had received. They were doubtless endowed with spiritual gifts for their future guidance and edification. (Verses 50-52.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
What was Pamphylia?
What was Perga and where situated?
What was Pisidia and where situated?
Tell of the Antioch of this lesson —by whom built, for whom named, where situated, how far from Perga, how distinguished from other Antiochs, etc.
Where did Paul and his company go from Paphos?
What shows the systematic effort to evangelize these countries?
Who returned from Perga?
What shows Paul's displeasure with Mark?
On what journey and with whom did Mark go?
What did he afterwards become to Paul?
To what place did Paul and Barnabas go from Perga?
How far was that from Perga?
Through what dangers did they pass?
Where did Paul and Barnabas first go?
What invitation was extended to them?
What is Paul's first recorded speech?
42 What effect did Paul's speech have?
43 What did many Jews and Proselytes do?
Who were "proselytes"?
What did Paul and Barnabas urge them to do?
44 What aroused so much interest?
What occurred on the next Sabbath?
What day was the Sabbath?
Why were Paul and Barnabas there?
On what day do Christians meet to worship God?
45 What aroused the envy of the Jews?
What did they do?
46 What served to strengthen and embolden the apostles?
What did they say?
What made it necessary to preach first to the Jews?
How did the Jews judge themselves unworthy of eternal life?
In this particular what do all do?
When should we turn away from people?
47 What had God, by the prophets, said Jesus would be?
From what was this a quotation?
48 What pleased the Gentiles?
What is meant by "they . . . glorified the word of God"?
Who are ordained to eternal life?
49 What fact does this verse state?
What did the Jews instigate?
50-52 What did Paul and Barnabas do?
To what other place did they go?
In what condition of heart were the disciples?
With what were they filled?

LESSON III—JULY 19

THE GOSPEL IN LYSTRA

Read: Acts 14: 1-28.
Lesson Text: Acts 14: 8-20.

ACTS 14. 8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.
9 The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole,

10 said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11 And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13 And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

14 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out

15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is:

16 who in the generations gone by suffered all the nations to walk in their own ways.

17 And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

Golden Text—"Blessed are they that have been persecuted for righteousness sake: for theirs is the kingdom of heaven." (Matt. 5: 10.)

Time—About 47 or 48 A.D.

Place—Lystra.

Persons—Paul, Barnabas, the lame man, and others.

Devotional Reading—Ps. 46: 1-7.

Reference Material—Acts 3: 1-10.

Home Reading—

July 13. M. The Gospel in Iconium. Acts 14: 1-7.
14. T. The Gospel in Lystra. Acts 14: 8-18.
15. W. Triumphing Over Tribulation. Acts 14: 19-28.
16. T. A Persecuted Prophet. Dan. 6: 10-18.
17. F. Persecution Predicted. 2 Tim. 3: 10-17.
18. S. God Our Deliverer. 2 Cor. 1: 3-11.
19. S. Our Help in Trouble. Psalm 46: 1-7.

GEOGRAPHICAL NOTES

Look up on the map the cities of Antioch, Iconium, Lystra, Derbe, and the provinces in which they were situated. Iconium was "the largest and most important city in that part of Asia Minor, both then and now. Lofty mountains rise to the west, to the north, and to the south of it; while to the east there opens a vast plain, with a beautiful lake in the midst of it. Here the principal routes of travel from

the cardinal points of the compass meet and cross one another, making Iconium a center of traffic and travel for an extensive region. The apostles had passed by all smaller places on the way and kept this city in view, both because it was such a center and because it contained a synagogue, within and around which they could find a people prepared for the gospel." (McGarvey.) It was about ninety miles southeast from Antioch.

Lystra was a city of Lycaonia, about forty miles southeast from Iconium.

Derbe was another city of Lycaonia, about thirty miles east from Lystra.

HELPS AND HINTS FOR TEACHERS

Paul at Iconium

Leaving Antioch, Paul and Barnabas went to Iconium. They "entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed." Almost uniformly some Jews and Greeks would receive the gospel.

"So spake" shows that faith comes by hearing the word of God. (Rom. 10: 17.)

As at Antioch, all who would believe in Jesus did so; and, also the Jews who "were disobedient" persecuted the apostles, stirring "up the souls of the Gentiles" against the apostles, because in that Gentile city these Jews needed the cooperation of the Gentiles in order to accomplish their wicked purpose.

This opposition made it necessary for the apostles to tarry there a "long time"—how long we do not know. In 1 Cor. 16: 8, 9, Paul says that the adversaries made it necessary for him to remain at Ephesus.

As usual, the opposition made them bolder in speaking the truth, and God bore "witness unto the word of his grace, granting signs and wonders to be done by their hands."

The people, however, were divided, part of them holding with the Jews and part holding with the apostles.

Paul at Lystra

An attempt was made, led by the Jewish rulers, to treat the apostles shamefully and to stone them; but when they became aware of it, they "fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the gospel." (Verses 1-7.)

Persecution has always spread the gospel.

The intention was to drive Paul and Barnabas away or to kill them. The attack was not made, because they escaped beforehand.

Notice that the American Revised Version uses "disobedience" as the opposite of faith in speaking of those who "believed" and those who were "disobedient." Faith which does not obey is dead.

EXPLANATORY NOTES

The Cripple Healed

8-10. There was no synagogue in Lystra; so Paul must have addressed his audiences in the street or open square or place of public resort.

Mention is made of the healing of this crippled man as an introduction to the facts which follow. This was no more wonderful than

some of the "signs and wonders" which God did by the hand of Paul and Barnabas in Iconium. (Verse 3.)

This is a similar case, in some respects, to the one in Acts 3: 1-12.

Doubtless the citizens were well acquainted with this man. We know not his age, but he had been a cripple from birth. He "heard Paul speaking;" his faith was produced by hearing the word of God. By looking intently at him, Paul discovered that the crippled man had faith to be healed; he believed that Paul could make him whole. He showed his faith by his action; for when Paul "said with a loud voice, Stand upright on thy feet, . . . he leaped up and walked"—that is, he obeyed.

When one has faith to obey, God gives the strength and blessing in the obedience.

This man was not healed in soul because his body was made whole; this may have led to his salvation.

Paul spoke "with a loud voice" to attract the attention of the people, that all might see that God performed this miracle through him, and thereby confirmed the gospel which he preached.

A Heathen Conception of Paul and Barnabas Corrected

11. These heathens believed that the gods came down and manifested themselves in human form; therefore when they saw this wonderful cure, they concluded that the gods had come among them "in the likeness of men." They said this in the language of Lycaonia, their native tongue. The apostles doubtless spoke Greek, which was used throughout the East.

12. "Jupiter" was the chief of the gods. There was a temple at Lystra dedicated to his worship. (Verse 13.) The heathens had gods and goddesses for almost everything. Barnabas was older and larger than Paul; hence they called him "Jupiter." "Mercurius"—Greek "Hermes"—was the son of Jupiter and Maia, and was the interpreter of the gods, the god of eloquence and commerce; hence they called Paul "Mercurius," "because he was the chief speaker."

13. At the suggestion that the gods were thus among them, the priest of Jupiter at once proceeded to offer sacrifices to them in the temple of Jupiter, which "was before the city." The "oxen" were for the sacrifices, and were adorned with "garlands" before they were offered.

14. "The apostles, Barnabas and Paul." Here, as in verse 4, Barnabas is called an "apostle." "Apostle" means "one sent"; Barnabas was an apostolic missionary, sent out, with Paul, by the Holy Spirit. Paul was an apostle, doubtless in a higher sense. Others were called "messengers" or apostles of the churches. (2 Cor. 8: 23.) Here Barnabas is mentioned before Paul, since Barnabas became the leader because of the position which the heathens assigned to him as Jupiter; but Paul was the chief one even in this matter.

When Paul and Barnabas "heard of" what was about to be done, "they rent their garments" as a sign of grief and horror at what the people were about to do. This was done under any great agitation. (Gen. 37: 29; Matt. 26: 65.) This is the last time that this custom is mentioned in the Bible. They "sprang forth among the multitude," that all might see that they were only men.

The True and Living God

15. "Saying, Sirs, why do ye these things? We also are men of like passions with you." Paul and Barnabas were not objects of worship, but men of human weakness, fleshly desires, and mortal, like all men. "And bring you good tidings, that ye should turn from these vain things unto a living God." The worship and gods of that people were vain, but the God of Paul and Barnabas was the true God, the living and life-giving God, "who made the heaven and the earth and the sea, and all that in them is"—the Creator of all things. Paul congratulates the Thessalonians because they "turned unto God from idols, to serve a living and true God." (1 Thess. 1: 9.) "Turn" in this verse embraces faith and every act of faith in becoming a Christian.

Paul and Barnabas were devoted to the truth, and would not suffer it perverted to their own advantage and honor; they preached Christ, not themselves. Men should not be worshiped today in any sense, neither should they be elated over much praise; they should lead others to Jesus, not to themselves.

16. "In the generations gone by" God "suffered all the nations to walk in their own ways," "because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up," etc. (Rom. 1: 21-32.) Compare this with Paul's speech at Athens. (Acts 17: 22-31.)

17. This is a comprehensive and beautiful expression. That God did good to the heathens who had turned away from him and were without his law, sending "from heaven rains and fruitful seasons, filling" their "hearts with food and gladness," was a witness of his existence, his power, and his glory. All this testifies of his mercy and love.

18. So ignorant of God were these heathens, and so intent were they on worshiping the apostles, that all this explanation scarcely restrained them from making the intended sacrifice.

Paul Stoned

19. Not satisfied with persecuting Paul and Barnabas in their own cities, these Jews from Antioch and Iconium followed them to Lystra, those from Antioch traveling one hundred and thirty miles and those from Iconium traveling forty miles. Disappointed in not being permitted to sacrifice to Paul and Barnabas, the heathens at Lystra were easily led by the inveterate opposers of the gospel to run to the other extreme of stoning them. So the multitude who would crown Jesus on one occasion shortly afterwards cried: "Away with him, away with him, crucify him!"

So "they stoned Paul, and dragged him out of the city [by his hands or feet, as they would have dragged a dead beast], supposing that he was dead." There they left his body to whatever fate might befall it; their intention was to kill him, and they thought they had done so.

This was the first bodily harm done to Paul, so far as the record shows. To this he refers in 2 Cor. 11: 25: "Once was I stoned."

20. But Paul was not left alone; the disciples followed his supposed dead body and stood about him, no doubt in great grief and deep sorrow. Here, as at other places, some did, indeed turn to the true and living God. Timothy, then a boy; his mother, Eunice; and his grandmother, Lois, were probably in this group of mourning disciples. (Acts 16: 1; 2 Tim. 1: 3-5.) Paul was not dead, however; he revived, "rose up, and entered into the city." We can easily imagine the loving ministrations of the disciples bestowed upon Paul that night.

On the next day he and Barnabas left for Derbe. (Read verses 21-28.)

Building Up the Churches

It is not stated how long Paul and Barnabas remained at Derbe, but they remained a sufficient length of time to preach the gospel and teach many. They seem not to have been disturbed at Derbe.

From Derbe they reversed their course and revisited Lystra, Iconium and Antioch; the persecution in those cities having subsided. They did this in order to "confirm" the disciples by "exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God." They did not leave these churches lately established to struggle alone, or to die, but visited them to encourage and further instruct them. In every one of the churches they appointed elders—a plurality of elders in every congregation.

Elders are overseers, or bishops. The duties of elders are plainly taught in the New Testament.

From Antioch the apostles went to Perga and preached; from there they went to Attalia; and from there they returned to Antioch, in Syria, "whence they had been committed to the grace of God" when they started on this journey.

It required several years to make this journey and do this work.

Having returned home, Paul and Barnabas gathered the church together and reported their work—"rehearsed all things that God had done with them [through them], and that he had opened a door of faith unto the Gentiles."

As Acts 15: 3 states this report "caused great joy unto all the brethren."

Paul and Barnabas remained with the church at Antioch "no little time."

This shows how missionary work was done under the inspired guidance of the apostles. The church as such commended to God and sent out the missionaries, whatever support was given was sent directly to missionaries or given directly to them, the missionaries returned and reported directly to the church the results of their work. No other organization was necessary and no other was used.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
What was Lycaonia and where situated?

Tell of Iconium—its situation, distance from Antioch, and environments.
Tell of Lystra—distance from Iconium and from Derbe.
What and where was Derbe?
To whom did Paul and Barnabas first preach in Iconium?
What was the result of their preaching?
What produced the faith in these believers?
Who persecuted the apostles?
Whose co-operation must they have?
Why must they have it?
Why did they tarry long there?
What made them bold?
How did God bear them witness?
What was the condition of the multitude?
What did the Jewish rulers and others intend to do?
How did Paul and Barnabas escape this?
Why is disobedience the opposite of faith?
8-10 Where did Paul and Barnabas go next?
Why was the healing of this cripple mentioned here?
How long had he been lame?
What did Paul perceive in him?
How did this faith come?
What did he believe?
What did Paul tell him to do?
How did he show his faith?
When does God bless one's faith?
Were his sins forgiven because he was healed?
Why did Paul speak with a loud voice?
11 To what conclusion did these heathens come concerning Paul and Barnabas when they saw this miracle?
12 Which god did they take Barnabas to be?
What was Jupiter?
Which did they take Paul to be?
Why?
13 What were the priests of Jupiter about to do?
What were they going to offer?
14 Why is Barnabas called an apostle?
Were others besides the twelve called apostles?
Why is Barnabas here mentioned before Paul?
What did Paul and Barnabas do when they saw what these priests were about to do?
Why rend their clothes?
Why run among the people?
15 What did they say?
What good news had they brought to these heathens?
What did God make?
Who else turned from idols to serve God?
Why would not Paul and Barnabas receive this worship?
16 Why did God suffer the nations to walk in their own ways?
What did Paul say to the Athenians about the goodness of God?
17 How had God borne witness of himself?
18 Why was it difficult to restrain these people from offering sacrifices to Paul and Barnabas?
19 Who followed them to Lystra?
For what purpose?
What shows the fickleness of the multitude?
What did they do to Paul?
What did they do with his body?
When did Paul refer to this?
20 What did the disciples do?
Who were probably some of these disciples?
When did all these disciples become such?
What became of Paul?
Where did he and Barnabas go on the next day?
What was the result of their preaching there?
Where did they go from Derbe?
For what purpose did they visit these churches?
What did they appoint in every one?
Who are the elders?
Where did they go from Antioch, in Pisidia?
Where from Perga?
Then where?
What did they do when they reached home?
What effect did this report have upon the church there?
How long were they there?

LESSON IV—JULY 26

THE COUNCIL AT JERUSALEM

Read: Acts 15: 1-35.
Lesson Text: Acts 15: 1-11.

ACTS 15. 1 And certain men came down from Judaea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved.

2 And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 They therefore, being brought on their way by the church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

6 And the apostles and the elders were gathered together to consider of this matter.

7 And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.

8 And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us;

9 and he made no distinction between us and them, cleansing their hearts by faith.

10 Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?

11 But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

Golden Text—"We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they." (Acts 15: 11.)

Time—About A.D. 50.

Place—Jerusalem.

Persons—Certain teachers; Paul and Barnabas; and the apostles, elders, and church at Jerusalem.

Devotional Reading—Rom. 5: 1-9.

Reference Material—Gal. 2: 1-10; Heb. 8: 6-13.

Home Reading—

July 20. M. The Dissension. Acts 15: 1-6.
21. T. Peter's Judgment. Acts 15: 7-12.
22. W. James' Judgment. Acts 15: 13-21.
23. T. The Letter to Antioch. Acts 15: 22-31.
24. F. Saved by Grace. Eph. 2: 1-10.
25. S. Abounding Grace. Rom. 5: 12-21.
26. S. Justified by Faith. Rom. 5: 1-9.

HELPS AND HINTS FOR TEACHERS

Is the Gospel of Christ a Perpetuation of the Law of Moses?

Two accounts of this visit of Paul and Barnabas to Jerusalem are given: Acts 15 and Gal. 2:1-10.

Having reported the work of their first missionary journey to the church at Antioch and having remained there "no little time with the disciples," Paul and Barnabas, with others, were sent to Jerusalem to consult the apostles, elders, and church there in regard to the

great question of the circumcision of the Gentiles, which question this lesson embraces.

The decision of this question was one of vast importance then, and we may learn much from it now.

This decision settled the question as to whether the gospel of Christ is a perpetuation of the law of Moses and a mere addition to it or a "better covenant, . . . enacted upon better promises. . . . 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: 6-13.)

We must not confound the commandments of this second covenant with those of the first covenant.

When people are not disposed to obey Jesus now—in being baptized, for instance—they say that we are not "under law," but "under grace;" but when they want to sprinkle infants, a thing which Jesus does not command, they argue that baptism came in the room of circumcision—which, if true, would bind us to keep the law of Moses, for "every man that receiveth circumcision . . . is a debtor to do the whole law." (Gal. 5: 3.)

The Reception of the Gentiles

Another very important question later on, was the reception of the Gentiles. Jesus had sent out the apostles to preach the gospel to every creature and to preach "repentance and remission of sins . . . in his name among all nations," and the prophets taught that the Gentiles would be saved through the Messiah; but the Jews understood that to mean that the Gentiles would become Jews and enter the church through Judaism. They were slow to learn; so are we.

The next very grave question or lesson was the one before us—that after the Gentiles had become Christians must they be circumcised and keep the law of Moses? The Jewish Christians thought they themselves must still remain Jews and keep the law of Moses, and therefore, that Gentile Christians must do the same.

This question agitated many Gentile churches for many years, as Paul's epistles show.

EXPLANATORY NOTES

Paul, Barnabas and Others Appointed by the Brethren at Antioch to Go to Jerusalem

1. After this reception of the Gentiles at Antioch and the return of Paul and Barnabas from several years' work among the Gentiles, "certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved."

2. Paul was an apostle, and he and Barnabas knew the truth on this question and withstood stoutly this erroneous teaching; and after "no small dissension and questioning," "the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

These teachers had come from Jerusalem (verse 24), and the church at Antioch very wisely withheld any final decision until it

could be ascertained if the apostles and church at Jerusalem had sent out these men to teach such doctrine. Since these teachers claimed that they were from the church in Jerusalem, the church at Antioch could not send to some other place to learn if the church at Jerusalem had sent out such teachers. Paul went by "revelation," or divine direction, and one of those who went with him was Titus. (Gal. 2: 1, 2.)

All the twelve apostles were not at Jerusalem; James, John's brother, had been beheaded, and some of the others may have been away. The names of only three are mentioned. This was not an ecclesiastic court or council composed of delegates from all the churches and a representative body of all the churches. The apostles were inspired and taught by divine authority, and they, with the elders and church, could say if such teaching was from God. This would settle the question for all churches and against all such teachers who might claim authority from the apostles to teach.

3. "Brought on their way by the church" means, at least, that they were accompanied or conveyed by members of the church a part of the distance, if it does not mean that the church bore the expense of the journey.

Since nothing is said of their passing through Galilee, Paul and Barnabas must have left it to their left, passing down the coast from Phenicia unto Samaria. As they saw the brethren at the different places through which they passed, they declared the conversion of the Gentiles and caused great joy to all.

Paul and Barnabas Warmly Received by the Jerusalem Church

4. Upon reaching Jerusalem, Paul and Barnabas "were received of the church and the apostles and the elders." The elders were taken into this council with "the whole church." (Verse 22.) As has been said, God honors his own appointments, and hence the elders and the church were not ignored here by the inspired apostles in this grave matter.

5. Paul and Barnabas met with the same erroneous teaching in the church at Jerusalem, for "the Pharisees who believed" argued that it was "needful to circumcise" the Gentile converts "and to charge them to keep the law of Moses."

McGarvey truly says: "The 'essential difference' between Paul and the Pharisees had reference to the perpetuation of the law of Moses in the church of God, and the same issue has been in debate under different phases from that day to this. Paul defeated the attempt to fasten circumcision on the church, but later Judaizers succeeded in perpetuating it under the form of infant immersion and afterwards infant sprinkling. That which the Pharisees failed to accomplish openly was thus accomplished under a thin disguise. The Pharisees failed to consolidate the law and the gospel; but their imitators have largely succeeded in teaching men that the church of Christ originated in the family of Abraham, and that the Jewish tribes and the Christian congregations constitute one identical church. The Roman apostasy perpetuates the daily sacrifices and pompous ritual of the temple; religious zealots have slaughtered Canaanites in the person of modern heretics; professed Christians go to war under the old battle cry of the 'sword of the Lord and of Gideon;' the 'Lat-

ter-day Saints' emulate Solomon in the multiplication of wives; and for all these corruptions authority is found in the laws and customs of ancient Israel. The intelligent reader of the New Testament knows scarcely which of these errors is farthest from the truth, and he feels bound to struggle with untiring energy and ceasless diligence to uproot them all from the minds of men."

Brother McGarvey could have said, also, that to these "laws and customs" many now go to find authority for the use of instrumental music in worship in churches of Christ.

Paul's Conference With Peter, James and John

On this visit Paul had a conference with Peter, James and John; and he and Barnabas received from them "the right hands of fellowship" to go to the Gentiles, while they should continue to preach the gospel to the Jews. Only they requested Paul and Barnabas to remember the poor, which "very thing," Paul says, he "was also zealous to do."

Paul's after work in raising a wide spread contribution from the Gentile churches of Galatia, Macedonia, Achaia and Asia for the poor Jews of Judea shows how earnestly and thoroughly he carried out this request.

Titus, who accompanied Paul and Barnabas on this visit to Jerusalem, being a Greek, was not required to be circumcised, although some insisted upon it; but Paul would not consent to it. (See Gal. 2: 1-10.)

The Question Considered

PETER'S SPEECH

6-11. The apostles and elders and the church having come together to consider this matter, and "when there had been much questioning"—perhaps by the Pharisees—Peter made a speech. He made three points—(1) that God had made no distinction between Jews and Gentiles, which he had shown in the case of Cornelius; (2) that God should not now be tempted in rejecting his decision and in putting the law as a yoke of bondage on the necks of Gentiles, which neither they nor the Jews could bear; (3) that the Jews and Gentiles must be saved by "grace," and, therefore, not by the deeds of the law.

Peter made an impressive turn on the Jewish Christians, it appears to us, when he said: "But we believe that we [the Jews who claim so much for themselves] shall be saved through the grace of the Lord Jesus, in like manner as they" [the Gentiles]. Since neither the Jews present nor their fathers were able to bear the yoke of the law (or did not keep it), they could be saved only by the grace of God, as are the Gentiles.

THE SPEECHES OF BARNABAS AND PAUL

Next, Barnabas and then Paul spoke, declaring that God had showed his acceptance of the Gentiles by performing signs and wonders among them. (Verse 12.) These signs and wonders were performed through Paul and Barnabas.

JAMES' SPEECH

James then spoke and completed the argument in favor of the Gentiles by showing that "the words of the prophets" agree to this, quoting Amos 9: 11, 12, showing how this was fulfilled in the reception of the Gentiles. He then proposed the decision of this lesson, which all accepted as the will of God.

One remarkable statement in James' speech should be impressed upon all; namely, he quoted Amos 9:11, 12, which states that God will build again the tabernacle, or house, or kingdom of David, repairing the ruins thereof, and will set it up, and will open it to Gentiles as well as Jews, and then declares that this prophecy has been fulfilled. Then the kingdom of David has been set up already and is not yet to be set up at the second coming of Christ.

Also, since the prophecy concerning this kingdom and throne of David has been thus fulfilled, as God declares through James, no other prophecy concerning David's kingdom and throne can be fulfilled contrary to this fulfillment, for all such prophecies mean the the same and are fulfilled in the same way. Then all theories as to when and how God will fulfill prophecies concerning David's kingdom and throne out of harmony with this are wrong. See the remainder of this decision, regarding sacrifices to idols, eating blood, etc., in the following part of this chapter.

An Inspired Example of Settling Questions

This decision being so very important and especially the inspired way in which it was reached, it becomes very necessary to pursue this lesson to its happy conclusion.

In view of so much contention, strife, bitterness, and division in numerous places, the course of the church at Jerusalem in settling in unity and peace and in perfect accord a most serious question, involving so much for all time, should be thoroughly studied and devoutly followed.

Who can doubt that the God of peace and love has placed this example on record in order to show all congregations for all time how to investigate in the Spirit of Christ all questions until all become of one mind and judgment, one heart and soul, and, therefore, of "one accord" and spirit? In this way alone can all be one, as Christ and God are one, and all speak the same thing. (1 Cor. 1: 10.)

All contentions and divisions among the people of God spring from sin in some form. Those who are right in their contentions are contending against sin, hence sin causes the contention.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
What two accounts of this visit of Paul and Barnabas to Jerusalem are given?
Why did God at first accept the Jews?
Why did he reject the Gentiles?
Then why did he accept the Gentiles and reject the Jews?
What led the Jews to feel that they were the only people of God?
What was the first great lesson the Jews had to learn about entering into Christ's kingdom?
What later was another very important lesson?
What had Jesus and the prophets taught concerning the salvation

of all nations?
How did the Jews think this would be accomplished?
How had God shown that the Gentiles should be received upon their faith in Jesus?
What other question arose concerning the salvation of the Gentiles?
What did certain ones from Judea teach at Antioch?
Who withstood such teaching?
1 What did the church determine to do?
Who accompanied Paul and Barnabas?
2 By whose direction did Paul go?
3 What is meant by the church bringing Paul and Barnabas on their way?
Through what countries did Paul and Barnabas pass?
What report did they make, and to whom?
What effect did these reports have?
4 Who received them at Jerusalem?
5 What did the Pharisees in the church at Jerusalem say the Gentiles should be required to do?
What does this question involve?
How have others under different phases endeavored to perpetuate the law of Moses in the church?
Under what covenant do Christians live?
With whom did Paul on this visit have a conference?
Why was not Titus required to be circumcised?
6-11 Who came together to consider this question from Antioch?
What took place (verse 7)?
Who led in the opposition?
Who then made a speech?
What three points did Peter bring out?
Who spoke next?
And who next?
What point did they make?
Who spoke next?
What argument did he produce?
What decision did James propose?

LESSON V—AUGUST 2

THE EPISTLE OF JAMES

Read: Book of James.
Lesson Text: Jas. 1: 19-27.

JAMES 1. 19 Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath:

20 for the wrath of man worketh not the righteousness of God.

21 Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deluding your own selves.

23 For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror:

24 for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.

25 But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing.

26 If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.

27 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.

Golden Text—"Be ye doers of the word, and not hearers only." (James 1: 22.)

Time—The time when the Epistle of James was written is not certainly known; probably about A.D. 62.

Place—Jerusalem, where James lived.
Persons—James and the Jewish Christians.
Devotional Reading—Ps. 19: 7-14.
Reference Material—Eph. 4: 25-32; Gal. 3: 5-26.
Home Reading—

July 27. M. Temptation. James 1: 12-18.
28. T. Pure Religion. James 1: 19-27.
29. W. Doers of the Word. James 2: 14-26.
30. T. Careful Speech. James 3: 1-12.
31. F. Humble Living. James 4: 1-10.
Aug. 1. S. Patience. James 5: 7-11.
2. S. The Power of Prayer. James 5: 13-18.

HELPS AND HINTS FOR TEACHERS

James is the name of two apostles—James, the son of Zebedee, and brother of John; and James, the son of Alphæus. (Matt. 10: 2-4; Mark 3: 14-19; Luke 6: 13-16; Acts 1: 13, 14.)

The brothers, James and John, were called by the Lord, "Boanerges," or "sons of thunder." With Peter, they were the closest apostles to Jesus and stood with him in the most important crises of his life—in the death chamber of Jairus' daughter (Mark 5: 37), on the mount of transfiguration (Matt. 17: 1), and in Gethsemane (Matt. 26: 36, 37).

James, John's brother, was the first one of the apostles to suffer martyrdom. (Acts 12: 2.)

There was a James called "the Lord's brother." (Gal. 1: 19; see Matt. 12: 46; 13: 55; Mark 6: 3; John 2: 12; 7: 3, 5, 10; Acts 1: 14; 1 Cor. 9: 5.)

We have James, John's brother; James, the son of Alphæus; and James, "the Lord's brother." Some try to show that the last two are the same person.

This Epistle was written by "James a servant of God and of the Lord Jesus Christ."

It was addressed "to the twelve tribes which are of the Dispersion." (James 1: 1.) The "Dispersion" was the Jews scattered abroad among other nations, and James addressed the Christians among them.

Peter addressed his Epistles to the same people. "Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." (1 Pet. 1: 1.)

Of the James who wrote this Epistle McGarvey says: "The high authority with which he speaks throughout the Epistle identifies him either with James, the apostle, son of Alphaeus (Luke 6: 15), or with the James who so long presided over the church in Jerusalem (Acts 12: 17; 21: 18; Gal. 2: 12), and was called by Paul 'the Lord's brother' (Gal. 1: 19; 2: 9). It is still an unsettled question whether these two are the same or different persons; but it is generally agreed that if they are different, the latter is the author of the Epistle. He suffered martyrdom in Jerusalem A.D. 63 (Josephus, 'Antiquities,' XX., IX., 1; Farrar, 'Early Days,' 302), consequently the Epistle must have been written previous to that date. That it was written in Palestine, where James resided, is evident from its local allusions."

The last lesson shows that this James was prominent in the council in Jerusalem in settling the question as to whether or not the Gentiles should be circumcised.

All should read with this lesson the entire book, and following the "Home Reading," all will do so.

While the lesson text is James 1: 19-27, the lesson is the entire Epistle of James.

Let us read with care the previous verses of chapter one.

EXPLANATORY NOTES

The Way for Christians to be Saved

19. "Ye know this, my beloved brethren." Know what? That which has just been stated about how men are tempted, when they sin, and the consequences of sin; also, about the unchangeable goodness of God in bestowing every good and perfect gift upon men, and in begetting and bringing forth children by his "word of truth." But not presuming on the goodness of God and avoiding sin and even temptation, let every man be swift to hear, slow to speak, slow to wrath."

"Swift to hear" means to be teachable and ready to receive "the word of truth" every thing which God teaches.

"Slow to speak" means much. To make this personal, we are forbidden to say when tempted, we are "tempted of God." Not many heed the following abmonition: "Be not many of you teachers my brethren, knowing that we shall receive heavier judgment." (Jas. 3: 1.) How very many now are forward indeed to teach their own conceits, speculations, and various doctrines! Not many are contented to be learners—humble disciples of Christ and true worshipers of God, not seeking to be heard for their much speaking, not praying to be seen of men, letting not the left hand know what the right hand does; but letting their light so shine that others seeing their good works will glorify their Father in heaven.

Many indeed are the warnings of God against too much talking.

"In the multitude of words there wanteth not transgression;
But he that refraineth his lips doeth wisely." (Prov. 10: 19.)

"He that spareth his words hath knowledge;
And he that is of a cool spirit is a man of understanding." (Prov. 17: 27.)

"Let your conversation be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Gal. 4: 6.)

"Slow to wrath," means not irritable, "not provoked," taking no account of evil, not seeking vengeance.

20. The reason for practicing the preceding verse is: "for the wrath of man worketh not the righteousness of God." It is not "the righteousness of God" for his servants to become angry, even in heated discussions, and to seek vengeance either with clubs or with harsh language and burning words.

"A soft answer turneth away wrath: But a grievous word stirreth up anger." (Prov. 15: 1.)

"He that is slow to anger is better than the mighty;
And he that ruleth his own spirit, than he that taketh a city." (Prov. 16: 32.)

21. "Wherefore," or because "the wrath of men worketh not the righteousness of God," "all filthiness" and "overflowing of wickedness" should be put away, or laid aside, as a filthy garment. (See Zachariah 3: 3-5; Eph. 4: 22-25; Gal. 3: 5-15; 1 Pet. 2: 1.) As clothes may become filthy and the body unclean, so may the mind

and soul. The words of the mouth and meditation of the heart must be acceptable to God. (Ps. 19: 14.) The pure in heart will see God. All must cleanse themselves of all defilement of flesh and spirit, perfecting holiness in the fear of the Lord. (2 Cor. 7: 1.) The hands must be clean, the heart pure, and the life holy.

"Wickedness" is, as in the margin, "malice." It is the word of which "malice" in Eph. 4: 31 and Col. 3: 8 is the translation. Malice is a soul-consuming thing. Malice in the heart is wrong; therefore, any manifestation of it is wrong, and any over-flowing of it is exceedingly wrong.

Laying these aside, "the implanted word," "which is able to save" the soul, must be received; but it must be received "with meekness." Meekness must be emphasized. All the teaching of God must be received "with meekness," not some of the teaching of God in a partisan spirit as a religious theory. Much is said in the Bible on meekness. The word of God is the spiritual seed of his spiritual kingdom and must be implanted in the heart in order to produce spiritual fruit; not only in order to make Christians, but to produce a spiritual, righteous and holy life. It is the only seed, as seen from the parable of the sower, which can do this. (See Matt. 13: 18-23; Mark 4: 13-20; Luke 8: 11-15.) Under the figure of a birth the word of God is the spiritual seed by which he begets children. (1 Pet. 1: 23; 1 Cor. 4: 15; Jas. 1: 18.) It is the spiritual milk upon which babes in Christ feed. (1 Pet. 2: 2; 1 Cor. 3: 1-3; Heb. 5: 11-14), and it is "the solid food" for full grown men in Christ. (1 Cor. 3: 1-3.; Heb. 5: 14.) The only way to be saved by it is to receive it "with meekness." Only in simple faith, humility, and implicit obedience to it can the word of God be received. The devil knows the word of God, can quote it freely and aptly use it to serve his purpose, and transform himself into an angel of light; but he has never received it and never will. Then, to be familiar with the word of God is not enough; it must be implanted in the heart, as good seed in the ground. The seed must have the warmth of the sun, the genial showers, the properties of soil in order to germinate, grow, and bear fruit; so the word of God must have all the warm affection of the heart, it must imbue the soul with the very spirit of Jesus, and it must be incorporated within the inner man before it can save the soul.

Doers of the Word, Not Hearers Only

25. From this entire epistle of James, and more especially chapter 2, it appears that the ones to whom it was addressed had not attached sufficient importance to a living obedience to the gospel of Christ. Freedom from the law of Moses through Christ may have led them to feel indifferent toward hearty obedience to the law of Christ. Their faith was not alive and active, but passive and sluggish. Many other passages in the book show this. Examples: the command to control the tongue and the striking contrast between earthly wisdom and that wisdom which is from above in chapter 3; the condemnation of the friendship of the world, speaking against one another, and vaunting and glorying in the brevity of life against dependence at all times upon God; and solemn warnings against self-indulgence, extravagance, unjust treatment of employees, improper use of money, condemning one another, and swearing. On the other hand, there are strong exhortations in chapter 5 to "pa-

tience" (steadfastness) in the service of God, to cheerfulness and thanksgiving, to confession of faults and prayer for one another, and to earnest efforts to restore those who may err from the truth.

"But"—in contrast with this inactive faith, with this knowing and not doing—"be ye doers of the word, and not hearers only." To hear and to learn the word of God is not enough, because, "To him therefore that knoweth to do good and doeth it not, to him it is sin." (Chapter 4: 17.) We are all familiar with the teaching of Christ on this subject in the Sermon on the Mount. (Matt. 7: 21-27.)

How many professed followers of Christ, including not a few teachers and preachers (see James 3: 1, 2) are today in the deplorable condition of the ones addressed by James! In fact, James addresses all such today. To teach while failing, if not refusing, to practice what is taught is called by our Saviour hypocrisy. This is what the Pharisees did. And James says in this verse, "deluding your own selves." Those who think they can be saved without the practice of the truth delude themselves.

"Be ye doers of the word" means, not to do at one time only some things the word of God contains, but to practice regularly as a life business all it contains. "Doers of the word" are those who regularly practice it—practice it all.

23, 24. This is a forceful illustration or comparison. A man sees his natural face in a mirror; he sees himself as he is, the comeliness and defects of his features, and may wish himself different in some respects, as Adam Clarke says, but when he leaves the mirror he forgets these defects and makes no effort to change. So is the one who hears the word, but does not practice it. It is a mirror; it shows man his imperfections, and true character, in contrast with the beauties of holiness, and, for the time being, he may resolve upon a change; but not practicing what he sees in the word of God, he forgets or smothers his resolutions to change his disobedient way of living.

25. On the other hand, the one who does not forget, but practices the word of God, has the promise of being blessed.

There is such a thing as "ever learning, and never being able to come to the knowledge of the truth." (2 Tim. 3: 8.) This is the case with all young and old who meet so often, day and night, to study or to teach the Bible, and yet—never practice it. It must be practiced in all relationships, circumstances and conditions of life. Those who so regularly attend or teach Bible Classes should lead in practicing it. It is studied and taught in order to be practiced. James warns against self-delusion at this point. He teaches the best who lives the best. He who says and does not is a hypocrite.

Also, James gives a special remedy against forgetting the Word of God, which, when used will cause one ever to remember it. It is impossible to forget it when one does as James directs. This is doing it so fast as it is learned. The man who hears and does not, who reads the Bible and does it not, who preaches and teaches it and does it not, forgets it—forgets his obligations and duties to God and men and, as Peter (2 Peter 3: 5) says, "*Wilfully forgets*" it. Examples: If a man will pray for his enemies, love his enemies, do them good and not evil, he can never forget that God teaches this. If a man will confess and repair the wrongs he has done others, he can never forget that God teaches him to do this. So with every other thing God teaches.

The Law of Liberty

That which Christ teaches—the whole of his gospel, which enjoins this regular, continual practice of the word of God is called "the law of liberty." On this very point Jesus said "to those Jews that believed on him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) This law sets free from sin in all its forms, it brings the liberty or freedom with which God has set us free (Gal. 5: 1), liberty in Christ (Gal. 2: 4), and freedom from death. It is called "the law of the Spirit of life in Christ Jesus," which makes "free from the law of sin and death." (Rom. 8: 2.) It is called "the law of Christ." (1 Cor. 9: 21; Gal. 6: 2.) It is called the "law of faith." (Rom. 3: 27.) Through faith in Jesus as the Christ, the son of God, all must submit to this law in order to become children of God and to be saved finally in heaven.

Pure and Undefiled Religion

26, 27. The word "religion" in these verses, according to Thayer's "Greek-English Lexicon of the New Testament," means "*religious worship*, especially, *external*, that which consists in *ceremonies*," *and* "*religious worship*." The word translated "religious" means "*fearing or worshiping God*." But these words within themselves have no more reference to God than they do to other objects of worship. So Thayer says: "Hence apparently primarily '*fear of the gods*'." In Acts 26: 5 it means the "*religion*" of the Jews, or Judaism "after the straitest sect" of which Paul lived a Pharisee. In Col 2: 18 it means "*worshiping*," but "worshiping of the angels."

The expression, "the Jews' religion," in Gal. 1: 13, 14, means "Judaism."

In Acts 25: 19, where Festus said to Agrippa concerning the difference between Paul and his accusers that it related to "certain questions against him of their own religion," referring to the resurrection of Jesus, the word he used, here, called "religion," means demon worship, or superstition.

In Acts 17: 22, where Paul says the Athenians were "very religious," the word "religious" means given to idol worship, to which the Athenians were very much indeed devoted.

Pains have been taken to note the different places in the Bible where the word "religion" occurs in order to learn what it is and what it is not. Note the following:

1. Demon-worship or superstition is called religion. The worship of angels is called religion. Judaism is called religion—"the Jews' religion." The Pharisees were the strictest sect of the Jews' religion. The worship of God through Christ is religion; but this religion may be vain (see Mark 7: 6, 7), or it may be pure and undefiled.

2. Any system of worship of idols or of the true God is religion. Hence "religion" within itself is not necessarily Christian, or the true worship of God.

3. No religion, whether the worship of idols or the true worship of God, consists in mere feelings, emotions, maudlin sentiment, or some sudden impact of the Holy Spirit upon the heart; but, relating to idols, or angels, or God, it is worship, deeds of service, or external ceremonies.

4. Whether vain or true, whether heathen or Christian, it is something to be done, not something to get or something which gets one.

5. This lesson and the whole book of James, being addressed to Christians, make it very plain that the religion of some professed Christians may be vain, and was vain when James wrote. One may only seem or appear to be religious, as with a sad countenance and disfigured face the Pharisees appeared unto men to fast, as also in giving alms and praying, etc., (Matt. 6: 1-8), they appear very liberal and devout. So, "If any man thinketh (seemeth to be—margin) himself to be religious, while he bridleth not his tongue but deceiveth his own heart, this man's religion is vain." Here we should study and appropriate to ourselves the whole of Jas. 3, because it gives the destruction caused by an unruly tongue and the curse of God upon such. It is significant that in the first verse of this chapter James addresses teachers and exhorts them to bridle and to control their tongues. Do *all* preachers and teachers control their tongues?

The only definition of true religion is given in verse 27. Religion which presents one "pure and undefiled before our God and Father is this, to visit the fatherless and widows in their afflictions, and to keep oneself unspotted from the world."

One is cleansed from sin and the spots of sin by obedience in faith and trust to the word of God. "Already are ye clean because of the word which I have spoken unto you." (John 15: 3.) "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." (1 Pet. 1: 22.) Thus cleansed, Christians must keep unspotted from the world. Here we should learn what the world is, who is its prince, what its friendship is, how to abstain from every form of evil, and to keep ourselves unspotted from it.

But, further, the fatherless and widows must be visited in their afflictions. To visit these afflicted ones is to help them in what ever way they need assistance. See Matt. 25: 31-46 and act accordingly.

It makes the heart sick to have forced upon it the woeful contrast between the sad and pitiful, ragged and starving condition of numberless widows and orphans and the outward forms and beautiful ceremonies, grand and imposing houses, and temples of worship and extravagant and costly religious (!) services in every town and city in what is called Christian lands.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
How many apostles were named James?
What were James and John called?
What shows James, John and Peter were the closest apostles to Jesus?
What other James is prominently mentioned in the New Testament?
Which one wrote the epistle of this lesson?
What does McGarvey say of the author of this epistle?
To whom was it addressed?
What does the last lesson show about this James?
19 What is it all should know?
What should every one be swift to do and slow to do?
What do swift to hear and slow to speak mean?
Why should many not be teachers?
Repeat some of the many warnings against much talking?
What does "slow to wrath" mean?

20 What does not work the righteousness of God?
What does a soft answer do?
21 What must be put away?
What are "filthiness" and "overflowing of wickedness"?
What must be received in meekness?
What is the seed which produces spiritual fruit?
What is the seed by which God begets children?
Upon what are spiritual babes fed?
What, then, is able to save souls?
How alone can the word of God save?
25 What appears from this whole epistle that the ones addressed thought of faith and obedience?
What shows their faith was not alive and active?
What is placed in contrast with sluggish and dead faith?
How do many today "delude" themselves?
What, then, is placed in strong contrast with being hearers only?
What is the true meaning of "be ye doers of the word?"
Give the force of beholding one's face in a mirror and forgetting what manner of man one is.
What is meant by ever learning and never able to come to the knowledge of the truth?
What is the Lord's remedy against forgetting his word?
What is "the law of liberty"?
What else is it called?
From what and how does it make free?
26, 27 What do the words of which "religion" and "religious" are translations mean?
What does this word in Acts 26: 5, Gal. 1: 13, 14; also in Col. 2: 18; Acts 25: 19, and Acts 17: 22 mean?
What different things, then, are called religion?
In what does religion consist and does not consist?
Is religion of any sort something to be done or to be gotten?
What does the whole book of James make very plain concerning many professed Christians?
What is vain religion?
What is the only definition God gives of true religion?
How can one be cleansed from sin?
How keep unspotted from the world?
What does visiting the fatherless and widows in their afflictions mean?

LESSON VI—AUGUST 9

BEGINNING THE SECOND MISSIONARY JOURNEY

Lesson Text: Acts 15: 36—16: 5.

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.

41 And he went through Syria and Cilicia, confirming the churches.

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.

4 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.

5 So the churches were strengthened in the faith, and increased in number daily.

Golden Text—"He shall have dominion from sea to sea, And from the River unto the ends of the earth." (Ps. 72: 8.)

Time—A.D. 51.

Places—Antioch, Cyprus, Derbe, Lystra, and Iconium.

Persons—Paul, Barnabas, Mark, and Silas.

Devotional Reading—Ps. 67.

Reference Material—Acts 13, 14.

Home Reading—

Aug. 3. M. Beginning Second Missionary Tour. Acts 15: 36—16: 5.
4. T. A Mission in Samaria. 2 Kings 17: 24-28.
5. W. Josiah Encouraging the Priests. 2 Chron. 35: 1-6.
6. T. Peter Strengthening the Brethren. Luke 22: 24-34.
7. F. Paul Encouraging Timothy. 1 Tim. 4: 6-16.
8. S. The Missionary Song. Psalm 96.
9. S. Salvation for All. Psalm 67: 1-7.

GEOGRAPHICAL NOTES

See a notice of Antioch in Syria in Lesson XI of Second Quarter of this year; of Antioch in Pisidia in Lesson II of this Quarter; of Iconium and Lystra in Lesson III of this Quarter.

EXPLANATORY NOTES

Proclaiming the Word of the Lord

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, and see how they fare."

I am glad of the opportunity to repeat here that which has been said in former lessons on the subject of "Proclaiming the word of the Lord." This duty cannot be impressed too strongly, because the failure to do so, is so general.

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 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: 18-20.) Luke says (24: 46-48) preach "repentance and remission of sins" in Christ's name "unto all the nations."

Futher, let it be emphasized 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," and 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"; and "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 (in the revised version) "*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 gospel, 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 eight 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 more 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 only "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, "see how they fare," and should teach them "the word of the Lord" until all are able to build themselves up in love. (Eph. 4: 13-16.) What so-called "evangelist" of today does this? "Evangelizing" of today is not always the work that the evangelists of the New Testament did.

These two things of the New Testament order of preaching and teaching are very much neglected, if not disregarded, at present.

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."

In commending Paul and Silas on this journey "to the grace of God," the church must have come together and prayed for them the guidance and grace of God.

Why Record the Difference Between Paul and Barnabas

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.)

It should be noted with emphasis that 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

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.

41. Paul and Silas "went through Syria and Cilicia, confirming the churches."

This was the reverse of the journey Paul and Barnabas made when they first went as missionaries from Antioch in Syria. (See Lesson I of this Quarter.)

"Confirming the churches" means instructing them in the way of the Lord, establishing them in the faith, and encouraging them to continue with steadfastness in the service of Christ.

Timothy

1. Timothy's home 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; first to be proved and then to serve.

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. (Gal. 2: 3-5.) But as a family mark, with no connection with Christianity, Timothy could be circumcised.

Strengthened in the Faith

4. Paul, Silas, and now Timothy "went on their way through" other "cities." As they went, they delivered "the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem."

This was the decision that the Gentile Christians should not be circumcised and required to keep the law of Moses, but should "abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication." (Acts 15: 29.)

These "decrees" applied alike to all Gentile churches; hence they were delivered to all.

5. This decision did much toward strengthening the faith of all these churches and uniting Jewish and Gentile Christians as one harmonious church. The teaching of these men of all the gospel—all the Christian life, strengthened the churches "in the faith."

"The faith" embraces the whole gospel of Christ—God's way of saving the world through Christ—the Christian life and the worship of God in spirit and truth. This being done everywhere and Jews and Gentiles united, the churches "increased in numbers daily."

Let the churches of to-day learn this important lesson. Strife, contention, and factions weaken and finally destroy churches and place them before the world as monuments of sin and reproaches upon the great cause of Christ; but harmony and peace, good will and work will increase them in numbers daily.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
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?
How were they commended to the grace of God?
What lesson should all learn from Paul and Barnabas in the management of their separation.
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?
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 the 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?
What is necessary before they should be sent out?
3 Why did Paul take Timothy along with him?
What did Timothy become?
Why did Paul circumcise Timothy, and refuse to circumcise Titus?
To what places did Paul and his company go?

What did they deliver to the churches?
What were these decrees?
5 What strengthened the churches?
What does "the faith" embrace?
Why did the churches so increase?
What is weakening churches now in places?
What will bring daily increase?

LESSON VII—AUGUST 16

TEMPERANCE LESSON

Lesson Text: Gal. 5: 13-24.

GALATIANS 5. 13 For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.

14 For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

15 But if ye bite and devour one another, take heed, that ye be not consumed one of another.

16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18 But if ye are led by the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these: fornication, uncleanness, lascivicusness,

20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,

21 envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23 meekness, self-control; against such there is no law.

24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

Golden Text—"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.)

Time—Self-control should be exercised at all times.

Places—Self-control should be exercised at all places.

Persons—Self-control should be exercised by all persons.

Devotional Reading—Prov. 23: 29-35.

Reference Material—Rom. 7.

Home Reading—

Aug. 10. M. Walking by the Spirit. Gal. 5: 13-26.
11. T. Drunkenness Forbidden. Eph. 5: 15-21.
12. W. Drunkenness Condemned. Isaiah 28: 1-6.
13. T. The Strength and Duty of Youth. Eccl. 11: 9—12: 8.
14. F. Walking in the Light. Rom. 13: 11-14.
15. S. Saved by Grace. Eph. 2: 1-9.
16. S. The Folly of Intemperance. Prov. 23: 29-35.

GEOGRAPHICAL NOTES

Galatia was a province of Asia Minor. It was inhabited by Gauls, Greeks, and Jews. Some think that in Paul's time Galatia embraced the district in which Antioch, Inconium, Lystra, and Derbe were situated.

HELPS AND HINTS FOR TEACHERS

This is another "temperance lesson" "Temperance" is "self-control," and, this being true, too much correct teaching in regard to it cannot be done.

Before the corrupt Felix and profligate Drusilla, Paul "reasoned of righteousness, and self-control, and the judgment to come." (Acts 24: 24-26.)

Self-control is one of the essential elements to success in this life and one of the duties and virtues essential to entrance into heaven. (See 2 Pet. 1: 1-11.)

The greatest lesson of life and the most difficult to practice is the one of self-control. To conquer one's own passions and lusts is the greatest victory of life. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.)

This is the one great fight all have to make and where so many fail.

The "lesson text" for the present lesson is in the book of Galatians. This book was written by Paul and addressed to "the churches of Galatia." (Gal. 1: 1, 2.)

Paul, with Timothy, preached the gospel in Galatia about A.D. 52. (Acts. 16: 6.)

About three years after that Paul "went through the region of Galatia, and Phrygia, in order, establishing all the disciples." (Acts 18: 23.)

In his first letter to the Corinthians Paul states that he "gave order to the churches of Galatia" "concerning the collection for the saints." (1 Cor. 16: 1, 2.)

His letter to these churches was written about A.D. 58, probably from Corinth or Ephesus.

The object of this letter to the Galatians was: "(1) To defend his own apostolic authority; (2) to oppose the Judaistic errors by which they were being deceived. Accordingly, it contains two parts—the apologetic (chapters 1, 2) and the polemic (chapters 3 to 5: 12). These are naturally followed by a hortatory conclusion." (Alford.)

EXPLANATORY NOTES

"Thou Shalt Love Thy Neighbor as Thyself"

13. This verse states the fact that Christians are "called for freedom" from the law of Moses, as stated in verse 1: "For freedom did Christ set us free." Hence, Christians should not be persuaded by Judaizing teachers to go back to the law—to be "entangled again in a yoke of bondage."

All the moral code of the Mosaic law has been incorporated in the gospel—"the law of the Spirit of life in Christ Jesus" (Rom. 8: 2) —and is binding on Christians; but they are free from its rites, ceremonies, and positive requirements. This freedom, therefore, must not be used as an occasion for gratifying the appetites and passions of the flesh. Instead, Christians should "through love be servants one of another."

14. "For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." This one commandment embraces all duties to one's fellow-men. All who would "make a fair show in

the flesh" and "glory" in the flesh compelled circumcision (Gal. 6: 12, 13), but all who really loved their neighbors served them and sought their peace and salvation.

15. "But" introduces a contrast between loving one another and biting and devouring one another. Evil teachers had created strife and contention in the churches of Galatia, as such teachers do now. Paul speaks of them to the Philippians as follows: "Beware of the dogs, beware of the evil workers, beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." (Phil. 3: 2, 3.) This strife led them not only to "bite," but to "devour one another." "Bite" represents sudden anger, but "devour" shows action of vengeance and malice. If this biting and devouring were allowed to continue, those indulging in them would consume one another.

Much strife and contention, biting and devouring, have resulted from evil teachers in the present generation, and congregations have been rent asunder.

Walking by the Spirit

16. To "walk by the Spirit" is to take every step in life according to the direction of the Holy Spirit, to live continually as the Holy Spirit directs. The Holy Spirit directs and guides all in becoming Christians and throughout the Christian life by speaking to all the word of God through the inspired apostles. The word of God has been revealed by the Holy Spirit. Peter (1 Pet. 1: 12) says the gospel was preached "by the Holy Spirit sent forth from heaven." The Holy Spirit says deny "ungodliness and worldly lusts" (Tit. 2: 11); "put to death your members which are upon the earth" (Col. 3: 5); "put to death the deeds of the body" (Rom. 8: 13); put away "anger, wrath, malice, railing, and shameful speaking out of your mouth," and "lie not one to another" (Col. 3: 8, 9); to "love not the world, neither the things that are in the world"—"the lust of the flesh and the lust of the eyes and the vainglory of life" (1 John 2: 15, 16); and to set the heart "on the things that are above," etc. (Col. 3: 2.) All who do these things "walk by the Spirit," and do not "fulfill the lust of the flesh." "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." (Rom. 13: 14.)

17. "The flesh [its appetites, desires, passions] lusteth [longs and strives] against the Spirit [the teaching and guidance of the Holy Spirit], and the Spirit against the flesh." The appetites, desires, passions, and vain ambitions of the flesh lead in one direction and the Spirit of God in an opposite direction. This is a continual warfare. "That ye may not do the things that ye would."

No one can live the life of a Christian, or even become a Christian, who does not desire and purpose to turn away from all sin, to obey God in all things, and to become a partaker "of the divine nature, having escaped from the corruption that is in the world by lust" (2 Pet. 1: 4); yet with all holy aspirations, earnest prayers, and zealous efforts, the weakness, passions, and lusts of the flesh present such obstacles and difficulties that one is unable to accomplish what one would and what one could without such hindrances. This is no justification for yielding to temptation and giving away to the flesh—not at all.

18. "But if ye are led by the Spirit [guided by the teachings of the Holy Spirit], ye are not under the law." Why does Paul say in this

connection: "Ye are not under the law?" For the encouragement of the churches of Galatia—and all Christians. He has just stated in the previous verse that because of the weaknesses, appetites, passions, and lusts of the flesh, "ye may not do the things that ye would," and under the law of Moses all such were condemned; "for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them." (Gal. 3: 10.) Under "the law of the Spirit of life in Christ Jesus" and walking after the Spirit, they were not condemned by the Mosaic law.

The Works of the Flesh

19-21. "The works of the flesh are manifest"—are plainly seen and may be easily recognized. Walking after the flesh and walking after the Spirit are being contrasted by the apostle, and he clearly shows how all may know which they are following. All who do the works of the flesh are not "walking by the Spirit."

"Fornication," strictly speaking, is sexual intercourse on the part of an unmarried person with one of the opposite sex, whether married or unmarried. Adultery is a violation of the marriage bed, or unlawful sexual intercourse of a married person with another, whether married or unmarried. If both the guilty parties are married, the act is called "double adultery." Fornication often signifies adultery.

"Uncleanness" is unnatural practice—self-abuse, bestiality, sodomy, etc. This sin was common among heathens. (see Rom. 1: 24; 2 Cor. 12: 21.)

"Lasciviousness" is any kind of unchastity. There may be lascivious eyes and lascivious desires. "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man." (Matt. 15: 19, 20.) Then how important to heed the command: "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.) He who thinks no evil and indulges no impure and unholy feelings can keep his life clean and pure, righteous and holy.

"Idolatry" is the worship of idols, embracing the idolatrous feast and rites of the worship of different gods and goddesses—such as Venus, Bacchus, etc. Paul says covetousness is idolatry. (Col. 3: 5.) Jesus says: "Ye cannot serve God and mammon." (Matt. 6: 24.)

"Sorcery" is the use of magic, enchantment, divination by the supposed assistance of evil spirits, witchcraft. The practice of sorcery was extensive and its power great in many places, especially in Asia Minor. (See Acts 19: 19.)

"Enmities" are the qualities which make enemies—hatred, ill will, etc.—and are opposed to kindness and brotherly love.

"Strife" represents the acts of contention to which "enmities" lead.

"Jealousies" are the painful feelings, anxious fear, and unfounded suspicions aroused in the heart over the excellencies of others; unholy desires and strife to excel one another, rivalries. Jealousy never allows one to "rejoice with them that rejoice" (Rom. 12: 15), but, on the other hand, makes one most miserable. Zeal and jealousy come from the same word, and may be used in a good sense. "For I am jealous over you with a godly jealousy." (2 Cor. 11: 2.) God is a jealous God.

"Wraths" are broils and acts of vengeance.

"Factions, divisions, parties," come in natural order. James (3: 14) condemns "bitter jealousy and faction" in the heart and lying "Against the truth." "A factious man after a first and second admonition refuse." (Tit. 3: 10.) Teaching a "different doctrine" from that of the New Testament, consenting "not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness" (which leads to godliness), and "doting about questionings and disputes of words," are factious, and produce envy, strife, "divisions," and "parties." (See 1 Tim. 6: 3-5.)

Christ's body—his church—is one, and it is a great sin against him and men to divide that body into factions and contending parties over the opinions and ways, wisdom and institutions, of men. First come the factions, then the divisions, then the separate parties.

"Envyings" are harmful and murderous feelings aroused in the heart over the excellencies and successes of others. No feeling can be baser and more like Satan.

"Drunkenness" is not simply reeling and staggering on the street, but indulgence in the use of intoxicating liquors. In many ways and in many places in the Bible drunkenness is condemned.

"Reveling" are carousals, or riotous and lascivious feasts, with dissolute songs and music.

"And such like"—all other works of the flesh not specified in the above list.

"Of which I forewarn you ["tell you plainly"—margin], even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." As Paul had warned the Galatians before when with them, he now repeats the warnings in his letter; and as he warned the Galatians, he now solemnly warns all against such practices. All teachers and preachers should teach and warn against such now.

22, 23. "But" introduces the contrast between "the works of the flesh" and "the fruit of the Spirit." The "works" of the flesh are so variant that they are spoken of in the plural number, while the "fruit" of the Spirit is in the singular number. The "fruit" of the Spirit is the result of "walking by the Spirit." (See comment on verse 16.) A tree is known by its fruit. We know and the world knows that we are "led by the Spirit" (verse 18) when "the fruit of the Spirit" is manifest in our lives.

As he enumerates above "the works of the flesh," Paul describes "the fruit of the Spirit."

"Love" is not a passion, a mere sentiment; it is obedience to God and service to men. (See John 14: 15, 23; 1 John 5: 3; 3: 16-18.) "Joy"—joy that arises over the pardon of sin and the hope of heaven. (See Rom. 5: 3-5; 1 Pet. 1: 8.) "Peace"—peace toward men. Christians are commanded to be at peace among themselves, to keep the peace, and to pursue peace with all men. "Long-suffering" is bearing with the faults and frailties of others and enduring trials for Christ's sake. "Kindness" toward all. "Goodness" is the noble quality of heart that in pure and holy desires is free from envy, scorn, and pride; thinks no evil, and seeks the good of all. "Faithfulness" is prompt and punctual, continued and reliable obedience to God and service to men—discharging all duties, at all times, at all hazards. "Meekness" is steadfastness in the service of

God; patient endurance under difficulties and provocation as obedience to God. "Self-control" is to govern the temper and tongue, appetites and passions, and to bring the body into subjection to the will of God.

"Against such there is no law." None who bear the fruit of the Spirit will be condemned by the law. "Law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for man slayers, for fornicators, for abusers of themselves with men, for men stealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine," etc. (1 Tim. 1: 9-11.)

24. "They that are of Christ Jesus" are Christians, followers of Christ, governed by him. Such "have crucified the flesh with the passions and the lusts thereof." "Crucified" is a strong term, and means that those under the control of Christ have put to death the passions and lusts of the flesh. Paul says by the cross of Christ the world was crucified to him and he to the world. (Gal. 6: 14.)

By the Spirit Let Us Walk

(Verses 25, 26)

The lesson would be incomplete without studying the conclusion reached in verses 25, 26.

"If we live by the Spirit" means inasmuch as, or since, we live in a spiritual kingdom (the church), or under a spiritual dispensation, and under "the law of the Spirit of life in Christ Jesus" (Rom. 8: 2), "by the Spirit let us also walk"—that is, live as the Spirit through the word of God directs. (See comment on verse 16.)

"Vainglorious" is self-opinionated, elated over one's own achievements, covetous of empty glory and vain honors. Christians should not be puffed up one against another; but, "having the same love, being of one accord, of one mind," should do "nothing through faction or vainglory, but in lowliness of mind" each should "count other better than himself." (Phil. 2: 2-4.) Striving for vainglory provokes, or challenges, one another to rivalry, and leads to envy and other bad feelings.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
What and where was Galatia?
What is temperance?
What is the greatest victory one can gain?
Who wrote the book of Galatians?
To whom was it addressed?
About when was it written?
For what purpose was it written?
What visits did Paul make to Galatia?
13 What does this verse state?
What of the law of Moses is embraced in the gospel of Christ?
For what should this freedom not be used?
14 In what is the whole law fulfilled? Why?
15 What contrast is made in this verse?
Who had created strife and contention in the churches of Galatia?
To what did these lead?
What is the difference between "bite," "devour," and "consume"?
From what do strife, contention, and division now result?
16 What is it to walk by the Spirit?
What does the Holy Spirit teach in regard to the flesh?
What is it to fulfill the lusts of the flesh?
17 In what way do the flesh and

Spirit strive against each other?
Why cannot one do the things one would?
18 What is one's condition when led by the Spirit?
Why is such a one not under the law?
19-21 What is meant by the works of the flesh being "manifest"?
Name them.
What is the only way of controlling speech and conduct?
What form of idolatry have we in this country?
Who is a factious man?
What should be done with him?
Against what does Paul warn the Galatians?
How does he warn them?
22, 23 What is the fruit of the Spirit?
How is this fruit produced in one's life?
What is love? Joy? Peace? Long-suffering? Kindness? Goodness? Faithfulness? Meekness? Self-control?
Why is there no law against such?
24 Who are "of Christ Jesus"?
What have they done?
What is it to crucify the flesh, etc.?
What is meant by living "by the Spirit"?
What should all such do?
What is it to be "vainglorious"?
To what does this lead?

LESSON VIII—AUGUST 23

THE MACEDONIAN CALL

Lesson Text: Acts 16: 6-15.

ACTS 16. 6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia;

7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;

8 and passing by Mysia, they came down to Troas.

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.

Golden Text—"Come over into Macedonia, and help us." (Acts 16: 9.)

Time—About A.D. 51.

Place—Philippi.

Persons—Paul and his company, Lydia and her household.

Devotional Reading—Isa. 6: 1-8.

Reference Material—Rom. 15: 18-21; Eph. 3: 1-13.
Home Reading—

Aug. 17. M. The Macedonian Call. Acts 16: 6-15.
18. T. An Open Door. 1 Cor. 16: 1-8.
19. W. Abram's Call. Gen. 12: 1-9.
20. T. Jonah's Call. Jonah 3: 1-4.
21. F. Philip's Call. John 1: 43-51.
22. S. The Great Commission. Matt. 28: 16-20.
23. S Isaiah's Call. Isaiah 6: 1-8.

GEOGRAPHICAL NOTES

Phrygia, Galatia, Asia, Mysia, and Bithynia were Provinces of Asia Minor. Locate them on the map.

There was a Roman province in Asia Minor called "Asia." Ephesus was its chief city.

Troas 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.

Macedonia was a Roman province northwest from Asia Minor across the Ægean Sea. Thessalonica was its capital.

Philippi was the first city of a small district of Macedonia, but was not the chief city of all Macedonia.

Philippi 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.

EXPLANATORY NOTES

Why Pass Asia, Mysia and Bithynia?

6. 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.)

7, 8. 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, being 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."

"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.

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. Luke accompanied Paul to Philippi. In verse 40 of this chapter Luke says "they" departed, leaving himself at Philippi until several years afterwards, when he joined Paul and others on Paul's visit to Jerusalem. (Acts 20: 5, 7.)

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.

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 inland.

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.)

When the Gospel Was First Preached in Europe

12. From the place of landing, Neapolis, Paul and his company went directly to Philippi.

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."

The Conversion of Lydia and Her Household

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. When 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.

Paul and his company were independent, gallant, true men, and could support themselves and preach, too, when necessary, which they did at times. They were not men to impose upon a woman and one, too, dependent upon her own exertion for her living, working away from home at that. They were not tramps seeking a lodging place in the name of religion, or religious "dead beats." Neither were they sensationalists, seeking notoriety, or to attract attention by any peculiarities in regard to where they should stop. Neither were they

squeamish, fastidious, exacting and hard to entertain. They were not seeking entertainment, but the good of all. So when it was made clear to them that it was no imposition and in every way proper for them to do so they gratefully accepted Lydia's hospitality.

Some modern preachers could study the behavior of these men, rather could *imitate* them, with much profit to themselves and relief to those whose lot it is to entertain them.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
What and where were Phrygia? Galatia? Asia? Mysia? and Bithynia? (Let each question be answered separately.)
Locate and tell what was Troas.
Where and what was Macedonia?
Where and what was Philippi?
By whom founded?
And by what distinguished?
6 How do we know it required some time to go through Phrygia and Galatia?
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?
State the times Paul visited Troas.
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?
11 How did they reach Philippi?
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 preachers 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?
Why did Lydia have to insist upon Paul and his company stopping with her?
What kind of men were Paul and his company, and what kind were they not?
What could some preachers learn from Paul's example?

LESSON IX—AUGUST 30

PAUL AND THE PHILIPPIAN JAILER

Read: Acts 16: 16-40.
Lesson Text: Acts 16: 19-34.

ACTS 16. 19 But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers,

20 and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city,

21 and set forth customs which it is not lawful for us to receive, or to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed.

27 And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30 and brought them out and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

32 And they spake the word of the Lord unto him, with all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.

34 And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

Golden Text—"Believe on the Lord Jesus, and thou shalt be saved." (Acts 16: 31.)

Time—A.D. 51.

Place—Philippi.

Persons—Paul and Silas, the wicked slave owners, the mob, the magistrates, the jailer and his house.

Devotional Reading—Ps. 40: 6-13.

Reference Material—Acts 8: 26-40.

Home Reading—

Aug. 24. M. Personal Gain Versus Public Good. Acts 16: 16-24.
25. T. The Jailer Converted. Acts 16: 25-34.
26. W. The Officers Troubled. Acts 16: 35-40.
27. T. Following Christ. Mark 1: 16-20.
28. F. The Prodigal Son. Luke 15: 11-21.
29. S. Confessing Christ. Rom. 10: 1-10.
30. S. A New Standing and a New Song. Psalm 40: 1-5.

HELPS AND HINTS FOR TEACHERS

After the conversion of Lydia and her household, Paul cast a demon, or "spirit of divination," out of a maid, which led to his and Silas" imprisonment.

The "spirit of divination" was one which claimed the power to divine, or foretell, future events. By stating this fact Luke does not indorse this claim.

This "familiar spirit" (see I Sam. 28: 8), or demon, really possessed this maid. She was a slave owned by a company of two or more, and was a "fortune teller," who "brought her masters much gain by soothsaying."

Buying this slave would now be considered, from a financial point of view, "a good investment." The more superstitious people are now, the more money they pay to have their "fortunes" told.

This demon uttered the truth in saying: "These men are servants of the Most High God, who proclaim unto you the way of salvation."

The way of salvation is proclaimed. In this way it must be learned.

Satan will tell the truth at one time in order to get to deceive people another time. It would be well if many people knew as much as Satan —namely, that "the way of salvation" is "proclaimed" and the way to be saved is to hear the apostles of Jesus Christ. (See Heb. 2: 1-4.)

This maid followed Paul and his company "for many days," saying this. They "were going to the place of prayer," which was probably the place for daily preaching. The evil spirits knew Jesus and testified to his claims (see Matt. 8: 29; Mark 3: 11; Luke 4: 41; 8: 28), but he would not receive the testimony of demons; neither would Paul.

Paul was "sore troubled" at the condition of this maid dominated by an evil spirit, and he cast it out in the name of Christ.

Jesus came to destroy the power and works of Satan, and this was one of Satan's works. "In my name shall they cast out demons." (Mark 16: 17.) It is not stated what became of this girl.

EXPLANATORY NOTES

Paul and Silas in Prison

19-24 Casting out this demon enraged her masters, because it destroyed the source of their gain. This always greatly enrages deceivers and imposters.

So "they laid hold on Paul and Silas [as leaders in this good work], and dragged them into the market place [the forum, or open square, where court and public meetings were held] before the rulers." It seems they were taken "before the rulers," or lower officers, and then before "the magistrates," two men called "duumviri," or "prætors," who exercised supreme power in a Roman colony.

The wicked owners of this maid dared not state the real cause of their complaint against Paul and Silas; so they preferred the false charge that "these men, being Jews," were creating trouble in the city, teaching customs it was not lawful for Romans to observe. This was also base hypocrisy, for these wicked slave owners were not so loyal to Rome as they were enraged over the destruction of their unrighteous source of gain.

Paul and Silas had taught no such "customs," yet this false charge served the purpose of these wicked men to arouse the prejudice of the rabble against them. Great prejudice existed then in Europe against the Jews. Near that time Claudius Cæsar expelled all Jews from Rome. (Acts 18: 2.) "The multitude," therefore, were easily excited against Paul and Silas, and "rose up together against them."

"The magistrates," disregarding all forms of justice and allowing the prisoners no opportunity to defend themselves, "rent their garments off them, and commanded to beat them with rods." Like Pontius Pilate, they yielded to the cry of the rabble. Paul and Silas were stripped and beaten on the naked bodies. Paul says: "Thrice was I beaten with rods" (2 Cor. 11: 25), and this was one of the times.

The other times are not given. That "many stripes" were laid on Paul and Silas shows that the treatment was quite severe.

The jailor having been charged to "keep them safely," "cast them into the inner prison," and made their feet fast in the stocks. All this was unjust and barbarous treatment.

Paul and Silas Prayed and Sung Praises to God

25. Thus bound and tortured, not knowing but that death awaited them on the morrow, calm and serene, Paul and Silas at midnight prayed and sung praises to God, rejoicing that they were accounted worthy to suffer for Christ's sake and thanking God for his goodness to men. "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 16.) The other prisoners heard these hymns and prayers. Never before had such been heard in that dungeon—and that, too, at midnight. These were strange sounds to the other prisoners.

26. God heard these prayers and answered with an earthquake (see Acts 4: 31), "so that the foundations of the prison house were shaken." At the same time God opened all the doors and loosed every one's bands.

27. The jailor, it seems, did not hear the singing. He was awakened by the earthquake. It was death by the law to allow prisoners to escape; and seeing the doors open and supposing all had escaped, the jailor preferred to die by his own hand than by that of the executioner.

28. Paul and Silas, as the conclusion of this chapter shows, had no intention of escaping; and the other prisoners were, doubtless, too much appalled to do so. Paul in some way discovered what the jailor was about to do and "cried with a loud voice, saying, Do thyself no harm; for we are all here." This voice not only snatched the jailor from the brink of eternity, but also from perdition.

"What Must I Do to Be Saved?"

29. It was now the salvation of his soul, and not the security of the prisoners, which concerned the jailor most. Having doubtless heard something of the preaching and work of Paul and Silas in the city—that they had cast out the demon in the name of Jesus—and perceiving that all these wonders came from divine power, and connecting these with Paul and Silas, "he called for lights [all was dark] and sprang in [into the inner prison, where Paul and Silas were], and trembling for fear, fell down before" them in awe and reverence.

30. "And brought them out [out of the inner prison into 'his house'—verse 32] and said, Sirs, what must I do to be saved?" This was not "to be saved" from punishment for letting the prisoners escape; they were all there. He recognized Paul's kindness in snatching him back from self-destruction and the power of God thus manifested. All this touched his heart. He realized he was a sinner and desired to know what to do to be saved from sin and its consequences.

This is the one great question of life, and compared to which all others sink into insignificance.

The Answer

31. "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Paul began with them at the beginning. He told them to believe in Jesus, because they were not believers.

Faith is the first great condition of salvation, because it leads to the acceptance of Christ and to obedience to his will.

One may believe Christ exists and not believe in him unto salvation. He who does not follow Christ or implicitly obey him does not trust him or "believe in him."

Those who conclude from this declaration that salvation is through faith alone do not stop to consider what "the word of the Lord" in the next verse embraces or what it required the jailer and family to do; neither do they understand that faith without obedience is dead (James 2: 20-26), and that faith must work through love (Gal. 5: 6); "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.) "And having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 9.) Salvation through faith in Jesus Christ embraces repentance, obedience to God in baptism, and continued obedience to his will.

Salvation was offered to the jailer's household in the same way that it was offered to him, for the next verse shows that they were present and heard all Paul said.

32. "And they spake the word of the Lord unto him, with all that were in his house." This was necessary, for the jailer and his family knew nothing of Jesus and of the answer to the great question: "What must I do to be saved?" They could not believe in him of whom they had not heard, for faith comes by hearing the word of God. (Rom. 10: 14-17.)

"The word of the Lord" embraces the gospel of Christ—its facts, commandments, promises, and hope. As Peter on the day of Pentecost (Acts 2) and Philip when he preached Christ to the Samaritans and the eunuch (Acts 8: 5, 12, 35-39), Paul and Silas told the jailer and his household who Jesus was; how he had lived, suffered, died and shed his blood for the remission of sins; that God had raised him from the dead and made him in heaven both Lord and Christ; and that they must believe in him as the Saviour of men, repent of their sins, and be baptized in his name for the remission of sins. The law went forth out of Zion, "and the word of Jehovah from Jerusalem" (Isa. 2: 1-3); and the same things were preached everywhere, and those who gladly received the word of God as gladly obeyed it. (Acts 2: 41, 42.)

Then we know by what the jailer and his household did what "the word of the Lord" embraces and requires. They would never have been baptized if "the word of the Lord" had not embraced this command and required it. They knew nothing of baptism or the gospel before this, and learned all from Paul.

33. So "he took them" out of his house to some place where there was water for washing their stripes and for baptizing himself and household. His acts show that he believed in Jesus; his washing their stripes and trying to undo the wrongs he had committed show his repentance. Then "he and all his" who heard "the word of the Lord" and believed in Jesus were baptized "immediately."

There were no infants baptized in this household, because only believers were baptized; and they were commanded to believe in order to be saved, and all his house "believed in God" (verse 34), and all were instructed in "the word of the Lord" (verse 32); and infants can neither receive instruction nor believe, neither can they be baptized upon their own faith. Infants are already in a saved state without baptism, repentance, or faith.

Paul instructed the jailer and his family to believe in Jesus as the Christ, to repent and be baptized, and they did this "the same hour of the night." There was no long-continued mourning and "altar exercises." They were given a straightforward, direct, intelligent answer to their question, and they at once accepted and obeyed it. So with all cases of conversion in the New Testament.

Ananias told Saul of Tarsus to "arise, and be baptized, and wash away thy sins, calling on" the name of the Lord (Acts 22: 16)—not because he could be saved without faith and repentance, but because he was already a believer and penitent. Peter told the people on Pentecost to repent and be baptized in the name of Christ unto remission of sins (Acts 2: 38)—not because they could be saved without faith, but because he had already told them to "know assuredly," or to believe, and they were already believers when they asked further what to do. All believed, repented, and were baptized. Paul told the jailer and his family to believe in Jesus Christ, because they were not believers; and in preaching "the word of the Lord" to them, he taught them to repent and be baptized, and to do so at once.

The same results must follow the preaching of "the word of the Lord" today, when results follow at all. In preaching "the word of the Lord" today, preachers must teach the same things taught by Paul and Silas, Peter and Philip, and others.

34. Having "washed their stripes" and having been baptized, the jailer "brought them up into his house." Of course, then, he took them out of his house to perform this service. He was not baptized in his house. (1) He brought them out of "the inner prison" (verse 30) into his house, where Paul spoke "the word of the Lord" (verse 32); (2) he "took them" out of his house to wash their stripes and to be baptized, for, this done, he then "brought them up into his house." He then "set food before them." This treatment is quite different from that of the evening before.

"And rejoiced greatly, with all his house." This is quite in contrast with the disturbed condition shortly before this. This calmness, peace, and great joy came through faith in God—"having believed in God." Infants could not rejoice.

Paul and Silas Acquitted

Paul and Silas went back into prison, unwilling to use this occasion for their own liberty. The "magistrates," probably moved with fear on account of the earthquake, sent the "sergeants" to tell the jailer to let Paul and Silas go. The jailer reported this to Paul and Silas, and bade them depart in peace, thinking, doubtless, they would be glad to go. But, seeking public vindication, Paul refused to go out thus, and sent the "magistrates" word that they had beaten him, a Roman citizen, publicly, uncondemned, and they must come themselves and release him and Silas. This filled the "magistrates" with

fear, and they did release—and, therefore, vindicate—Paul and Silas. When Paul and Silas were released, they did not hasten out of the city; they entered into Lydia's house, their stopping place, and comforted the brethren. When they had done this, they departed. (Verses 35-40.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
What important event followed the conversion of Lydia and her household?
What is a "spirit of divination"?
Was there such a thing as this demon possessing this girl?
Does recording this fact show that Luke indorsed it?
How did her masters make money out of this sad condition?
What great truth did she announce as she followed Paul and Silas?
How is the way of salvation known?
Why does Satan sometimes tell the truth?
Where were Paul and Silas going?
What did they do for this girl?
19-24 What effect did this have upon her masters?
What false charge did they bring against Paul and Silas?
Why did this false charge so easily enrage the rabble?
What was done to Paul and Silas?
How many times was Paul beaten with rods?
What was the jailer charged to do?
What did he do to keep this charge?
25 What did Paul and Silas do at midnight?
How could they do this in their condition?
Who heard them?
26 How were their prayers answered?
27 What awakened the jailer?
Why was he about to take his own life?
28 In what way did Paul discover that the jailer was about to destroy himself?
What did Paul say to him?
Why had the prisoners not escaped?
29 What did the jailer then do?
Why did he go to Paul and Silas and not to the other prisoners?
30 Into what place did he bring them?
What question did he ask them?
From what did he desire to be saved?
31 What answer was given?
Why is faith the first and great condition of salvation?
How is faith manifested or made perfect?
What does salvation through faith in Christ embrace?
32 What did Paul speak to them?
Why was this necessary?
What does "the word of the Lord" embrace?
Can you tell by what the jailer and his family did what "the word of the Lord" requires?
33 What did the jailer do next?
What shows that he repented?
Who were baptized?
How do you know that there were no infants baptized?
Why was there no delay in baptizing these people?
Why did not Ananias tell Saul of Tarsus to believe and repent?
What did he tell Saul to do?
Why did Peter tell the people on the day of Pentecost to repent and be baptized?
Or why did he not tell them to believe when they asked what to do?
Why, then, did Paul begin with faith in instructing the jailer?
What results must now follow the preaching of the word of the Lord?
34 When he was baptized, where did the jailer bring Paul and Silas?
State how we know they were not baptized in the house.
How did the jailer treat Paul and Silas afterwards?
Why did he and his house rejoice?
Could infants rejoice?
Where did Paul and Silas go after these circumstances?
What did the magistrates send word to the jailer to do the next morning?
What answer did Paul return?
Why did the magistrates fear?
What did they then do?
What did Paul seek?

LESSON X—SEPTEMBER 6.

PAUL WRITES TO THE PHILIPPIANS

Read: Phil. 1-4.
Lesson Text: Phil. 3: 7-16; 4: 8.

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.

15 Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you:

16 only, whereunto we have attained, by that same rule let us walk.

PHILIPPIANS 4. 8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Golden Text—"I can do all things in him that strengtheneth me." (Phil. 4: 13.)
Time—A.D. 62.
Places—Rome and Philippi.
Persons—Paul and the Philippians.
Devotional Reading—Phil. 2: 1-11.
Reference Material—The conversion of Lydia and her household and the jailer and his household.
Home Reading—

Aug. 31. M. Paul's Prayer for the Philippians. Phil. 1: 1-11.
Sept. 1. T. Life's Objective, Christ. Phil. 1: 12-21.
2. W. Suffering for Christ. Phil. 1: 22-30.
3. T. Christ-like Living. Phil. 2: 12-18.
4. F. Lights in the World. Phil. 2: 12-18.
5. S. Heavenly Citizenship. Phil. 3: 12-21.
6. S. Mutual Helpers. Phil. 4: 10-20.

HELPS AND HINTS FOR TEACHERS

Origin of the Church at Philippi

Read the entire Epistle.

The church at Philippi originated with the conversion of Lydia and her household, the jailer and his household, and others, when Paul and his company first visited that city. (See Acts 16.)

This church soon became a well-organized and working church. (Phil. 1: 1.)

When Paul left there, Luke, it seems, and probably Timothy, were 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."

Paul's Letter to the Philippians

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 for their encouragement and hope in the service of God.

The church loved Paul, and had extended to him "fellowship in furtherance of the gospel from the first day" of its existence 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 exhorts all to a righteous and godly life.

EXPLANATORY NOTES

What Paul Gave Up for Christ

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 Saviour; 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.

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.

"Thus Minded"

15, 16. "Let us therefore, as many as are perfect, be thus minded." Who are the "perfect?" "Perfect" means "fullgrown" as the margin states, and as Paul states in 1 Cor. 2: 6. Babes in Christ are not fullgrown and must be fed upon milk. (1 Cor. 3: 1-3; 1 Pet. 2: 1, 2.) Paul also uses the same figure in Heb. 5: 11-14 (which read). Milk is for babes, who are "without experience in the word of righteousness"; "but solid food is for fullgrown men." Thus all must "press on unto full growth." (Heb. 6: 1.)

"Thus minded" means to have the same mind which Paul had and which he describes in verses 7-14. All are commanded to cultivate this mind. In Phil. 2: 5-11 all are commanded to have the mind of Christ, which is a mind of humility, self-sacrifice and submission to the will of God, even unto crucifixion. This mind must be cultivated until all thoughts and words and deeds have been brought into obedience to Christ. (2 Cor. 10: 5.)

"And if in anything ye are otherwise minded," or have not "this mind" just described, or think too highly of yourselves in the attainment of knowledge and Christian character, or have not learned the full will of God, this God will "reveal unto you" in the complete revelation of his will. This last seems to me the meaning, since the complete revelation of God's will was not yet in the hands of all congregations (See 2 Tim. 3: 16, 17; also 1 Cor. 13: 9, 10). That which they did not know of the will of God would be revealed unto them, so that they could know and obey it. Only whatever God should reveal would not contradict or conflict with what he had already revealed. So they should walk by the same rule in the future as in their past service to God—that is, of hearing and obeying his word, holding fast to the progress already attained. Some were walking as enemies of the cross of Christ. (verses 17-19.)

"Think on These Things"

(Chron. 4: 8.)

"Finally" introduces the conclusion of all Paul had taught the Philippians. This is embraced in the following summary: "Whatsoever things are true" "honorable," "just" "pure," "lovely," "of good report," virtuous, and praiseworthy. "All things that pertain unto life and godliness" (2 Pet. 1: 3) have not only been revealed now, but must be practiced. All things whatsoever that are true, honorable, just, pure, lovely, virtuous, and praiseworthy, as taught by the Lord, today must be practiced in all associations, and dealings and relationships with all men—citizens of any government, neighbors, the employer and employe, husbands and wives, parents and children; and in reverence and love all duties to God must be discharged.

"Whatsoever things are true" means, not *some* things which are true, not some part of the truth, but all things which are true—speaking the truth at all times, loving the truth always, and whatever is according to truth; open, sincere, and nothing hidden. God blesses those who speak truth in their hearts (Ps. 15: 2) and who love "truth in the inward parts." (Ps. 51: 6.)

"Whatsoever things are honorable" means whatever is "grave," as in 1 Tim. 3: 8, 11 and Titus 2: 2, and whatever is venerable—that

is, worthy of veneration in character. Christians must cultivate and maintain characters which command respect and veneration. How very different is this from the frivolous and worldly lives and the light characters of many church members and even of some teachers and preachers!

"Whatsoever things are just" means all duties to God and men. This word "just" is used many times in the Bible and means much—obedience to God and whatever is right between men. Joseph was just in his treatment of Mary. (Matt. 1: 19.) It is "right"—that is, just for children to obey their parents in the Lord. (Eph. 6: 1.) God is just, and men must obey God and be just in all their dealings with one another.

"Whatsoever things are pure" means "pure from carnality, chaste, modest." (Thayer.) In Titus 2: 5 the word is "chaste." In 2 Cor. 11: 2 the church is spoken of as a chaste or "pure virgin," unsullied. In 1 Pet. 3: 2 the word is "chaste" and the "chaste manner of life" of Christian women is commended. In 1 John 3: 3 it is stated that as Christ is pure, every one who hopes to see and be like Christ purifies himself. So Timothy was commanded to keep himself "pure." (1 Tim. 5: 22.) The Corinthians had proved themselves "pure" in regard to the incestuous person under consideration. (2 Cor. 7: 11.) "The wisdom that is from above is first pure." (Jas. 3: 17.) This wisdom begins with purity of thought. Christians must not entertain carnal, immodest and unchaste thoughts.

"Whatsoever things are lovely" means the things which render one pleasing in the true sense, acceptable, and lovely; the things which render one lovable.

"Whatsoever things are of good report" means things which show good will to others, graciousness and a kindness to others. To think on these things will help all to speak well of others.

"If there be any virtue, and if there be any praise" means, not that there is any doubt of the excellencies of all these things named above, but that inasmuch as they are virtuous, productive of goodness in thought and action, and are praiseworthy, they must be practiced.

"Think on (take account of—margin) these things." This shows that the thoughts must be controlled and points out the things upon which all must set their thoughts in order to continue in God's service and to be saved in heaven.

Verse 9 leaves us not to guess what these true, honorable, just, pure, lovely things and things of good report are, but says whatever has been heard and learned and received from Paul, an inspired apostle, and whatever has been seen in his inspired example, "these things do." Men in their judgment and wisdom cannot know and set the standard of these things, because man's thoughts and ways are not God's thoughts and ways (Isa. 55: 8, 9), and it is not in man to direct his steps (Jer. 10: 23), for the wisdom of men is foolishness with God. (1 Cor. 1: 20; 3: 19.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, places and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
Give the origin of the church at Philippi.
Who remained to build it up after

Paul left there?
What visits did Paul make there afterwards?
By what do we know this was a good and working church?
From what place was this Philippian letter written?
Who was Epaphroditus, and why was he at Rome?
Of what is this letter an expression?
Give some of the main features of this letter.
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?
15, 16 Who are the "perfect" in this and other passages?
With what are the fully grown contrasted?
What contrast in their food?
What mind should all have?
What was the mind of Christ?
How can this mind be obtained?
What does "otherwise minded" mean?
What would God reveal to the Philippians?
By what "rule" should they walk?
How were some walking?
Ch. 4: 8 Name the things on which all should think.
What is meant by "whatsoever things are true"? By "honorable"? By "just"? By "pure"? By "lovely"? By "of good report"? By "virtue" and "praise"?
Can we control our thoughts?
Where do we learn what these things are, from men or God?

LESSON XI—SEPTEMBER 13.

PAUL IN THESSALONICA AND BEREA

Lesson Text: Acts 17: 1-12.

ACTS 17. 1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures,

3 opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ.

4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people.

6 And when they found them not, they dragged Jason and certain brethren before the rulers of the city crying, These that have turned the world upside down are come hither also;

7 whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, one Jesus.

8 And they troubled the multitude and the rulers of the city, when they heard these things.

9 And when they had taken security from Jason and the rest they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Beroea: who when they were come thither went into the synagogue of the Jews.

11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

12 Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

Golden Text—"Prove all things: hold fast that which is good." (1 Thess. 5: 21.)

Time—A.D. 51.

Places—Thessalonica and Berea.

Persons—Paul and Silas and their audiences.

Devotional Reading—2 Thess. 2: 13-17.

Reference Material—Acts 27: 2; Phil. 4: 15, 16; Acts 20: 4.

Home Reading—

Sept. 7. M. Paul in Thessalonica and Beroea. Acts 17: 1-12.
8. T. The Scriptures Make Wise. Deut. 4: 1-8.
9. W. The Scriptures Make Clean. Psalm 119: 9-16.
10. T. The Scriptures Make Happy. Psalm 119: 105-112.
11. F. The Scriptures Make Hopeful. Rom. 15: 1-6.
12. S. The Scriptures Make Complete. 2 Tim. 3: 14-17.
13. S. Constructive Living. 1 Thess. 5: 12-24.

GEOGRAPHICAL NOTES

Going from Philippi to Thessalonica, Paul and Silas passed through Amphipolis and Apollonia. Amphipolis is said to be about thirty-two miles from Philippi; Apollonia, about thirty-two miles from Amphipolis; Thessalonica, about thirty-six miles from Apollonia, and hence about one hundred miles, a little west of south from Philippi. They passed through Amphipolis and Apollonia, it seems, because there was no synagogue in these places, and went to Thessalonica, where there was a synagogue. The ancient name of Thessalonica was "Therma." It was rebuilt by Cassander and renamed "Thessalonica," after his wife, sister of Alexander the Great. It was a busy commercial center; the chief city, or capital, of Macedonia; and the seat of the Roman governor. Its modern name is "Saloniki," and it has about seventy thousand inhabitants, one-third of whom are Jews. Being such a commercial center made it then, as now, a great place of resort for the Jews.

HELPS AND HINTS FOR TEACHERS

Exonorated and released from prison at Philippi, Paul and Silas "entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed." (Acts 16: 40.)

From Paul's work at Philippi and the origin and progress of the church there we turn to his work at Thessalonica and Berea.

The origin and development of these churches and their "fellowship in furtherance of the gospel" should teach us how to do missionary work today.

EXPLANATORY NOTES

Luke Left at Philippi

1. The use of the pronouns "we" and "us" from the time Paul and his company left Troas (Acts 16: 10, 11) until he and Silas were imprisoned in Philippi (verse 23) and the use of the third person "they" on their departure from that city implies that Luke remained there; also, since "they" in this verse, as in Acts 16: 40, refers to Paul and Silas, it is probable that Timothy also remained there a while. These men were left there by Paul to instruct the church and to preach the gospel to others. If we are to judge by the use of "us" and "we" as to how long Luke remained at Philippi and when he again joined Paul's company, we shall find that he was there six or seven years and joined Paul when he returned from his second visit to Philippi after the establishment of the church there. (Acts 20: 5-7.)

Paul's Preaching at Thessalonica

2. "Paul, as the custom was," first went into the synagogue at Thessalonica and sought to teach the Jews. Paul, although the apostle to the Gentiles, always first sought to reach the Jews, and through them the Gentiles, with the gospel. (Acts 9: 20; 13: 14.) At Antioch, in Pisidia, he said to the Jews: "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." (Acts 13: 46.)

"For three Sabbath days [Saturdays] reasoned with them from the scriptures." He met with the Jews on three consecutive Sabbaths, because it was an opportune time to teach them. "The scriptures" were the Old Testament scriptures.

3. "Opening and alleging [or affirming and proving] that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom said he, I proclaim unto you, is the Christ."

First, he showed from the Old Testament scriptures that the Christ must suffer, die, and rise from the dead. The Jews' idea of the promised Messiah and King was inconsistent with the humility, suffering, crucifixion, and death of Jesus. They must first be made to see that the Scriptures foretold that the Christ must thus come and suffer such things before they could accept Jesus as the Christ. Thus Peter on Pentecost and Paul at Antioch, in Pisidia, and other places, proceeded to prove that Jesus is the Christ. (Acts 2 and 13.) Thus Jesus argued with the two disciples on the way to Emmaus. (See Luke 24: 44-47.)

Having proved by these scriptures that the expected Messiah, or the Christ, must suffer and rise again from the dead, Paul then showed that Jesus, whom he preached, had fulfilled these prophecies, was the Christ.

By miracles God confirmed Paul's statements that he was an apostle and had seen Jesus after his ascension to heaven, and that, therefore, he had arisen from the dead. (See 1 Thess. 1: 5.)

Luke does not say here how Paul and Silas spent the intervening weeks between these Sabbaths, but from what Paul himself writes to these Thessalonians we can very correctly conclude that they were not only teaching the truth to others as they had opportunity, but that

they were at work with their own hands. "For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God." (1 Thess. 2: 9.)

It was here, too, that the Philippians "sent once and again" to Paul's necessities (Phil. 4: 15, 16); yet this seems not to have been sufficient to sustain him and his company all the while.

4. The result of Paul's preaching was that "some of them [the Jews] were persuaded; . . . and of the devout Greeks a great multitude, and of the chief women not a few." "The devout Greeks" were Gentile proselytes—Gentiles who worshiped God according to the way of the Jews. "The chief women" were also Gentile proselytes, some of them probably wives of these "devout Greeks." The majority of these converts were Gentiles, and hence Paul wrote them: "Ye turned unto God from idols, to serve a living and true God." (1 Thess. 1: 9.)

Paul and His Company Persecuted

5. The Jews who did not believe seemed always the most bitter enemies of the apostle and his colaborers. Through envy they crucified Jesus; and here, "moved with jealousy" because so many Gentiles accepted the Christ, they instituted the shameful proceedings stated in this verse. At Antioch, in Pisidia, the Jews pursued the same course as here, except there they stirred up a persecution against Paul and Barnabas by exciting against them "the devout women" and "the chief men of the city," and here they gathered "vile fellows of the rabble." They "set the city on an uproar" and assaulted the house of Jason because he entertained Paul and Silas (verse 7), and "they sought to bring them forth to the people."

6. When they did not find Paul and Silas in Jason's house, they vented their rage on Jason and dragged him and "certain brethren before the rulers of the city." The charge against Paul and Silas was: "These that have turned the world upside down are come hither also." This refers to the disturbance, or mob violence, which had been raised against the apostles in other places and of which these Jews of Thessalonica had doubtless heard exaggerated reports. They unjustly blamed Paul and Silas with all this, while those who raised the disturbance and led the mobs were to blame.

Those who introduce innovations now into the work of the church and worship of God, producing strife and division, charge those who cannot conscientiously accept the innovations with dividing churches.

7. Jason was accused of aiding these offenders; but he and these brethren were citizens, and these Jews and the mob dared not abuse them as they would strangers.

Another charge was that Paul and Silas and all their converts were acting "contrary to the decrees of Cæsar" and teaching "there is another king, one Jesus." This very charge the wicked Jews made against Jesus when they crucified him. (Luke 23: 2; John 19: 12-15.) The Jews hated Cæsar, but they pretended very great loyalty when they desired to kill Jesus or persecute his apostles. Paul preached that Jesus is King over his spiritual kingdom; but these Jews must have known that Jesus was not on the earth and was not an earthly, political king and rival of Cæsar.

This perversion of Paul's preaching into a false charge served their purpose to raise a mob and to excite the rulers against him.

8. These false charges that treasonable things against Cæsar were taught "troubled the multitude and the rulers of the city."

9. If Paul and Silas had been found, violence probably would have been done them, as at Philippi and other places; but as Jason was only accused of receiving them, he was released on bond to keep the peace and to encourage nothing treasonable against the law of the country.

Paul at Berea

10. Paul and Silas were sent away by night as a matter of prudence to avoid further disturbance and to protect themselves, Jason, and others. Paul escaped death by leaving Damascus by night, having been let down from the wall in a basket. (Acts 9: 25.)

Berea is said to be about forty-five miles (some say farther) southwest of Thessalonica. Its present name is "Verria," and it has between fifteen and twenty thousand inhabitants.

As was their custom, Paul and Silas again went into the synagogue of the Jews and preached "the word."

11. "These were more noble than those in Thessalonica." The reason for saying this is given: "In that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so." Their nobleness consisted in gladly receiving "the word" and with honesty of purpose examining the Scriptures to learn the truth.

The same result follows today all honest investigations of the Scriptures to learn the will of God. Very many seem so unlike these Bereans. If people now have not sufficient interest in their salvation to examine the Scriptures daily in order to learn the truth, they have not enough interest to be saved. One of the most general and most destructive sins of the present is neglecting, and even refusing, to examine all religious questions in the light of the Scriptures.

12. "Many of them therefore believed" as a result of examining the Scriptures. Examining the Scriptures was the cause, and faith in Jesus as the Christ was the effect, or result. So, then, faith comes by hearing the word of God. (Rom. 10: 17.) "Also of the Greek women of honorable estate, and of men, not a few" believed.

At Thessalonica the Jews did not examine in the light of the Scriptures what Paul preached; hence the result was somewhat different from that at Berea. There only "some of them" and "a great multitude" of "devout Greeks" believed; while at Berea "many of them . . . believed," and "not a few" Greeks. These "women of honorable estate" were Greek proselytes of high rank.

Persecution Continued

13-15. The Jews of Thessalonica, like those of Antioch and Iconium (Acts 14: 19), when they heard that Paul was preaching at Berea, went there and stirred up the multitude against him, and the brethren saw it was prudent to send him away at once. They sent Paul away "to go as far as to the sea [about sixteen miles distant]. . . . But they that conducted Paul brought him as far as Athens." By land it was about two hundred and fifty miles; the way by sea was much quicker.

Silas and Timothy remained at Berea. From Athens these Berean brethren returned to carry a message from Paul to Silas and Timothy "that they should come to him with all speed." It seems, however, that later Timothy was instructed by Paul to go back to Thessalonica from Berea; or if Timothy joined Paul at all at Athens, Silas did not (Acts 18: 5), and Timothy was sent from there to Thessalonica. (1 Thess. 3: 1, 2.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, places, and persons.
Did you read the Devotional reading?
Did you read the Reference Material?
Did you read the Home Reading?
Through what towns did they pass?
To what place did Paul and Silas go from Philippi?
Where and what was Thessalonica?
What is its present name and size?
How should we learn the way in which to do missionary work?
What did Paul and Silas do after being released from prison at Philippi?

1 By what can we tell when Luke joined Paul's company, where he was left, and how long he remained?
Why was he left at Philippi?

2 What was Paul's custom on beginning to preach in a new place?
Why did he preach to the Jews first?
For how long and on what days did he meet with these Jews?

3 What was Paul's course of reasoning—that is, what proposition did he first establish, and what next?
How did he prove these propositions?
How did God confirm his statements?
How did Paul and Silas spend the intervening weeks?

4 What was the result of Paul's teaching here?
Who were "the devout Greeks"?
Who were "the chief women"?
What had many of these converts worshiped before, from which they turned?

5 What did the unbelieving Jews do?
Through what motive did they act?
Why did they assault Jason?

6 What did they do with Jason and others?
What charge did they make here against Paul and Silas?
Who had caused these disturbances?
Who causes division in the church today?

7 Of what was Jason accused?
What other charge in this verse is made against Paul and Silas?
What similar charge did the Jews make against Jesus?
What effect did this charge have upon the multitude and rulers?

8 What troubled the multitude and rulers?

9 What security was taken from Jason?

10 At what time were Paul and Silas sent away?
Why were they thus sent away?
To what place did they go?
Where is Berea?
Into what did Paul go and preach?

11 How did these Bereans receive his preaching?
In what were they more noble than the Jews of Thessalonica?
What should we do in this particular?
When do people now manifest sufficient interest to be saved?
What prevalent sin exists now?

12 What was the result of their examining the Scriptures?
What was the difference between the result of Paul's preaching here and at Thessalonica?
At what time, and why, was Paul sent away from Berea?
Who remained there?
For what purpose?
To what place did Paul go?

LESSON XII—SEPTEMBER 20.

PAUL WRITES TO THE THESSALONIANS

Read: 1 Thess. 1-5.
Lesson Text: 1 Thess. 2: 1-12.

I THESSALONIANS 2. 1 For yourselves, brethren, know our entering in unto you, that it hath not been found vain:

2 but having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict.

3 For our exhortation is not of error, nor of uncleanness, nor in guile:

4 but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts.

5 For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness;

6 nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ.

7 But we were gentle in the midst of you, as when a nurse cherisheth her own children:

8 even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.

9 For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe:

11 as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying,

12 to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

Golden Text—"In every thing give thanks." (1 Thess. 5: 18.)
Time—A.D. 52.
Places—Thessalonica and Corinth.
Persons—Paul and the Thessalonians.
Devotional Reading—2 Thess. 2: 13-17.
Reference Material—2 Thess. 2: 1-12.
Home Reading—

Sept. 14. M. A Responsive Church. 1 Thess. 1: 1-10.
15. T. Paul Writes to the Thessalonians. 1 Thess. 2: 1-12.
16. W. Steadfast in Suffering. 1 Thess. 3: 1-10.
17. T. Walking in God's Way. 1 Thess. 4: 1-12.
18. F. Those Fallen Asleep. 1 Thess. 4: 13-18.
19. S. Sons of the Day. 1 Thess. 5: 1-11.
20. S. Chosen of the Lord. 2 Thess. 2: 13-17.

HELPS AND HINTS FOR TEACHERS

The Address and Close

Silvanus and Timothy joined Paul in this letter. Silvanus was Silas.

"Unto the church of the Thessalonians in God the Father and the Lord Jesus Christ." (1 Thess. 1: 1.) The address of the second Thessalonian letter is the same. The Corinthians are addressed as "the church of God which is at Corinth" (1 Cor. 1: 2; 2 Cor. 1: 1); the Galatians, as "the churches of Galatia" (Gal. 1: 2); the Philippians, as "saints in Christ Jesus, with the bishops [overseers] and deacons." (Phil 1: 1.)

Paul says in 2 Thess. 1: 2: "Grace to you and peace from God the Father and the Lord Jesus Christ." So he says to the Romans, the Corinthians, the Galatians, the Philippians, Timothy, Titus, and Philemon. To the Colossians he says, as in his Frst Epistle to the Thessalonians: "Grace to you and peace from God the Father.

See how Paul closes his letters. Think how much is in these benedictions!

"And peace," "peace with God," "and the peace of God" are most comprehensive. These all mean: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.) "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 7.)

Amid all the cares, turmoils, afflictions, trials, and persecutions of life, the peace of God brings to the heart contentment, serenity, endurance, and eternal salvation.

Silas and Timothy at Thessalonica

When Paul departed from Berea on account of persecution, as we learned in the last lesson, "Silas and Timothy abode there still." Paul went to Athens and sent back word to Silas and Timothy to "come to him with all speed." (Acts 17: 14, 15.) Luke, in the Acts, does not say that they went to Athens, but it seems that Timothy went back from Berea to Thessalonica. Either this is true, or when Timothy joined him at Athens, Paul then sent him back to Thessalonica, for he says: "Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy . . . to establish you, and to comfort you concerning your faith; . . . that I might know your faith, lest by any means the tempter had tempted you, and our labor should be in vain." (1 Thess. 3: 1-5.)

By Whom and When Was This Epistle Written

After Timothy had made this visit to Thessalonica and he and Silas had joined Paul at Corinth, Paul wrote the First Epistle to the Thessalonians. Brother McGarvey says: "The First Epistle to the Thessalonians was written from Corinth soon after the arrival of Silas and Timothy, as is proved by the occurance of the two facts that these two brethren overtook Paul in Corinth and that in the Epistle Paul speaks of Timothy's arrival as having just taken place at the time of writing. (1 Thess. 3: 6.)

This epistle was the first one written by Paul, and is almost the first book of the New Testament. It is thought Matthew was written before this.

EXPLANATORY NOTES

Paul's Reception by the Thessalonians

1, 2. These verses and verse 9 of chapter 1 give the beginning of Paul's work in Thessalonica. His "manner of entering in unto" them means their reception of him and Silas; Paul's and Silas' life of righteousness among them; God's confirmation "in power, and in the Holy Spirit, and in much assurance" (verse 5, chapter 1); and the results of Paul's and Silas' labor—namely, the turning of the Thessalonians "unto God from idols, to serve a living God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come." (Chapter 1: 9, 10.)

This shows what Paul and Silas preached; namely, the gospel of Christ—his life on earth, his death for the sins of the world, according to the Scripture, his blood shed for the remission of sins, his resurrection from the dead according to the Scriptures, his ascension to heaven, and his promise to come again; also the faith in Christ all must have, the repentance all must show, the obedience in baptism all must render, and the Christian life all must live in order to be delivered "from the wrath to come." (See 1 Cor. 15: 1-9; Rom. 4: 25; Heb. 9: 27, 28.)

These Thessalonians knew that that which others had heard about them was true. Not "only in Macedonia and Achaia, but in every place," their faith had been sounded forth as a bugle blast.

The Thessalonians knew also the persecution and shameful treatment—the brutal beating and imprisonment—Paul and Silas had received at Philippi, with which we, too, are familiar. (See Lesson IX of this Quarter.) But this treatment made Paul and Silas only the bolder "in our God" to preach the gospel in Thessalonica, but "in much conflict" still. Trusting in God as "Our God," they were bold and courageous; as Paul says to the Philippians: "I can do all things in him that strengtheneth me." (Phil. 4: 13.)

Much is said in the New Testament about Paul's conflicts both within himself and with his persecutors. (See Acts 17: 5, 6; Heb. 10: 32; Col. 1: 29 and 2: 1; 1 Tim. 6: 12; 2: 7; and his perils in 2 Cor. 11: 16-33.) In Thessalonica Paul and Silas were persecuted. But, as Paul declares, "all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.)

Paul's Manner of Preaching

3, 4. It is well to study seriously that which Paul says in these and the following verses and to act earnestly upon it.

In exhorting Paul and Silas taught, comforted, and encouraged.

Paul gives motives which did not prompt him and Silas: "Not in error" or to deceive them, lead them astray, and cause them to wonder. In the greatest sincerity and deepest earnestness Paul always sought to teach the truth. Persecution and even death may follow, but he regarded not such consequences. Nothing could induce him to deceive the people or cause them to err. Hence, he determined to know nothing "save Jesus Christ, and him crucified," and to preach him not "in persuasive words of man's wisdom." (1 Cor. 2: 1-4.) He warns all preachers against preaching themselves (2 Cor.

4: 5), against science falsely so called, and all untaught questions and speculation. (1 Tim. 1: 3-6, 10, 11; 6: 3-5, 20; 2 Tim. 2: 14, 23; 4: 1-4; Titus 1: 13, 14; 3: 9.)

"Nor of uncleanness," or for the purpose of gratifying fleshly lust, with impure motives and carnal desires. 2 Pet. 2: 10, 14 and Jude 8 speak of uncleanness in teachers, which read.

"Not in guile"—not in craftiness or in any way to deceive. Nothing they did sprang from deceit. "But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Cor. 4: 1, 2.)

In all faithfulness to God, "so we speak." True to God, accountable to God, and to the honor of God they preached the gospel. "Even as we have been approved of God to be intrusted with the Gospel, so we speak." Since God had proved their hearts and deemed them worthy to preach the gospel they would prove true to this trust and so live and preach as to please him. God had approved them by intrusting them with the gospel," by inspiring them to preach it "in power, and in the Holy Spirit, and in much assurance" (ch. 1: 5), and the miracles they performed.

"Not as pleasing men" shows further their motive. They never preached to please men. No true preacher of the gospel has ever been governed by the motive of pleasing men. That motive destroys the preacher's sincerity and honesty and renders him unfaithful to God and unfit to preach the gospel to men. "For am I now seeking the favor of men, or of God? if I were still pleasing men, I should not be a servant of Christ." (Gal. 1: 10.)

What a striking and fearful contrast is Paul with his pure motives, his righteous determinations to preach nothing but the gospel of Christ and to preach it all, his lofty purpose, and his holy life with the many false prophets of both the Old Testament and the New Testament and the hundreds of men-pleasing and time serving preachers of today!

5, 6. As proof of the sincerity, honesty, and holy purpose of Paul and Silas and their effort to be always pleasing to God, Paul says further they did not "at any time" use "words of flattery," "a cloak of covetousness," or seek "glory of men."

"Words of flattery" are means used by false teachers in order to ingratiate themselves into the favor of people. Paul was always kind and considerate of others, always a gentleman, because he was a Christian, and always adapted himself to the customs and circumstances of others; but he never fawned and flattered; he was no sycophant. Politeness, courtesy, good manners, and respect for others at all times, both old and young, are parts of Christianity; but flattery is low and mean and the badge of hypocrisy.

"A cloak of covetousness" is a pleasing outward appearance of seeking the good of others worn to conceal the real inner motive of seeking money. Since Paul never used such a cloak it may be inferred that others did, and facts show they did. Both Paul and Peter state that some made merchandise of the gospel or the churches. "Corrupting the word of God" in 2 Cor. 2: 17 is in the margin making merchandise of the word of God—turning it into a matter of gain. "And,

in covetousness shall they with feigned words make merchandise of you." (2 Peter 2: 3.) In this passage occur the covetousness [the motive], the "feigned words" [the means used], and "merchandise" [the use of the churches for gain]. To turn godliness into a way of gain (1 Tim. 6: 5), is destructive to the churches and ruinous to the souls of all who do it.

"Seeking glory of men" is seeking the favor and praise of men. No faithful and true preacher of the gospel seeks the applause of men. Paul preached neither for money nor for glory of men. He who preaches either for money or glory of men is unfit to preach the gospel of Christ, that is, he is not qualified to do so. His heart is not right in the sight of God.

"When we might have claimed authority as apostles of Christ" means that as an apostle Paul could have claimed a support for himself and Silas while preaching in Thessalonica. They had the right to a support and the right to claim it. (See 1 Cor. 9, but especially verses 11, 12), but they did not use this right for the reasons Paul gives. Every faithful preacher and self-sacrificing worker in the Lord has the right to a liberal support, because God declares that "the laborer is worthy of his hire"; but no true preacher will stop for lack of support.

7. But instead of using this authority, Paul and Silas were gentle toward the Thessalonian Christians as nurses toward children. They were babes in Christ and needed to be nursed into strength and fuller service. Paul and Silas were the nurses.

This work is greatly needed today. Preachers and teachers should nurse babes in Christ unto full growth in the gospel and should do so in the gentleness and self-denial exercised by Paul and Silas.

8. Paul and Silas not only taught these Thessalonians the gospel to begin with, nursed them as babes, but risked their lives for them, or was pleased to impart unto them their own souls, because these Thessalonian Christians were so dear to them.

9. The Thessalonians remembered the labor and suffering of these heroic workers, "working night and day," so as not to be a burden "to any one" in Thessalonica. In other places Paul worked with his own hands.

As his own children Paul exhorted and encouraged these Thessalonians, and testified to them "to the end" that they "should walk worthily of God" who called them "into his own kingdom and glory."

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, places, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
Who joined Paul in this letter to the Thessalonians?
How were other congregations addressed?
Give Paul's usual close and benediction.
Where did Paul go from Thesalonica?
Where from Berea?
When did Timothy visit Thessalonica?
Where did Timothy again join Paul?
When and from what place did Paul write this letter to the Thessalonians?
Which were the first books of the New Testament written?
1, 2 What is meant by the "manner of entering in unto them" by Paul and Silas?
What did they preach?
What is it to preach the gospel?
Through what places was the faith of the Thessalonians

spread abroad?
What did the Thessalonians know of the shameful treatment Paul and Silas had received?
What must all suffer who will live godly in Christ Jesus?
3, 4 What does exhorting embrace?
What motives did not prompt Paul and Silas?
What is meant by "not in error"?
What did Paul determine not to know?
Against preaching what does he warn all?
What is meant by "nor of uncleanness"?
What is meant by "not in guile"?
Why would Paul and Silas prove true and faithful to God?
How had God approved them?
What further shows their true motive?
Whom now does every true and faithful preacher of the gospel seek to please?
If one seeks to please men whose servant would that one not be?
5, 6 What further shows the sincerity and holy purpose of Paul and Silas?
Who uses "words of flattery"?
What is the difference between politeness and courtesy and flattery?
Of what is flattery a badge?
What is "a cloak of coveteousness"?
What is it to make merchandise of the gospel or of churches?
What is seeking "glory of men"?
What two things unfit a man for preaching the gospel?
What could Paul and Silas have claimed as apostles of Christ?
Why did they not use this right?
How were they supported at Thessalonica?
To what has every faithful preacher or zealous laborer a right today?
7 What did Paul and Silas do instead of using this right?
What work is greatly needed now?
8 What were Paul and Silas ready to impart to these Thessalonians?
9 What would these Thessalonians remember concerning Paul and Silas?
What did he exhort the Thessalonians to do?
Into what had God called them?

LESSON XIII—SEPTEMBER 27.

REVIEW

Read: 1 Peter 4: 12-19.

Golden Text—"Whom not having seen ye love; on whom, though now ye see him not; yet believing, ye rejoice greatly with joy unspeakable and full of glory." (1 Peter 1: 8.)

Sept. 21. M. The Beginning of Foreign Missions. Acts 13: 1-12.
22. T. The Council at Jerusalem. Acts 15: 1-11.
23. W. One Religion. James 1: 19-27.
24. T. Strengthening the Churches. Acts 15: 36—16: 5.
25. F. The Macedonian Call. Acts 16: 6-15.
26. S. Paul and the Philippian Jailer. Acts 16: 19-34.
27. S. Paul in Thessalonica and Beroea. Acts 17: 1-12.

This reading lesson is very appropriate for this review, since we have studied much of the persecutions of Paul and his fellow-workers.

Peter says it is not strange that Christians then should have to endure "fiery trials." But these served to prove them, and since they were partakers of Christ's suffering they would also "rejoice with exceeding joy" at his coming. If they were "reproached for the name of Christ," they were blessed "because the spirit of glory and the spirit of God" rested upon them.

But it would be a shame to have to suffer as murderers, or thieves, or evil doers, meddlers in other men's matters.

Meddlers in other men's matters are classed with murderers, thieves and other evildoers. Some otherwise good people seem to think it their business to meddle with the affairs of others.

But if any man should suffer as a Christian, he should not be ashamed, but should glorify God in this name—the name Christian.

Since Christians must thus be tried on earth and judged at the last day, what hope can there be for those who obey not the gospel of God? What will be their end? And if with difficulty—in self-denial and by living soberly and righteously and godly here on earth—the righteous people are saved, what will become of the ungodly and sinners?

Note the expression, "the gospel of God." It is God's gospel. This gospel must be obeyed; that is, in obedience to it people must live the Christian life. 2 Thess. 1: 7-10 tells the end of all who know not God and obey not the gospel.

Therefore all who suffer persecution should by *well doing* commit their souls to "a faithful Creator." The only way one can commit oneself to God is by doing his will.

It is a shame that some professed Christians do not sufficiently serve Christ as to incur Satan's displeasure and bring his persecutions upon themselves. But "all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) No persecution is evidence of not living godly.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Did you read the Home Reading?
Why are the fiery trials through which Christians must pass not a strange thing?
As what must Christians not suffer?
In what name must they glorify God?
What must people obey in order to be saved?
What is obedience to the gospel, and how long a time is required to render this obedience?
With whom and where does judgment begin?
Why are the righteous scarcely saved?
Who will always suffer persecution?
Unto whom must all who suffer persecution commit their souls?
How only can one be committed to God?

Lesson I.—Repeat the Golden Text of this lesson. Where and from what church did the foreign missions of this quarter begin? Who were the missionaries?

Lesson II.—Give the subject. Repeat the Golden Text. Trace the routes of these missionaries to the end of this lesson.

Lesson III.—Give the subject. Repeat the Golden Text. Relate the occurrences at Lystra.

Lesson IV.—Give the subject. Repeat the Golden Text. Give the occasion of this council at Jerusalem. Give in detail the course pursued until all came to one accord. How shou'd churches now settle all questions?

Lesson V.—Give the subject. Repeat the Golden Text. Give the main lessons in the book of James.

Lesson VI.—Give the subject. Repeat the Golden Text. From what church was this second missionary journey made? Why did Paul and Barnabas separate? Did they divide churches over their difference? Trace the course of Paul and Silas to the end of this lesson.

Lesson VII.—Repeat the Golden Text. What is temperance? Name the works of the flesh. Give the fruit of the Spirit.

Lesson VIII.—What was the Macedonian call? Where was it given? Where is Macedonia? At what place in Macedonia did Paul begin to preach? Who were the first converts there?

Lesson IX.—Give the subject. Repeat the Golden Text. State the facts leading to the jailer's conversion.

Lesson X.—Repeat the Golden Text. When and from what place did Paul write the Philippian letter? Give the different things which Paul says in this letter he gave up for Christ. What was the one thing which Paul said he did?

Lesson XI.—Give the subject. Repeat the Golden Text. Where did Paul go from Philippi? What was the result of his preaching there?

Lesson XII.—Repeat the Golden Text. From what place and when did Paul write 1 Thessalonians? Give the different motives which Paul says did not move him to preach and the motives which did move him to preach.

FOURTH QUARTER

THE SPREAD OF CHRISTIANITY

STUDIES IN THE ACTS AND THE EPISTLES

(Third Quarter of a Nine Months' Course)

LESSON I—OCTOBER 4

PAUL IN ATHENS

Read: Acts 17: 16-34.
Lesson Text: Acts 17: 22-34.

ACTS 17. 22 And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are very religious.

23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.

24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

26 and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation;

27 that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:

28 for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.

29 Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent:

31 inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again.

33 Thus Paul went out from among them.

34 But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Golden Text—"In him we live, and move, and have our being." (Acts 17: 28.)
Time—A. D. 51.
Place—Athens.
Persons—Paul and the Athenians.
Devotional Reading—Ps. 139: 7-12.
Reference Material—John 4: 19-26; 1 Cor. 15: 12-20.

Home Reading—

Sept. 28. M. Paul in Athens. Acts 17: 16-21.
29. T. Paul on Mars' Hill. Acts 17: 22-34.
30. W. Elijah on Mount Carmel. 1 Kings 18: 30-39.
Oct. 1. T. Daniel in Babylon. Dan. 5: 17-28.
2. F. Amos at Bethel. Amos 4: 4-13.
3. S. Peter at Caesarea. Acts 10: 34-44.
4. S. The Omnipresent God. Psalm 139: 7-12.

GEOGRAPHICAL NOTES

Athens was the literary capital of Greece and of the world—"the city to which every Roman who sought a finished education resorted to complete his studies; the home of philosophers, orators, sculptors, painters, and poets, and the great university where many thousand strangers were gathered to study." It now has about one hundred thousand inhabitants. Notwithstanding its renowned learning, it was "full of idols." It was said: "It is easier to find a god than a man in Athens." There was a synagogue of the Jews in Athens.

HELPS AND HINTS FOR TEACHERS

The Three Churches of Macedonia

"In leaving Macedonia, Paul left behind him three churches planted at radiating points, from which the gospel could be successfully spread throughout the province, if the disciples proved faithful and zealous. Thessalonica occupied the central portion, with Philippi one hundred miles to the northeast; Berea, sixty miles to the southwest." (McGarvey.)

The Philippians had with Paul "fellowship in furtherance of the gospel" (Phil. 1: 5), and they assisted him in different places. (Phil. 4: 10-20.) He said that "in the midst of a crooked and perverse generation" they were "seen as lights in the world, holding forth the word of life." (Phil. 2: 15, 16.)

To the Thessalonians he said: "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak anything." (1 Thess. 1: 8.)

These churches were not organized into "the Macedonian Missionary Society," with its "State board" and "State evangelist." Each church was a "radiating point," and in earnestness and zeal each worked only as a church of God in extending the kingdom of heaven. The Philippians sent their contributions directly to Paul, and not through a "State board," and Paul sent back to them his acknowledgment and thanks.

Paul Preached First to the Jews in Athens

When "in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." (1 Cor. 1: 21.) To see how given to idolatry the city was, "provoked" Paul's spirit within him.

"So he reasoned in the synagogue with the Jews and the devout persons [proselytes], and in the market place every day with them that met him." Paul's custom was to seek the salvation of the

Jews first; but here his spirit was so stirred on account of so much idolatry that he "reasoned" "in the market place" every day with idolaters, while at some other time of the day he taught in the synagogue. (Verses 16, 17.)

The Epicurean and Stoic Philosophers

"And certain also of the Epicurean and Stoic philosophers encountered him. And some said, what would this babler say? Others, he seemeth to be a setter forth of strange gods ["foreign demons"—margin]: because he preached Jesus and the resurrection. And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean." (Verses 18-20.) They did this in a friendly way.

"The Epicureans were not believers in a future state. Their idea was to get the most good out of the present, to enjoy life as it passed. An epicure now has come to be one who enjoys the gratification of the appetites. Epicurus, the founder of the sect, had a higher idea of good, but it degenerated into the idea of gratification of the flesh in his followers. The Stoics were the opposite of the Epicureans. They believed in subjecting the appetites and passions to the control of reason and in learning to bear animal pleasure and pain with indifference. Stoicism, indifference to pain and pleasure, comes from the Stoics. Philosophers of both these classes met Paul." (Lipscomb.)

Neither Epicureans nor Stoics believed in conscious existence after death. Preaching Jesus was to them only setting forth another foreign god, and the resurrection was a strange doctrine of this god.

The Areopagus

"The Areopagus was the sovereign court of the Athenians, famous for its justice and impartial decisions. . . . This court took cognizance of high crime, impiety, and immorality and watched over the laws and public treasury." (Webster.) It was so called because it was held on the hill named for Ares, or Mars, the god of war. The word literally means "hill of Ares," or "Mars' Hill."

"The agora (inaccurately rendered 'market place' in our version), in which Paul was talking to the people, was bounded on the whole northern side by a ridge of coarse marble, which rises abruptly to the height of about thirty feet. Toward the west it slopes downward gradually, until in the course of about a quarter of a mile it descends into the level of the plain. This is the Areopagus, or, as rendered into English, the 'hill of Mars'—so called because a temple of Mars once stood on its summit. Its summit is reached from the agora by a flight of steps cut in the natural rocks, the most of which remain unbroken to the present day; and here in the open air sat the court of the Areopagus, by whose decisions grave questions in religion were settled and sometimes great criminals were condemned." (McGarvey).

Seeking New Things

"Now all the Athenians and the strangers [foreigners] sojourning there spent their time in nothing else, but either to tell or to hear some new things." (Verse 21.) They taught what they knew and learned what others knew. So Paul was called upon to gratify this desire. These people had learned almost everything but the one supremely right thing—the true God and his gospel. Many people are now somewhat like those Athenians and foreigners: they are cultured, refined, study philosophy and science, hear all sorts of theories, and attend all kinds of lectures; but they know but little of Christianity as set forth in the New Testament.

EXPLANATORY NOTES

Paul's Speech on Mars' Hill

22. Thus invited, "Paul stood" on Mars' Hill, "in the midst of the Areopagus," and addressed these learned Athenians beginning by saying, "Ye men of Athens." Paul addressed them in a happy and skillful way.

"Too superstitious," or "very religious," does not convey the idea in Paul's words. The expression means "very demon fearing." "The people of Athens were worshipers of demons or of dead men deified, and they regarded it as a virtue to be scrupulous in all the forms of this worship." (McGarvey.) This statement, then, they would consider complimentary.

23. After erecting altars to all the known gods, they erected one "To an Unknown God." It has been suggested that this altar was intended for the God of the Jews—the God of Heaven and earth—of whom they had learned through the Jews. Whatever reason they may have had for erecting this altar, Paul very skillfully, but justly, took advantage of it to present to them, without exciting their prejudices, the true God.

24-28. Read these verses. Paul "introduces the God to whom he refers by making a series of statements concerning him, every one of which presents him in striking contrast with the gods of the Greeks." (McGarvey.) (1) He "made the world and all things therein"; (2) he is "Lord of heaven and earth"; (3) he "dwelleth not in temples made with hands"; (4) "neither is he served by men's hands, as though he needed anything"; (5) "he himself giveth to all life, and breath, and all things"; (6) "he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation"; (7) "that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us"; (8) "in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring"; (9) the "Godhead" is not "like unto gold, or silver, or stone, graven by art and device of man." These attributes could not be claimed for their gods. They had one god for the sea, another for the sky, etc.; but the true and living God created all things and is the one Lord of heaven and earth together. Their gods dwelt in temples made with hands, many of which were in Athens; but they could not contain the true God. Their gods were

made with hands and worshiped with hands, as though they needed something; but not so with the true God, since he gives all things to all men. They had gods for single and different nations; but the true God created of one man all nations and was the God of all, overruling their prosperity, adversity, and national boundaries. By all these things God would induce all men to seek a knowledge of him, "if haply they might feel after him," as blind men feeling their way in the dark, "and find him," although "he is not far from each one." The idea is that if they could "find him" by "feeling after him," as blind men, they could certainly "find him" by seeking aright, since he was "not far from each one." He is near to each one, because every one lives, moves, and has his being in God. Even one of their own poets, whom Paul quotes, said, all were the offspring of God.

It is absurd, then, to think that the Godhead is like gold, silver, or stone graven skillfully and beautifully by men's hands. God is the Creator, and not the creature, of men.

30. "The times of ignorance therefore God overlooked." He did not excuse it, although he blessed heathen nations, as he does today, with all temporal blessings. "They had lost the knowledge of God because when they knew him they honored him not as God. (See Rom. 1: 18-32.) . . . He gave the Jews his laws and left the Gentiles to go their ways" (Lipscomb) up to this time.

The Gentiles at any time could become worshipers of the true God, as many did, whenever they would; but now, through the gospel of Jesus Christ, God would again appeal to all nations to become his true worshipers and commands that men should everywhere repent. This call to repentance shows that God does not excuse idolatry.

One's ignorance may prove a mitigating circumstance, as in Paul's case (1 Tim. 1: 13), but it does not excuse or justify one in sin.

Jesus died and rose again "that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 46.)

31. The reason Paul gives that all men should repent is that God has "appointed a day in which he will judge the world in righteousness by" Jesus Christ, "whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Raising Jesus from the dead is the crowning evidence that he is the Son of God and Saviour of men and that God will raise all the dead; also that God has appointed a day of judgment, in which all the unrighteous will be condemned, is a powerful motive to repentance. Jesus himself kept this prominently before his hearers (see Matt. 11: 20-24; 12: 41, 42; 25: 31-46), and the preacher who does not do so now fails to present one of the gospel motives to repentance.

The Effect of This Speech

32. Paul was not permitted to finish his discourse, but was interrupted at the most vital point. At the resurrection "some mocked; . . . others said, We will hear thee concerning this yet again." "Many of them had so habituated themselves to hear and tell something new without receiving the truth into the heart that they probably could not believe earnestly." (Lipscomb.) This is true now.

33. Paul seems to have recognized their condition and "went out from among them."

34. However, Paul's efforts were not fruitless. Some "clave unto him, and believed," "Dionysius the Areopagite" being one of them. "Areopagite" means one of the court of the Areopagus. "Damaris" was likely a woman of note in Athens. It is worthy of note that these worldly-wise, educated men and philosophers did not receive the truth. "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called" (1 Cor. 1: 26), or become Christians.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
Where and what was Athens?
Who resorted there?
With what was it filled?
What three churches did Paul leave in Macedonia?
What were they in spreading the gospel?
Into what did not Paul organize them?
What did the Philippians do in "fellowship in furtherance of the gospel"?
What did Paul say of the Thessalonians on this point?
By what kind of wisdom can the world not know God?
How has it pleased God to save men?
What stirred Paul's spirit in Athens?
Where did Paul first preach in Athens?
Who encountered him?
Who were the "Epicureans"?
Who were the "Stoics"?
Into what did they invite Paul?
What was the "market place"?
What was the "Areopagus"?
Where did it hold its sessions?
To what were the Athenians and the foreigners there given?
In what respect are many now like these Athenians?
22 How did Paul begin his address?
What does the expression, "too superstitious," or "very religious," really mean?
How would this statement be considered by them?
What use did Paul make of this fact?
23 What had Paul seen?
Who was this "unknown God"?
24-29 In what nine respects is the true God superior to idols or the heathens' gods?
(Let the teacher see that the differences are clearly stated.)
How did God induce men to seek a knowledge of him?
What is meant by the expression, "If haply they might feel after him and find him, though he is not far from each one of us"?
What shows his nearness to each one?
What had one of their poets said?
30 What is meant by the expression, "The times of ignorance therefore God overlooked"?
Does ignorance excuse sin?
What does God now command all men to do?
31 What reason does Paul assign for God's commanding all men to repent?
Of what has God given assurance, and how?
What motive mentioned here did Jesus put before his hearers?
32 How was Paul interrupted?
Why do some now not receive the truth?
33 Why did Paul leave?
34 Were his efforts fruitless?
Who was "Dionysius"?
Who was "Damaris"?
Who now are not inclined to receive the gospel?

LESSON II—OCTOBER 11

PAUL AT CORINTH

Read: Acts 18: 1-17.
Lesson Text: Acts 18: 1-11.

ACTS 18. 1 After these things he departed from Athens, and came to Corinth.

2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;

3 and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

6 And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace:

10 for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.

11 And he dwelt there a year and six months, teaching the word of God among them.

Golden Text—"Be not afraid, but speak and hold not thy peace." (Acts 18: 9.)
Time—A. D. 52.
Place—Corinth.
Persons—Paul, Aquila and Priscilla, and the Corinthians.
Devotional Reading—1 Cor. 13.
Reference Material—1 Cor. 2: 1-5; 3: 10-13; 2 Cor. 3: 1-6.
Home Reading—

Oct. 5. M. Paul at Corinth. Acts 18: 1-11.
6. T. Paul Before Gallio. Acts 18: 12-17.
7. W. Paul's Preaching at Corinth. 1 Cor. 2: 1-10.
8. T. The Carnal Corinthians. 1 Cor. 3: 1-9.
9. F. The Corinthian Church Divided. 1 Cor. 1: 10-18.
10. S. Paul Comforts the Church. 2 Cor. 1: 1-11.
11. S. Love, the Supreme Grace. 1 Cor. 13: 1-11.

GEOGRAPHICAL NOTES

Corinth "was situated on the western coast of the isthmus which connects the Peloponnesus with Attica. It was only nine miles distant across the isthmus from Cenchrea, at the head of the Saronic

Gulf, and in this direction it had easy communication with all the great cities of Asia; and, being at the head of the Gulf of Corinth, on the west, it enjoyed, through it and the Adriatic Sea, close communication with Italy and the west. It was, therefore, a city of great commercial advantages, and these had drawn into it a large Jewish population." (McGarvey.) It was the seat of the Roman government for Achaia and the political and commercial capital of Greece. Its inhabitants were given to fleshly enjoyments and licentiousness. "Paul entered this great city alone, a total stranger, and penniless. The little means which he brought with him from Macedonia was exhausted, and his attention was turned first to the supply of his daily bread." (McGarvey.)

EXPLANATORY NOTES

From Athens to Corinth

1. "After these things [the things related in the previous chapter, which occurred at Athens] he [Paul] departed from Athens, and came to Corinth." It is not stated how long Paul remained at Athens. Corinth is about forty-five miles south of Athens.

There were no Christians at Corinth when Paul went there.

Aquila and Priscilla

2. "Aquila" means "eagle"; "Priscilla," "ancient." They are Roman names. Aquila was born in Pontus, a province of Asia Minor, south of the Euxine Sea, or Black Sea. He and his wife had gone to Rome, and, with other Jews, had been expelled from that city by Claudius Caesar, and had made their way to Corinth, where Paul first met them. Luke does not say whether they were Christians or not when Paul first met them. Since Paul was in great need of Christian fellowship, it seems that if they had been Christians, Luke would have mentioned the fact. If they were not Christians when Paul met them, he soon converted them, and there existed between him and them a firm attachment unto the end of life. Paul calls them his "fellow workers in Christ Jesus," who "laid down their own necks" for his life, and for whom not only he, "but also all the churches of the Gentiles," gave thanks. (Rom. 16: 3, 4.) Wherever they went after Paul met them at Corinth, we find them earnestly and zealously at work for the Master. When they returned to Rome, Paul speaks of the church in their house. (Rom. 16: 5.) They are further mentioned in Acts 18: 18, 26; 2 Tim. 4: 19.

Tentmaking

3. Paul found with them agreeable lodging. His and their trade being the same threw them together, and "he abode with them, and they wrought; for by their trade they were tentmakers."

Owing to the dry and warm climate of those countries and the migratory habits of the people, many lived in tents; hence there was a constant demand for them. They were made mostly of a coarse cloth of goats' hair.

It was an adage among the Jews that he who did not teach his son a trade did the same as to teach him to steal. People must have

some honest occupation today, or they must either steal or beg.

Paul learned this trade of tentmaking when a boy at Tarsus. It served him a good purpose in all after life. By it he supported himself and others while he preached the gospel.

Paul made tents not only to support himself at times, but to set an example to others of how to work at something useful, both to support themselves and to have something to give to the needy. (See Acts 20: 35; 2 Thess. 3: 6-15; Eph. 4: 28.) He was not a preacher "by trade" or "profession," but because he desired above all things to honor God, save men, and be saved himself. Everything must bend to this one purpose with him.

Paul's Boldness in Preaching

4. According to his custom and God's order, he sought first the salvation of the Jews, and "reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks." The "Greeks" were the proselytes to the Jews' religion who worshiped the true God in the synagogue after the manner of the Jews. From the language of this verse and the next one we see that Paul proceeded prudently and made slow progress among these Jews.

5. "Paul was constrained by the word." Encouraged by the coming of Silas and Timothy from Macedonia and the good news Timothy brought from Thessalonica (1 Thess. 3: 6-8), Paul grew bolder and was "constrained" by the plainness and power of the word of God concerning the Christ and testified "to the Jews that Jesus was the Christ." He doubtless pursued the same course here that he did at Thessalonica and other places—showing, first, by the scriptures that the Messiah for whom the Jews looked must suffer, die, and rise again from the dead; and, secondly, that these scriptures were all fulfilled in Jesus and that he is the Christ. (Acts 17: 2, 3.)

Silas and Timothy had been left at Berea, to whom Paul sent word from Athens to "come to him with all speed" (Acts 17: 14, 15); but they did not reach him until here at Corinth. In the meantime Timothy had been sent to Thessalonica. If he joined Paul at Athens at all, he was sent from that place to Thessalonica; and if he did not reach Paul at Athens, he was sent from Berea to Thessalonica. It was upon his return from Thessalonica with glad tidings from the church that Paul wrote his first letter to the Thessalonians.

The Effect of Paul's Preaching

6. "When they opposed themselves and blasphemed." They railed upon the apostle at the thought of Jesus of Nazareth being the Christ. Those who reject the truth "oppose themselves"; they are their own greatest enemies. At Antioch, in Pisidia, Paul said: "Seeing ye thrust it [the word of God] from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." (Acts 13: 46.) In this sense people condemn themselves.

"He shook out his raiment." Jesus commanded the apostles to shake off the dust from their feet against those who would not receive them. (Luke 9: 5.) It was a Jewish custom on going out of an unclean city and country to shake off the dust from their feet, lest

they should be defiled by it. Paul did this at Antioch in Pisidia. (Acts 13: 51.)

"Your blood be upon your own heads; I am clean." This idea comes from the figure of the watchman on the walls of a city. (See Ezek. 33: 1-9.) All through the Bible we are taught our responsibility to others. Paul was responsible "for the blood" (the salvation) of the Jews until he had declared unto them the whole truth. When he had done this, he was "clean," or no longer responsible for their salvation.

We are all responsible for the salvation of our families and neighbors to the extent of our ability and opportunity to teach and influence them to obey God. This is a most serious consideration.

"From henceforth I will go unto the Gentiles." When the truth was presented clearly and strongly and the people refused to obey it, the apostles turned to those who would accept it. Jesus teaches this.

While the church today must do all in its power to present the gospel to the people, the people also must be made to feel their own responsibility. Those who do not realize their own responsibility cannot be saved.

7. "Justus," as his name implies, was just and desired to see justice done Paul and his colaborers. "One that worshiped God." He was a proselyte, but not a Christian. His house was close to the synagogue, and he threw it open to Paul, that he might continue to preach and teach there. Justus' house was not Paul's lodging place.

8. "The ruler of the synagogue." The rulers and leaders of the people seldom accepted the truth; and when they did, they were the last to do so. At Jerusalem the priests were among the last to become "obedient to the faith." (Acts 6: 7.) Crispus reversed this rule, being one of the first at Corinth to become a Christian. He "believed in the Lord with all his house." Nothing is said here about Crispus being baptized, but he was baptized, being one of the few at Corinth whom Paul baptized with his own hands. (1 Cor. 1: 14, 15.)

To believe in the Lord is to accept and obey all the Lord's commands.

This is another example of a whole house turning to God, but it is expressly stated that they all "believed in the Lord"; hence there were no infants there.

"Many of the Corinthians hearing believed, and were baptized."

We know by what they did what Paul taught them to do to be saved. They heard the word of God, they believed (Rom. 10: 17), and they were baptized. That they repented is shown from the fact that they believed in the Lord, who requires repentance, and from the fact that they turned to serve God. This is in harmony exactly with what the people did on Pentecost, in Jerusalem; what the Samaritans, what the eunuch, what Cornelius, and what all the numerous converts recorded in Acts did. Peter told the people to "know assuredly," or to believe (Acts 2: 36); then to "repent, . . . and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." The way of salvation was the same to all.

God Encouraged Paul

9. At this point Paul needed encouragement; for no doubt the Jews who rejected the truth, like other Jews, persisted in persecuting him. By a vision in the night the Lord said to him: "Be not afraid, but speak and hold not thy peace."

10. "For I am with thee." This is the reason the Lord gives why Paul should not be "afraid." This was assurance of his personal safety for "no man shall set on thee to harm thee." "For I have much people in this city." This was said to encourage him. "The Lord calls them his people, just as Jesus says, 'Other sheep I have, which are not of this fold' (John 10: 16), referring to the Gentiles, who would believe on him when they should hear the gospel. Persons of good and honest hearts, as in the parable of the sower, will believe when they hear; and such are called his people, prophetically, before they do believe." (Lipscomb.) God foresaw that many would heed the gospel call and become Christians, which they did.

Paul Taught the Church

11. "A year and six months." This is longer than he remained at any one place, so far as his stay in different places has been recorded, except at Ephesus and at Rome while a prisoner.

Corinth was an important and radiating center from which to extend the gospel, and Paul remained there, "teaching the word of God among them." This must refer especially to his teaching the disciples "to observe all things whatsoever" Christ had "commanded." (Matt. 28: 19, 20.) Referring to his letters, we learn what he taught them before writing to them. He taught them to meet on the first day of the week (1 Cor. 16: 1, 2); he taught them to come together to eat the Lord's Supper (1 Cor. 11: 17-23); he taught them to exhort one another, to sing and to pray together (1 Cor. 14); and he taught them other things as stated. Verses 12-17 state that "the Jews with one accord rose up against Paul" and sought to suppress the gospel by arraigning him before Gallio, the proconsul; these verses also state the result of Paul's arraignment before Gallio.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
What and where was Corinth?
Describe this city, commercially, educationally, and religiously.
Was there a church at Corinth, or were there Christians there, before Paul preached there?
Could there be a church anywhere before the gospel has been preached there?
1 When did Paul go to Corinth?
2 Whom did Paul meet there for the first time?
Of what province was Aquila?
Where was Pontus?
Why did Aquila and his wife leave Rome?
When did they become Christians?
3 What threw them and Paul together?
What was their trade?
What adage had the Jews about teaching their sons a trade?
What purpose did Paul's trade serve him?
What did Aquila and Priscilla become to Paul?
4 Where did Paul begin to teach?
Who were the "Greeks" here mentioned?
5 How was Paul encouraged?
What was he constrained to do?
How did he show that Jesus was the Christ?

To what place had Timothy been sent?
What news did he bring Paul?
6 What did the Jews do?
How do people yet "oppose themselves"?
What did Paul do when the Jews rejected the truth?
What did he mean by being "clean"?
To what extent was Paul responsible for their salvation?
To what extent are we responsible for the salvation of people?
When are we justifiable in turning away from people?
7 What kindness and justice did Justus show Paul?
Who was Justus?
8 Who, as a rule, were the last to turn to the Lord?
Who was among the first here to believe in the Lord?
How do we know that Crispus was baptized?
How do we know that there were no infants in his household?
What did many of the Corinthians do?
What shows that they repented?
What were all required by all inspired men to do to be saved?
9 How was Paul encouraged?
10 Why should he not be afraid?
Why should he be encouraged?
In what sense had the Lord many people in that city?
What class of people hear and obey the gospel?
11 How long was Paul there?
What was he doing there so long?
State the facts in verses 12-17.

LESSON III—OCTOBER 18

PAUL WRITES TO THE CORINTHIANS

Read: 1 Cor. 12: 1; 13: 13.
Lesson Text: 1 Cor. 13: 1-13.

I CORINTHIANS 13. 1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6 rejoiceth not in unrighteousness, but rejoiceth with the truth;

7 beareth all things, believeth all things, hopeth all things, endureth all things.

8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

9 For we know in part, and we prophesy in part;

10 but when that which is perfect is come, that which is in part shall be done away.

11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

13 But now abideth faith, hope, love, these three; and the greatest of these is love.

Golden Text—"Now abideth faith, hope, love, these three, and the greatest of these is love." (1 Cor. 13: 13.)

Time—A. D. 57.

Places—Paul wrote this letter from Ephesus to the church at Corinth.

Persons—Paul and the Corinthians.

Devotional Reading—1 John 4: 7-13.

Reference Material—1 Cor. 1: 1-2; 5: 1; John 2: 10, 11; 4: 16-20.

Home Reading—

Oct. 12. M. Concerning Spiritual Gifts. 1 Cor. 12: 1-11.
13. T. Diverse Gifts but the Same Spirit. 1 Cor. 12: 12-19.
14. W. Many Members but One Body. 1 Cor. 12: 20-31.
15. T. Christ a Revelation of the Father. 2 Cor. 4: 1-6.
16. F. The Gospel as Preached by Paul. 1 Cor. 15: 1-11.
17. S. Paul's Farewell to the Corinthian Church. 2 Cor. 13: 1-11.
18. S. Perfected in Love. 1 John 4: 7-13.

HELPS AND HINTS FOR TEACHERS

Spiritual Gifts

We should read carefully 1 Cor. 12, 13 and 14, because in these chapters the apostle discusses "spiritual gifts." The Corinthians misunderstood the purpose of spiritual or miraculous gifts, overestimated these powers, and were jealous of one another because of them. Paul devoted three chapters to their instruction on this subject.

In the first place, while once they were "led away unto those dumb idols," they now have been led by the Holy Spirit to acknowledge that "Jesus is Lord." As idolaters, they had "gods many, and lords many," which were nothing at all; "but now," while "there are diversities of gifts," there is but one Spirit; "diversities of ministrations," but one Lord; "diversities of workings," but one "God, who worketh all things [these miraclous powers] in all [these different persons]." Paul mentions next the different miracles which different ones could perform, and says: "But all these worketh the one and the same Spirit, dividing to each one severally even as he will."

They should not be jealous of one another, because as the human "body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many." All the members of the human body are useful and fill their mission; so every one in Christ's body —the church—has his mission. or work. None can be ignored or mistreated. but "the members should have the same care one for another." "Now ye are the body of Christ, and severally members thereof. 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." All in the church were not apostles. all were not prophets, all were not miraculously endowed teachers. all could not work miracles, etc.; but all were in the body, with their respective missions.

The Purpose of Spiritual Gifts

Before the complete revelation of God's will, and especially in the absence of the inspired apostles, these miraculous gifts were necessary to guide the new disciples into all the truth; but they were only means of revealing and confirming the truth for the edification of the church, and were not the end, or consummation, for which the church was established.

Moses worked miracles to convince the Israelites that God had sent him. (See Ex. 4: 27-31.) The chief benefit of all this to the children of Israel came through their faith, which led them to follow Moses out of Egyptian bondage. Jesus worked miracles to convince the world that he is the Son of God and the Christ (see John 3: 1, 2; 5: 36; 14: 11; 20: 30, 31); God worked miracles through the apostles to confirm the truth which they preached (Heb. 2: 1-4); but the lasting benefit to the world is the gospel thus established, faith in Jesus as the Christ, and the church, or body of Christ, which springs from the gospel as the fruit from seed.

When the whole truth had been revealed and enough miracles performed to confirm it, there was no further need of miracles, and they ceased; but the church, in all its harmonious and beautiful spiritual proportions, remains. The props, stays, and scaffolds so necessary to the erection of a building are all removed when the building has been completed. So Paul said to the church at Corinth during this miraculous period: "But desire earnestly the greater gifts. And a still more excellent way show I unto you."

Our lesson gives this "more excellent way" and shows what remains since miracles have ceased. Faith, hope, love—these remain.

EXPLANATORY NOTES

The Greatness of Love

1. To "speak with the tongues of men and of angels" was a miracle. "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 4.) God miraculously endowed men to speak with tongues which they had never learned, but this miracle did not make them necessarily morally or spiritually better. God wrought miracles through one man upon another without making either necessarily morally or spiritually better. God made the "dumb ass" upon which Balaam rode speak "with man's voice and stayed the madness of the prophet" (2 Pet. 2: 15, 16), but not for the moral or spiritual benefit of the ass. Then when Balaam reached Balak, the king of the Moabites, and for "the hire of wrongdoing" tried his best three times to curse God's people, God changed the curse into a blessing and made Balaam bless the Israelites three times (Num. 24: 10; Deut. 23: 3-6); but this did not morally and spiritually benefit Balaam, and he soon perished for his wickedness (Num. 31: 7, 8). The Spirit of God came upon Saul's men and upon wicked Saul himself and made them prophesy, but for that they were no better. (1 Sam. 19: 18-24.) The apostles themselves and others, although miraculously endowed, were not made directly morally and spiritually better because of this; for Paul says he had to deny himself, fight sin, buffet his body and bring it in subjection to the gospel, lest

he should be finally rejected by the Lord. (1 Cor. 9: 27.) Jesus himself, who had the Spirit of God without measure, was tempted in all points as we are and had to resist Satan and overcome temptation, for he was without sin. If God by miraculous gifts or endowments made some morally and spiritually better and did not so bless all, he is a "respecter of persons;" but he is "no respecter of persons."

Love is an act of one's own heart. Persons can love God and men or not as they choose. They become morally and spiritually better as they control their affections and set them on things above, and not on things on the earth. Their moral and spiritual condition depends upon the action of their own will. God can make an irresponsible ass and wicked men "speak with the tongues of men and of angels," but he does not force people to love him and to love men. They must choose for themselves to love God and others. They do this of their own accord. So unless a man loves God and loves men, if God does cause him to speak with tongues, etc., he is nothing more than "sounding brass, or a clanging cymbal," so far as his own worth and spiritual good are concerned.

We know what cymbals are and what a clanging sound they make. The "sounding brass" doubtless meant a brass trumpet. Then there was something worth more to these Corinthians than the power to perform miracles, and that was the action of their wills in purposing to serve God with reverence and awe and their individual control of their own hearts in loving God and men. There is no further necessity for miracles, and they have ceased; but the work of faith, labor of love, and patience of hope as duties, privileges, and blessings remain for us all through time.

2. The "gift" (gifts) of this verse—prophecy, miraculous knowledge, and miraculous faith—could be bestowed by God's arbitrary power and would not necessarily benefit those exercising them. Without love these gifts were nothing to those upon whom they were bestowed.

3. "And if I bestow all my goods to feed the poor." A man may give all his goods to feed the poor, with no reference to God and Jesus and without love for God or men. He may do so that he "may have glory of men." When he does so with this motive, Jesus says he has no reward with the "Father who is in heaven." (Matt. 6: 1-4.) A man is not a Christian, then, simply because he gives his goods to feed the poor and his money to endow orphan asylums, widows' homes, colleges, and even to build houses of worship. He may do all this without love, in pride, and for his own glory. A man cannot amass a large fortune by fraudulent or even questionable means and revel in it while he lives and will it after he dies to some charitable institution, as a sort of bribe to the Lord, and yet be saved in heaven. On the other hand, a man cannot be a Christian and be saved without being generous, liberal, and helpful to others, and especially the needy; but all his gifts and helps must be bestowed in the name of Christ in a humble, and not ostentatious, manner—not grudgingly, either, but cheerfully and "of a ready mind," for "God loveth a cheerful giver."

Also a man who loves God properly will forsake all that he has and lay down his own life for Christ's sake, yet he may give his "body to be burned" through some other motive than love for God

and for some other than the cause of Christ, and this sacrifice will profit him nothing. Thousands have given their lives for their country, but they will not be saved in heaven simply because they have done this.

All service must be rendered in the name of Christ and spring from reverence, awe, and love for God.

What Is Love?

4-7. What, then, is love? The Authorized Version says "charity," but it is more than what is commonly called "charity." The Revised Versions, both Oxford and American, say "love."

With most people "love" ordinarily means an animal passion, or a peculiar preference or partiality for some object or person. In Greek one word expressed love between the sexes, and quite a different one was used to express the idea or principle mentioned here.

In the New Testament "love"—God's love for us, our love for God, and our love for one another—is an active principle, and not an animal passion. We are commanded to love God more than we love father, mother, wife, children, houses, and other possessions; we are commanded to love one another as Christians "from the heart fervently" (1 Pet. 1: 22), to love our neighbors as ourselves, and to love our enemies. (Matt. 5: 43-48.) That high and sacred principle which lifts us above earthly possessions and selfishness and prompts us to obey God and serve him at any hazard is love.

"God is love"; that which he has done for the race in mercy, grace, and goodness—in every way, and especially in sending Jesus to die to save men—is love. "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." (1 John 3: 16.)

When we love God, we will obey him; when we do not obey him, we do not love him. "For this is the love of God, that we keep his commandments." (1 John 5: 3; see also John 14: 15.) When we serve men, we love them; when we treat our brethren, our neighbors, and our enemies as God directs, we love them; and when we do not so treat them, we do not love them. (See Rom. 12: 17-21; 13: 8-10; 1 John 3: 17, 18; 5: 2.) Faith without works is dead, and there is no love without deeds of service.

These verses personify love, tell what love does, what it does not, and how it behaves under all circumstances, or how he who loves God and men acts. He who does not so act does not love.

"Love suffereth long" with the mistakes and faults of others, but admonishes the disorderly, encourages the faint-hearted, supports the weak, and is long-suffering toward all. (1 Thess. 5: 14.) "For love covereth a multitude of sins." (1 Pet. 4: 8.) Love is patient and forbearing. It does not uphold and encourage a man in sin, but rather helps him out of it.

Love "is kind." "Love worketh no ill to his neighbor," renders "to no man evil for evil," prays for enemies, and does good to all men.

"Love envieth not," but rejoices with those who rejoice (Rom. 12: 15) and with those who are "honored" (1 Cor. 12: 26). Envy is a low and mean principle which originated with Satan. There is nothing too sneaking, low, and mean for it to do. Love wishes all

well and rejoices over the real good of any one. God forbids that a man should rejoice at the downfall of even an enemy. (Prov. 24: 17, 18.)

"Love vaunteth not itself." It is retiring, does not push itself forward, and is not wise in its own conceit.

Love "is not puffed up [or inflated with pride]." It is not proud and vain. It minds not high things, but condescends to things that are lowly. (Rom. 12: 16.)

Love "doth not behave itself unseemly." It is truly polite and courteous to all, is of good and gentle manners, and behaves on all occasions in a becoming way.

"Love seeketh not his own." It is purely unselfish and seeks the good of all.

Love "is not provoked," but, on the other hand, "taketh not account of evil." It possesses a smooth and even temper, does not allow the evils of others to provoke it, and frets not because of evildoers. (Prov. 24: 19.) Neither does it think evil, devise evil, or help or circulate evil.

Love "rejoiceth not in unrighteousness, but rejoiceth with the truth." He who loves error and rejoices in sin does not love God and men; he who does not rejoice over the advancement of truth does not love God and men.

Love "beareth all things." It is not faultfinding and censorious, but is patient and strives to help all out of error and sin.

Love "believeth all things." It not only sees the good there is in others, but believes all the truth—every word of God.

Love "hopeth all things." It hopes for or desires and expects to receive all God has promised. It never doubts a single promise he has made. We are saved by hope. (Rom. 8: 24.)

Love "endureth all things" for the truth's sake—privations, the contradiction of sinners, persecution, and death. Love does all this.

8. "Love never faileth." The one who properly loves God and men will not fail in his duty; but the apostle means here that love abides, while something else ceases. These miraculous gifts of the Spirit—prophesying, speaking with tongues, and miraculous knowledge—will cease, or be done away, when they have filled their mission or served their purpose; but love will never be done away.

When Miraculous Gifts Cease

9, 10. These verses state when these miraculous gifts will cease —"when that which is perfect is come." "That which is perfect" is the complete revealed will of God—"That the man of God may be complete, furnished completely unto every good work." (See 2 Tim. 3: 16, 17.)

The will of God was not revealed or the Scriptures were not given all at once and all through one prophet or apostle, but through different prophets and apostles and at different times. God gave one portion by one prophet; another portion, by another prophet. (See Heb. 1: 1, 2; see also Eph. 4: 11-16.) Hence, Paul says here: "We know in part, and we prophesy in part." They knew "in part" until the complete will of God was revealed to all, and miraculous gifts were necessary to the revelation and confirmation of the truth; but when the complete will of God was made known to all, it was to re-

main forever as man's guide; and hence there is no further need of miraculous gifts to make known and confirm the will of God. So, then, "that which is in part" was done away and "that which is perfect" remains.

11. The state of childhood mentioned here was when the will of God was thus being revealed in parts. These miraculous gifts over which the Corinthians were disturbed and envious of one another were the "childish things" of which Paul here speaks and which were to be put away, and the complete will of God and the perfected church were the things of the man and the things to remain.

12. "For now [while the will of God is being revealed] we see in a mirror, darkly." "We see in an enigma, in which one thing answers or stands in correspondence to, or as the representative of, another, which is in some respects similar to it." (Clarke.) "But then," when the complete will of God has been revealed, we will see "face to face," or understand fully and see clearly everything in God's will as it is. "Now I know in part [while God's will is being revealed in parts]; but then [when God's complete will is revealed] shall I know fully [God's will—and know, too, who are Christians by the will of God] even as also I was fully known [by the same test]."

I do not know what this means if this is not it and if Paul does not mean that the complete will of God revealed is the standard by which we are to know or approve one another as Christians. He certainly has no reference whatever to our future existence in heaven, for that is not under consideration.

That Which Abides

13. "But now"—after miraculous gifts have served their purpose and have ceased (verse 8); after the complete revelation of God's will has been given; and after the church has attained "unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ," and is able to make "the increase of the body unto the building up of itself in love" (Eph. 4: 13, 16)—after all this, "abideth faith, hope, love, these three." They remain, they cannot cease.

"And the greatest of these is love." Faith takes God at his word and believes all he says, hope joyfully expects the fulfillment of all his promises, and love obeys him and serves men. Faith and hope relate more particularly to one's own benefit, but love seeks the general good of all men. Love is the fulfillment of the law. Faith believes it, hope expects its promises, but love fulfills it.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
What misunderstanding did the Corinthians have of spiritual gifts?
What had they been led to acknowledge?
What lesson is drawn by the comparison between the human body and the church?
How had God set the members in the church?
For what purpose were all these miraculous gifts or endowments?
For what purpose did Moses and Jesus work miracles?
What benefit now do we derive from Christ's miracles?
When did miracles cease?

What is the "more excellent way"?
1 Explain why one who spoke "with the tongues of men and of angels" was nothing without love.
(Let the teacher see that these examples of prophesying by wicked men are given and the correct idea received.)
What is "sounding brass"?
What are "cymbals"?
2 Why is one who could exercise the "gifts" of this verse nothing without love?
3 Show how one can give all his goods to feed the poor without being a Christian.
Can he be a Christian, then, without helping the poor and being liberal?
In what spirit and in whose name must one give?
Can one refuse to give up his life for Christ and be a Christian and be saved?
In what way may he give his "body to be burned" and not be saved?
4-7 What is love?
What does one do when he loves God?
What does one do when he loves men?
What is meant by "suffereth long"?
What is meant by "vaunteth not itself"?
What is meant by "is not puffed up"?
How does love behave?
What does it not seek?
Of what does it take no account?
In what does it not rejoice?
With what does it rejoice?
What is meant by "beareth all things"?
What is meant by "believeth all things"?
What is meant by "hopeth all things"?
What is meant by "endureth all things"?
To sum up, state from these verses what love does not do and what it does.
8 What is meant by "love never faileth"?
9, 10 When did these miraculous gifts cease?
What is meant by "that which is perfect," and when did it come?
11 What corresponds to the childhood state of this verse?
What corresponds to the state of manhood?
12 State the meaning of this verse.
13 What remain?
In what respect is love greater than faith and hope?

LESSON IV—OCTOBER 25

PAUL IN EPHESUS

Read: Acts 18: 18—19: 41.
Lesson Text: Acts 19: 23-34.

ACTS 19. 23 And about that time there arose no small stir concerning the Way.

24 For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business unto the craftsmen;

25 whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth.

26 And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands:

27 and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth.

28 And when they heard this they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.

30 And when Paul was minded to enter in unto the people, the disciples suffered him not.

31 And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together.

33 And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people.

34 But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

Golden Text—"The love of money is a root of all kinds of evil." (1 Tim. 6: 10.)

Time—A.D. 57.

Place—Ephesus.

Persons—Demetrius, Alexander, the town clerk, Paul, and others.

Devotional Reading—Isa. 55: 8-13.

Reference Material—Acts 18: 18 to 19: 41.

Home Reading—

Oct. 19. M. Paul and Apollos in Ephesus. Acts 18: 18-28.
20. T. Paul and the Baptist's Disciples. Acts 19: 1-12.
21. W. Paul and the Magicians. Acts 19: 13-22.
22. T. The Silversmiths' Riot. Acts 19: 23-34.
23. F. The Rioters Rebuked. Acts 19: 35-41.
24. S. Paul Writes to the Ephesian Church. Eph. 1: 1-14.
25. S. The Blessed State of the Believer. Isaiah 55: 8-13.

GEOGRAPHICAL NOTES

Ephesus was the capital of the Roman province of Asia and the greatest city of Asia Minor. Here was erected the temple of Diana, one of the seven wonders of the world, and here magical arts prevailed. (Acts 19: 18-20.) "The inhabitants were noted for their licentious and luxurious life, for the cultivation of magical arts, and for the fanatical worship of the Asiatic Artemis, the personification of exuberant natural production." More will be learned about Ephesus as the lesson proceeds.

HELPS AND HINTS FOR TEACHERS

Paul Goes to Ephesus

After a stay of eighteen months, Paul left Corinth for Syria. (Acts 18: 8.) He stopped at Ephesus, preached in the synagogue of the Jews, left Aquila and Priscilla there, and gave a promise to return if it should please God for him to do so. (Acts 8: 19-21.)

Paul landed at Caesarea, "went up and saluted the church, and went down to Antioch" (verse 22), his home church. He "spent some time there." (Verse 23.)

From Antioch he had gone on two missionary journeys, and to that church he had returned and made the report of his work. (Acts 13: 1-3; 14: 26-28; 15: 40.)

Now he starts out from there on a third journey. On this journey he "went through the regions of Galatia, and Phrygia, in

order, establishing all the disciples." (Acts 18: 23.) "Having passed through the upper country," he went to Ephesus.

He had purposed before this to preach in Asia, but was "forbidden by the Holy Spirit." (Acts 16: 6.)

The Beginning of the Church at Ephesus

Apollos, "an Alexandrian by race, an eloquent man, . . . and . . . mighty in the scriptures," had preceded Paul to Ephesus. But Apollos knew only the baptism of John; and "when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately." Leaving Ephesus, Apollos went to Corinth, commended to the disciples there by letter from the brethren in Ephesus. (Acts 18: 24-28.)

At Ephesus, Paul found twelve other "disciples" who knew only the baptism of John, and these he taught "the way of God more accurately."

Paul's first work at Ephesus was to correct the errors in the disciples he found there. This was most important, and from Paul's inspired example we may learn the lesson that, above all and first of all, the errors and wrongs in the church must be corrected before we can hope to accomplish much with others. (Acts 19: 1-7.)

Paul's work among the Jews, his teaching in private houses and for two years in the school of Tyrannus, the "special miracles" he performed, his exposure and discomfiture of seven exorcists, and the burning of the books of many who "practiced magical arts" to the cost of about seven thousand and five hundred dollars in our money (if a piece of silver is fifteen cents), his purpose to "see Rome," his sending Timothy and Erastus into Macedonia, while he remained in Asia for a while, are related in Acts 19: 1-22. "So mightily grew the word of the Lord and prevailed."

Paul remained at Ephesus three years and built up a strong church, and preached the gospel in the surrounding country.

EXPLANATORY NOTES

The Stir Concerning the Way

23-28. The "adversaries" of whom Paul spoke soon manifested themselves, for "about that time there arose no small stir concerning the Way." This was brought about as follows: "A certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshipeth. And when they heard this they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians."

"Diana" was the goddess of the Ephesians, whose image they said fell down from heaven. (Verse 35.)

This temple was one of the seven wonders of the world "and the glory of the city of Ephesus. It was four hundred and twenty-five feet long and two hundred and twenty feet wide. All around this vast space stood a row of white marble columns sixty feet high and less than four feet apart. They were one hundred and twenty in number, and they supported an entablature of vast marble slabs which constituted the roof of the peristyle. The interior was adorned with paintings and sculptured figures wrought by the most famous artists of antiquity, and an inner sanctuary contained a rude image of a many-breasted woman, the symbol of fecundity, which was believed to have been dropped down from heaven by Jupiter. Three or four temples like Solomon's could have been placed within the circuit of its magnificent colonnade. No wonder that the wrath of the heathen populace was kindled against Paul, when it appeared that by his preaching this magnificent structure was to be brought into contempt." (McGarvey.)

In the above speech Demetrius stated clearly the facts in the case: Paul taught this, and there was danger of these men losing their craft, their goddess, and her temple. These "silver shrines of Diana" were miniature representations of this temple inclosing a small image of the goddess. The sale of these brought no little gain to the craftsmen. Like many professed Christians, they had turned religious things into a way of gain. Demetrius, in his speech, put his business first and his religion second: (1) "Our trade" is in danger, (2) "the temple of the great goddess," and (3) the goddess herself.

29. "And the city was filled with the confusion." The cry of the craftsmen mentioned in the previous verse, "Great is Diana of the Ephesians," stirred up the mob and raised this riot. They "seized Gaius and Aristarchus, . . . Paul's companions in travel," and rushed them into the theater. "This theater was built on the side of a lofty hill, with the seats rising in long successions one above another, and, like all similar edifices among the ancients, was entirely open to the sky." (Hackett.) "They rushed into the theater because there was not room in the narrow streets common to all Asiatic cities for such a multitude. That theater still remains, with its marble seats intact, by far the best-preserved ruin on the site of Ephesus. It was capable of seating several thousand spectators. When the author visited the spot in 1879, he took a solemn pleasure in standing on one of the highest tiers of marble seats and repeating to his companions the speech of the town clerk, which follows below." (McGarvey.)

30-34. Paul was a brave, heroic man. When he knew his companions had been dragged by the mob into the theater, he "was minded to enter in unto the people." He was not afraid. He would not have his companions suffer in his stead, and he would use the occasion to preach the gospel to the people. Yet he was not rash, and yielded to the judgment of others. "The disciples suffered him not." Some of these who were not disciples, but Paul's "friends, sent unto him and besought him not to adventure himself into the theater." "They had two objects: (1) They did not wish Paul hurt; (2) his presence would excite the fury of the mob and render it more difficult to restrain them." (Lipscomb.) The leaders stirred up this mob and directed it as they would have it, but "the as-

sembly was in confusion; and the more part knew not wherefore they were come together." The Jews put Alexander forward. These heathens knew the Jews were opposed to their goddess, and it was no difference to them whether those who opposed her were Jews or Christians; so they drowned out Alexander's voice, and "all with one voice about the space of two hours cried out, Great is Diana of the Ephesians."

The Mob Quieted and Disbanded

(Verses 35-41.)

"The town clerk" was an officer of considerable authority, and, it is said, stood next to an officer about like our mayors. He kept a record of the affairs of the city and made proper reports to the authorities. When the mob had expended its energy and force in this outcry for two hours, he then quieted the multitude by the very judicious speech which follows. He exhorted them to be quiet, because all, he said, knew "that the city of the Ephesians" was "temple keeper of the great Diana, and of the image which fell down from Jupiter." They believed this image fell from Jupiter. He thus assured them that there was no danger that her worship would be forsaken.

36. Since these things could not be gainsaid, they should "do nothing rash."

37. "For ye have brought" into the theater "these men"—Gaius and Aristarchus—and they "are neither robbers of temples nor blasphemers of our goddess." He passed over the charge that these men denied that there were gods made with hands, but his statement seemed satisfactory to "the more part," who knew not why they were there.

38. He then suggested the proper way of settling any differences between Demetrius, his fellow-craftsmen, and others: If they had any charge to make against any man, let them do it in the courts and before the proconsuls. This was calculated to cause the multitude to hold Demetrius and his craftsmen responsible for this riot.

39. Not only this, but other matters should "be settled in the regular assembly"—the lawful assembly—and not by mob violence.

40. It was an offense against the Roman government, or law, to incite a riot; and, therefore, the town clerk suggested that they were in danger of being accused of riot, and they would not be able to give any cause for it.

41. Having quieted the mob by this speech, he dismissed the assembly and order was restored. "This speech is a model of popular harangue. Such excitement on the part of the Ephesians was undignified, as they stood above all suspicion in religious matters (verses 34-36); it was unjustifiable, as they could establish nothing against the men (verse 37); it was unnecessary, as other means of redress were open to them (verses 38, 39); and, finally, if neither pride nor justice availed anything, fear of the Roman power should restrain them." (Hackett.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
What and where was Ephesus?
What wonder of the world was there?
What was the character of its inhabitants?
To what country did Paul go from Corinth?
Where did he stop on the way?
What did he do there at this time?
Whom and what did he leave there?
From what church did Paul go as a missionary?
Why had he not preached before at Ephesus?
How did the church there start?
Relate the facts of Paul's work there up to this lesson.
23-28 How did the "adversaries" manifest themselves?
State all the facts and points of Demetrius' speech.
What effect did it have upon his audience?
Describe the temple of Diana.
Who was Diana?
What were "silver shrines?"
In what particulars are some professed Christians like these craftsmen?
29 What filled the city with confusion?
Whom did the mob seize?
Where did they assemble?
Describe the theater.
30 What did Paul intend to do?
Why would he go in there?
Why did he not go?
31-34 Who were these officers?
What word did some of them send to Paul?
Why did they not want Paul to venture into the theater?
What did the multitude cry?
Why were they in confusion?
Whom did the Jews put forth?
Why did they put any one up to speak?
What effect did this have upon the mob?
What were the duties and authority of the town clerk?
What did he do on this occasion?
What point did he make in this verse as to their religion?
Why should they do "nothing rash"?
What point did he make in this verse in favor of Gaius and Aristarchus?
What did he say was the proper way to settle their difficulties?
Who, then, was responsible for this riot?
What else could be settled in the the lawful assembly?
Why were they in danger of offending the Roman authorities?
What effect did this speech have upon the multitude?
What did the town clerk then do?
State the leading features of this speech as a popular harangue.

LESSON V—NOVEMBER 1

THE FIGHT AGAINST STRONG DRINK

(World's Temperance Lesson)

Read: Eph. 6: 1-20.
Lesson Text: Eph. 6: 10-20.

EPHESIANS 6. 10 Finally, be strong in the Lord, and in the strength of his might.

11 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness.

15 and having shod your feet with the preparation of the gospel of peace;

16 withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints,

19 and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel,

20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

Golden Text—"Be strong in the Lord, and in the strength of his might." (Eph. 6: 10.)

Time—About A.D. 63.

Place—Paul in prison, at Rome, writes to the church at Ephesus.

Persons—Paul and the church at Ephesus.

Devotional Reading—Psalm 94: 1-8.

Reference Material—Isa. 5: 12-14, 22, 23; 28: 1-8.

Home Reading—

Oct.	26.	M.	Obedience to Law. Eph. 6: 1-9.
	27.	T.	Armed for the Evil Day. Eph. 6: 10-20.
	28.	W.	An Army Lost Through Drunkenness. 1 Kings 20: 13-21.
	29.	T.	A Kingdom Lost Through Drunkenness. Dan. 5: 1-9, 31.
	30.	F.	Israel Destroyed by Drunkenness. Amos 6: 1-8.
	31.	S.	Watchfulness and Sobriety. 1 Thess. 5: 1-11.
Nov.	1.	S.	The God of the Widow and the Fatherless.

HELPS AND HINTS FOR TEACHERS

Temperance

Temperance is taught clearly and strongly through the entire Bible. "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." (Gal. 5: 24.) We are also exhorted to put to death our members which are upon the earth. (Col. 3: 5-17.) Self-control is the dividing line between the animal and the moral, the fleshly and the spiritual. Controlled by his flesh, a man is a mere animal, and even brutish. Peter speaks of some as "born mere animals." (2 Pet. 2: 12.) "For the mind of the flesh is death; but the mind of the Spirit is life and peace." (Rom. 8: 6.) Untold misery, unspeakable suffering, and unhappiness indescribable have come into many lives and homes through the use of strong drink. The Bible presents very clear condemnation of strong drink and the woes of the drunkard, both here and hereafter.

If one does not grow sweeter in temper, better in disposition, gentler, kinder, more merciful, more forbearing, more forgiving, more Christlike and godly as he studies the Bible and grows older, he makes no progress in the Christian life. The grand consummation of Christ's suffering on the cross and the exceeding great and precious promises of the gospel is: "That through these ye may

become partakers of the divine nature, having escaped from the corruption that is in the world by lust." (2 Pet. 1: 4.)

During his first imprisonment at Rome, Paul wrote the Ephesian letter (Eph. 4: 1), about A.D. 63. It will not take long to read it, and you should read this entire letter. You will then have some conception of what it contains and why it was written. Paul thanks God abundantly for the salvation of the Gentiles with the Jews through the gospel, shows that both are one in Christ, and exhorts them to endeavor to keep the unity of the Spirit in the bond of peace. He contrasts their lives as Christians with their lives of lusts and passion before they became Christians.

EXPLANATORY NOTES

Exhortations

Beginning with verse 22 of Chapter 5 and continuing to verse 9 of chapter 6 Paul teaches and exhorts concerning family relationships and duties. In this present evil age it appears that these duties are very much neglected and in many places wholly disregarded.

Wives are taught to "be in subjection to their own husbands, as unto the Lord." The reason for this command is: "For the husband is the head of the wife, as Christ is also the head of the church, being himself the Saviour of the body."

But very few in the church, even, treat this relationship today with proper seriousness; but, on the contrary, most people make a joke of it, not realizing, I fear, its great significance, reaching from the formation of Eve from Adam's open side to the church for whose cleansing and salvation Christ, the Lamb's bride, gave himself up. It is a fearful thing to trifle with the work and will of God!

Husbands are commanded to love their wives "even as Christ loved the church and gave himself up for it;" for the reason that having cleansed it by the washing of water with the word he might sanctify it and "present it to himself a glorious church, not having spot or wrinkle or any such thing," "holy and without blemish." "Even so ought husbands also to love their own wives as their own bodies. Husbands should nourish and cherish their wives as their own flesh or bodies, because the two have "become one flesh." This exhortation is concluded as follows: "Nevertheless do ye also severally love each his own wife; and let the wife see that she fear her husband."

Continuing and in order the apostle teaches the mutual duties of parents and children, servants and workers.

Disobedience to these commandments of God has brought immeasurable misery and woe and have wrecked innumerable homes. Worse still, much of the teaching, or lack of correct teaching, of today lessen to an alarming extent these obligations and holy duties.

One of the greatest works before the church today—one of its most solemn duties—is to rebuild Christian homes, which have fallen down, and to restore "the New Testament order of things" in these every day duties of life. Without these, the profession of Christianity on the part of the church and especially teachers and preachers and the talk about restoring the New Testament order of work and

worship and profession of Christianity is mere pretense, a farce, and mockery.

The Foes of Christians

10, 11. "Finally." The margin says, "Henceforth." In the previous chapters of his letter to the Ephesians Paul not only placed before them their holy calling (ch. 4: 1-3) as Christians; but he also pointed out to them the kind of enemies they would have to meet—the craftiness, stratagem, and wiles of these enemies. Hence he exhorted them henceforth to "be strong in the Lord and the strength of his might."

The strength they would need would be such as could cope with their enemies, which was not physical but spiritual strength—the strength of God's might.

Since Christians are commanded to "be strong in the Lord and in the strength of his might," this is something they could cultivate and into which they must grow. This is done by putting on "the whole armor of God." God then does not clothe Christians with this strength and power without earnest effort on their part, and without making just such efforts and doing just what he commands. The spiritual, or inner man, becomes strong by exercise.

Having on "the whole armor of God," Christians are "able to stand against the wiles of the devil." Mention is made of these in ch. 4: 14, 15 as follows: "that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love may grow up in all things into him, who is the head, even Christ." "Speaking truth in love," practicing the truth, growing "up in all things into Christ" is the way to "be strong in the Lord and in the strength of his might." Exhorting the Corinthians, Paul says:

"Watch ye, stand fast in the faith, quit ye like men, be strong. Let all that ye do be done in love." (1 Cor. 16: 13.)

12. "Wrestling" expresses struggle and the exercise of strength. So do race and warfare.

But our "wrestling is not against flesh and blood." "Flesh and blood" means men. This wrestling is not physical and with other men, as in physical contests; "but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

Whom and what do these enemies embrace? Who are they? In verse 2 of chapter 2 Paul says these Ephesians "once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that worketh in the sons of disobedience;" in verse 14 of chapter 4 he warns against "every wind of doctrine," "the sleight of men, in craftiness, and the wiles of error;" in 2 Cor. 10: 5 he speaks of "every high thing that is exalted against the knowledge of God;" in 2 Thess. 2: 8-12 he speaks of "the lawless one," "whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish," and "a working of error" and belief of a lie, those who have pleasure in unrighteousness and the condemnation of all such; and in 2 Cor. 11: 13-15 he points out "false apostles, deceitful workers, fashioning themselves into apostles of Christ,"

and says that this is no marvel because "even Satan fashioneth himself into an angel of light. Since Satan comes as such an angel "it is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works." To sum up: Satan is "the prince of this world" (John 12: 13; 14: 30; 16: 14), "the god of this world" (2 Cor. 4: 4), "the prince of the power of the air," fashioned "into an angel of light," the Old Serpent and "deceiver of the whole world, a liar and "the father thereof," and "a murderer from the beginning;" there are false Christs, false apostles, false prophets, false teachers, false brethren, traitors and betrayers of the church, deceitful workers, Satan's servants fashioned into ministers of righteousness, lying "in wait to deceive, wolves in sheep's clothing, commercializing the gospel of Christ, making godliness a way of gain, "the lawless one;" there are "every high thing that is exalted against the knowledge of God," the craftiness and "wiles of error," "every wind of doctrine," or every kind of false teaching, the cunning and various tricks of these designing men, who with their smooth and fair speech deceive the hearts of the innocent (Rom. 16: 17, 18; Titus 1: 10), "all power and signs and lying wonders" and "the spiritual hosts of wickedness in the heavenly places."

No wonder Paul declares that Christians wrestle and war not against "flesh and blood" and that "the weapons of our warfare are not carnal," or "after the flesh;" "but mighty before God to the casting down of strong holds." (2 Cor. 10: 3, 4.) "We do not war according to the flesh."

"Principalities," "powers," "world rulers of this darkness," "spiritual hosts of wickedness in heavenly places" embrace the mighty and various hosts of Satan—all opposition to Christians from chief rulers in Satan's Kingdom to its broadest extent and deepest depths, the chief rulers and political authorities in the kingdoms and other governments of earth, the leaders and rulers in the darkness of moral and spiritual wickedness, and all error and deception which sit enthroned in high places of religious authority. Against all this Christians are called upon to stand.

"The Whole Armor of God"

13. Because of the craftiness, wiles, and power of Satan put forth through all these agencies and in all these ways, Christians are taught and exhorted to put on "the whole armor of God." The victory can never be gained without this. To leave off any part of this armor is to fail. With it fully on, Christians can withstand all the wiles and powers of Satan "in the evil day" of the strongest temptations, and sorest trials. "And, having done all, to stand." Let us learn and even become familiar with every piece of this armor. Beginning with the head, these pieces are as follows: the helmet of salvation; the breast plate of righteousness; the shield of faith; the girdle of truth; the sword of the spirit, which is the word of God; and "the preparation of the gospel of peace." Each piece serves its particular purpose.

14. The first one mentioned is the girdle of truth—"having girded your loins with truth." The girdle helped to strengthen the body—held the armor to it, and under it was tucked the loose flowing

garments worn then when traveling. God's word is truth and is the Christian's girdle; it will make them strong indeed. Peter (1 Pet. 1: 13) speaks of "girding up the loins of your mind." Jesus exhorts his disciples to let their "loins be girded about," or to be watchful and faithful. Of the coming Saviour Isaiah (11: 5) says: "Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins."

"The breast plate of righteousness" is a strong protective and defensive piece of this armor. Righteousness and truth are here and in other scriptures connected together. (See Eph. 5: 9.) Righteousness embraces obedience to God; no one in disobedience to God can be righteous. "My little children, let no man lead you astray [in regard to righteousness]: he that doeth righteousness is righteous, even as he [Jesus] is righteous." Jesus did the will of God and for that reason was righteous. All who do God's will are righteous. All who do, or practice, sin are, on the other hand, of the devil; for the devil sinneth from the beginning (1 John 3: 7, 8.) "If ye know that he (Jesus) is righteous, ye know that every one that does righteousness is begotten of him" (1 John 2: 39.) Then to put on the breast plate of righteousness is to obey God—that is, to love his truth with all the heart, to lay up his word in the heart so as not to sin against him, (Ps. 119: 11) to practice all that is fair and just, true and right toward men—to have a conscience void of offense toward God and man. Foretelling the coming and intercession for Israel and the Redeemer of mankind Isaiah (59: 17) says he will put on "righteousness as a breast plate, and a helmet of salvation," or "salvation for a helmet." Paul says, Jesus "loved righteousness and hated iniquity." (Heb. 1: 9.) Christ's disciples "hate every false way."

15. "Having shod your feet with the preparation of the gospel of peace." This piece of armor for the soldier was metal greaves for the protection of the leg below the knee, or the military boots for the feet and lower part of the legs. This armor for Christians is "preparedness", "the preparation" which a living obedience to the gospel gives—preparation to march in obedience to God's will at all times and under all circumstances and in all conditions—a soldier everywhere. In contrast with preparation for carnal warfare this preparation is furnished by "the gospel of peace"—a preparation for peace. This whole armor is in strong and most impressive contrast with that of carnal warfare.

16. Faith is the shield. All know the use soldiers made of their shields, and what defense and protection they were to the soldiers. The shield, it is said, was four by two and a half feet. "The apostle alludes to the great oblong shield, or scutum, which covers the whole body." (Adam Clarke.) Anciently soldiers threw fire-darts, "formed of cane, with tow and combustibles ignited on the head of the shaft, so as to set fire to woodwork, tents, etc." (Jamison, Fausset, Brown.) Faith—faith in God, in Christ, trust and reliance upon their word, is to Christians this shield. To increase faith it is necessary to study regularly the word of God, since faith comes "of hearing . . the word of Christ." (Rom. 10: 17.) More deadly to the soul are "the fiery darts of the evil one"—the temptations which come through the lusts and passions of the flesh and "fiery trials" of persecution (1 Pet. 4: 16) than

the literal ones to the body hurled by soldiers. But with the shield of faith all these can be quenched. By being sober, watchful, steadfast in faith Christians can withstand Satan. (1 Pet. 4: 8, 9.) Firm and steadfast faith in Christ is the victory of Christians over the world and in this steadfastness the evil one cannot touch them (1 John 5: 4, 5, 18). Hence, "withal" the armor already mentioned Christians must take up the shield of faith.

17. And take, or receive, "the helmet of salvation." To the Thessalonians Paul says: "Be sober, putting on the breast plate of faith and love; and for a helmet, the hope of salvation." (1 Thess. 5: 8.) Hope makes Christians bright and strong and never puts them to shame. (Rom. 5: 3-5.) It is sure and steadfast. (Heb. 6: 19.) By hope we are saved. (Rom. 8: 24.) Hope is made stronger and brighter by resisting temptation. (Rom. 5: 3-5.)

The aggressive weapon is "the sword of the Spirit, which is the word of God." Christians must accept and use this sword. Jesus vanquished Satan by the use of this sword; Jesus believed and quoted the word of God, saying before making the quotation: "It is written." (Matt. 4: 1-11.) "For the word of God is living, and active, and sharper than any two-edged sword." (Heb. 4: 12.) This is the only sword Christians are commanded to use. It is strange that so many use the sword which God forbids and fail to use the only one he commands them to use. Space forbids our dwelling at length on the spiritual power of the word of God.

Let us observe that putting on and using this armor is very practical and is something Christians are commanded to do. The pieces are not found ready made in God's armory; they must be put on by Christians by cultivation and practice.

No piece can be left off and the soldiers of the cross gain the victory; only as they are so clad from head to foot can they "fight the good fight of the faith" and receive at last "the crown of righteousness."

All Prayer and Supplication

18-20. Note the expressions: "All prayer and supplication:" "praying at all seasons," "in the Spirit," "watching there unto," "all perseverance," "all the saints," and "On my behalf."

"All prayer" means prayer of every kind—in secret, in the home, in the congregation, in all affairs of life and for everybody; while "supplication" in connection with prayer means imploring God in personal needs and to avert evils. In all these Christians must persevere at "all seasons," "in the Spirit," or the Spirit in their hearts, for instance, "crying Abba, Father" (Gal. 4: 6); also helping their "infirmities," making intercession for them in persecutions "with groanings which cannot be uttered." (Rom. 8: 26, 27.) "Watching thereunto" means with a view to prayer and supplication, to continue in prayer, to be instant in prayer, and to pray without ceasing.

In addition to prayers and supplications for all the saints, Paul requested the Ephesians to pray for him that he might not shrink, but might open his mouth boldly to preach "the mystery of the gospel." This "mystery of the gospel" is that "the Gentiles are fellow-heirs and fellow-partakers of the promise in Christ Jesus

through the gospel." (Eph. 3: 1-7.) Paul was an ambassador on behalf of Christ for this purpose; but he was in bonds at that time. He was bound at the time with only one chain. (Acts 28: 16, 20.) In these trying conditions he was preaching the gospel in his own hired house. (Acts 28: 30, 31.) And he felt the need of the prayers of the church and help from God that he might do so boldly.

If this heroic servant of Christ with such sublime courage felt the need of such help, what should a multitude of preachers realize today?

Paul was an ambassador for Christ. There are no ambassadors for Christ now (see 2 Cor. 5: 20, 21), acting and praying in his stead or on his behalf. Jamison-Fausset-Brown say that "an ambassador in bonds" is a paradox. "Ambassadors were held inviolable by the law of nations, and could not, without outrage to every sacred right, be put in chains." Ordinary citizens could be.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
What is the dividing line between the animal and the moral, the fleshly and the spiritual?
What are men and women without self-control?
What different things come through strong drink?
Repeat 2 Peter 1: 4.
From what place, and when, did Paul write this letter?
From Chapter 22: 5 to Chapter 6: 9, what exhortations does Paul deliver?
Why should wives be in subjection to their husbands?
How should husbands love their wives?
What lesson is taught here concerning Christ and the church?
Give the mutual duties of parents and children?
Give the mutual duties of masters and servants?
What is one of the greatest works before the church today?

10, 11 What is the force of "finally"?
What enemies do Christians have to meet?
In what are they commanded to be strong?
What does this command show that they must put on?
Repeat 1 Cor. 16: 13.

12 Give in detail the different enemies with whom they have to wrestle?
What are principalities, powers, world rulers of this darkness, spiritual hosts of wickedness in heavenly places?
With what weapons do they not fight?

13 How alone can they stand against the wiles of the devil?
Give the different pieces of this armor.

14 What is the girdle, and what purpose does it serve?
What purpose does the breastplate serve?
What is righteousness, or when is one righteous?

15 What did soldiers wear upon their feet and lower part of their legs?
How are Christians to be shod?
What does preparation of the gospel of peace mean?
With what is this in striking contrast?

16 What fiery darts did soldiers use?
What are the fiery darts of Satan?
With what do Christians quench these fiery darts?
Tell what faith does?

17 What is the helmet of Christians?
Give the power and blessedness of hope.
What is the sword of the Spirit?
State the power of this sword?
Do Christians find this armor ready made?
How then do they put it on?
When can they fight the good fight of the faith?

18-20 Besides putting on this armor, what else must Christians do?
Give the different expressions concerning prayer and supplication.
What is meant by all prayer?
What does supplication mean?
What is meant by these different expressions?
For what did Paul request prayers

for himself?
What is the mystery of the gospel?
What did Paul do for two years in Rome while a prisoner?
If Paul needed the prayers of the saints, what do preachers today need?
Why can there not be ambassadors of Christ today?

LESSON VI—NOVEMBER 8

PAUL'S FAREWELL AT MILETUS

Read: Acts 20: 1-38.
Lesson Text: Acts 20: 25-38.

ACTS 20. 25 And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.

26 Wherefore I testify unto you this day, that I am pure from the blood of all men.

27 For I shrank not from declaring unto you the whole counsel of God.

28 Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.

29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock;

30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.

31 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

32 And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.

33 I coveted no man's silver, or gold, or apparel.

34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

35 In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down and prayed with them all.

37 And they all wept sore, and fell on Paul's neck and kissed him,

38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

Golden Text—"Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20: 35.)
Time—A.D. 58.
Places—Miletus and Ephesus.
Persons—Paul and the elders of Ephesus.
Devotional Reading—Psalm 126: 1-5.
Reference Material—John 14: 27-31; Eph. 1: 15, 16; 2: 1-13.

Home Reading—

Nov. 2. M. Paul Leaves Ephesus. Acts 20: 1-6.
3. T. Paul Preaches at Troas. Acts 20: 7-12.
4. W. Paul Returns to Miletus. Acts 20: 13-16.
5. T. Paul's Farewell at Miletus. Acts 20: 17-27.
6. F. Paul's Charge to the Elders. Acts 20: 28-38.
7. S. Paul's Prayer for the Ephesians. Eph. 3: 14-21.
8. S. Tears and Victory. Psalm 126: 1-6.

GEOGRAPHICAL NOTES

Miletus was about thirty miles to the south of Ephesus. "By land, however, in the time of the apostles, a long circuit of nearly seventy miles was necessary between Ephesus and Miletus" (International Bible Dictionary). It is now several miles distant from the shore and in Paul's time it was not on the shore, for when he was ready to depart the brethren "brought him on his way unto the ship." (Acts 20: 37.) Its most flourishing period was about 500 years before Paul's time. It is now a small Turkish village. Trophimus was left sick there by Paul. (2 Tim. 4: 20.)

HELPS AND HINTS FOR TEACHERS

Paul's journey from Ephesus through Macedonia and Achaia and return as far as Miletus.

Paul Leaves Ephesus

Immediately after the "uproar" raised by the silversmith, Demetrius, and his fellow-craftsmen had been quieted, Paul exhorted the disciples to steadfastness and left Ephesus for Macedonia.

We have an account of but one former visit to Macedonia. But Paul says to the Corinthians: "This is the third time I am coming to you." (2 Cor. 13: 1; see also 2 Cor. 12: 14.) Hackett supposes that Paul made a short visit to Corinth during his three-years' stay at Ephesus.

Paul speaks of his journey from Ephesus into Macedonia in 2 Cor. 2: 12, 13. He expected to meet Titus, who had been sent to Corinth, at Troas; but not finding Titus there, although a door was opened for preaching the gospel, he was so depressed in spirit that he sailed for Macedonia, and doubtless went to Philippi. Titus met him there with comforting news from the Corinthians. (2 Cor. 7: 5-7.) From this place he wrote the Epistle called "Second Corinthians," which was sent by the hand of Titus and two other brethren. (2 Cor. 8: 16-24.) He visited the churches in Macedonia, giving "them much exhortation" to faithfulness, and went into Greece, or Achaia, where he spent three months. (Acts 20: 2, 3.)

Gathering the Contributions for the Poor Jews

Paul had taught the churches among the Gentiles to contribute for the relief of the poor saints of Judea (1 Cor. 16: 1, 2; 2 Cor. 8, 9.), and on this journey he was collecting this contribution and arranging to have it carried to Jerusalem.

This contribution was not only relief to the poor saints of Judea, but a manifestation of the love of the Gentiles and of their obedience

to the gospel. It served at this time to help unite Jewish and Gentile Christians, whom Judaizing teachers everywhere were striving to alienate. Paul asked the Roman brethren to pray that this contribution might be acceptable to the saints of Judea (Rom. 15: 30-32); hence during these three months in Greece he must have written his Roman letter. It is thought that at this time he also wrote the letter to the Galatians.

As he was about to sail from Corinth for Syria, he learned of a plot laid by the Jews probably to have him and his company robbed of the contributions they bore and otherwise abuse him; so he changed his route and returned through Macedonia. The seven brethren of verses 4 and 5 accompanied him, and, before reaching Philippi, preceded him to Troas, while he went on to Philippi. These were doubtless the persons chosen by the churches to carry the contributions to Jerusalem. (1 Cor. 16: 3.)

Meeting on the First Day of the Week to Break Bread

At Philippi, Luke once more joined Paul in his journey. We conclude this from Luke's use of the personal pronouns "us" and "we." This was dropped in Acts 16: 17 and resumed here. (Acts 20: 6.) Luke wrote Acts of the Apostles. This would leave Luke at Philippi six or seven years.

They sailed from Philippi to Troas in five days, which journey they made in the opposite direction the first time in two days. (Acts 16: 11.) They remained in Troas seven days (Acts 20: 6), it seems, to meet with the disciples on the first day of the week to break bread, since they left on the morrow after the first day of the week. The disciples met on the first day of the week to break bread—that is, to eat the Lord's Supper. (Verse 7.) The Corinthians met on the first day of the week (1 Cor. 16: 1, 2), and they met to eat the Lord's Supper (1 Cor. 11: 20, 33); and the Hebrews were exhorted not to forsake their own assembling together, as some were accustomed to do. (Heb. 10: 25.) It was the established custom then of the disciples to meet on the first day of the week to eat the Lord's Supper. They were taught this when they were taught "to observe all things whatsoever" Jesus had commanded. (Matt. 28: 19, 20.)

While Paul preached at Troas, the occasion of the disciples' coming together was not to hear him preach, but "to break bread."

Paul Leaves Troas

During this meeting Paul restored to life Eutychus, who fell from the window of the third story at midnight; and when he had talked with the disciples until daylight, he departed. (Acts 20: 8-11.) This was a solemn and serious occasion, because they did not expect to see Paul again. He walked across the peninsula from Troas to Assos, while the ship sailed around. (Verse 13.) In four days the ship went from Assos to Miletus. (Verses 14, 15.) Paul "had determined to sail past Ephesus, . . . hastening, if it were possible for him, to be at Jerusalem the day of Pentecost." (Verse 16.) He left Philippi after the passover. (Verse 6.)

EXPLANATORY NOTES

Paul's Speech to the Elders

(Verses 17-22.)

For some reason the ship tarried there long enough for Paul to send to Ephesus for the elders of the church and to make this farewell address. This is a most serious and comprehensive speech. The church at Ephesus had elders. Paul first reminds these elders of his manner of life "from the first day" he "set foot in Asia" until that time.

What he endured and suffered at Ephesus is expressed as follows: "Serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews." All his persecutions at Ephesus are not recorded, especially these "plots of the Jews." References are made to them. He wrote from Ephesus to the Corinthians: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and we toil, working with our own hands; being reviled, we bless; being persecuted, we endure; being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now." (1 Cor. 4: 11-13.) It seems that he was also exposed to wild beasts (1 Cor. 15: 32), and that God delivered him from death (2 Cor. 1: 8-11). In the midst of all this various suffering he "shrank not from declaring . . . anything that was profitable" and "the whole counsel of God," and taught them "publicly, and from house to house."

Earnest work in teaching "from house to house" is placed by Paul on a par with publicly proclaiming the gospel; but in this he places himself in striking contrast with "modern pastors," who make a few "calls" a day—sometimes not for the all-important purpose of teaching the word of God, but for social purposes and gossip. Paul also stands out, with scar-covered body, in bold "contrast with the timeservers, so abundant in modern pulpits, who never rebuke sin except at long distance, who speak none but smooth words about corruption in the church, and whose whole study is personal popularity. Such men care for souls only as these souls may in some way glorify them. They are too faithful to their own aggrandizement to think of being faithful to God." (McGarvey.)

All that preachers say may be true, and yet they may fall far short of preaching all the truth. They must preach that which is "profitable" to their hearers, whether it pleases or not, even if, like Paul, they must suffer for it. "Yea, and all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) That Paul "shrank not from declaring" "the whole counsel of God" implies that there are things in "the whole counsel of God" from which some might shrink from declaring when persecution is imminent.

Neither is there anything in "the whole counsel of God" that cannot be preached to mixed audiences of men and women. People who are too modest to hear "the whole counsel of God" are too modest to be Christians.

Paul testified "both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." Jews and Gentiles

believed in God when they did not believe in Jesus, and even before they had heard of him; hence they should repent of their sins against God and believe in Jesus as the Son of God and the Christ. Repenting of their sins against God prepared them to believe in the Lord Jesus Christ; but this does not sustain the theory that repentance unto salvation precedes faith in the Lord Jesus Christ, for none can repent of their sins against God before they believe in God or of their sins against Jesus before they believe in him as the Christ and Saviour.

Pure from the Blood of All Men

25-27. Paul was "bound in" his own "spirit" to go to Jerusalem. He had "determined" to go. (See verse 16.) In every city the Holy Spirit testified to Paul that "bonds and afflictions" awaited him at Jerusalem. (Verses 22, 23.) The Holy Spirit testified this in words, "saying." Acts 21: 10-12 shows us the way in which this was done.

Paul had learned to value his life only as an opportunity and means of accomplishing God's purpose, and he could truly say he was "willing rather to be absent from the body, and to be at home with the Lord." (2 Cor. 5: 8.)

He informed these elders that they would see his face no more. He impressed upon them the fact that he was "pure from the blood of all men," because he had not shrunk from declaring "the whole counsel of God." Those preachers, then, who fail to declare "the whole counsel of God" will be held accountable for the condemnation of others. We are all responsible for the "blood" of men to the extent of our influence. Jesus teaches all to let their light shine, etc.; and those who do not do so will not escape condemnation.

Responsibility to God and men is the greatest consideration of life.

"Take Heed to Yourselves"

28. "Take heed unto yourselves." While these elders were wise and advanced in the knowledge of the truth and had made much progress in self-government, yet Paul exhorts them first to watch themselves. In some things self comes first, and this is one of those things. We are too prone to place self last when it should be first and first when it should be last. We should examine ourselves, whether we be in the faith. (2 Cor. 13: 5.) Elders are "ensamples to the flock." (1 Pet. 5: 3.)

The "elders" of verse 17 are here called "bishops," which shows that elders and bishops are the same persons. In the Authorized Version bishops are called "overseers." Pastors are shepherds; overseers, or bishops, are shepherds; and elders, or bishops, are overseers. Hence, in the New Testament, elders, pastors, and bishops are the same persons. A congregation has as many pastors and bishops as it has elders. To call one man "the pastor" or "the minister" of a congregation is as unscriptural as to call one man "the bishop" of that congregation or of several congregations.

Paul had delivered unto these elders "the whole counsel of God," and they should remember it, guard themselves, and turn not away from this teaching. After taking heed to themselves they were to "take heed . . . to all the flock."

One must study the customs and work of Eastern shepherds in order to understand and appreciate this instruction and the work and duties of elders. Shepherds were out by day and by night with their flocks. The drought consumed them in the day; the frost, in the night; and sleep fled from their eyes. (Gen. 31: 40.) The true shepherd gives his life for the sheep (John 10: 11-13), while the hireling flees when he sees danger. Elders are to "tend the flock of God" (1 Pet. 5: 2) and to "feed the church," which means to guard and protect them from evil; to lead them into the green pastures of God's truth and beside the still waters of peace; to teach, exhort, and admonish them; and to set them a good example. They are to keep down trouble and false teaching within, and also to protect the flock from "grievous wolves" from without. (Verse 29.) The shepherd lad, David, protecting his flock, killed a bear, and even a lion, and rescued the lambs (1 Sam. 17: 34-36); and elders today must save the lambs from such men as come in sheep's clothing, but inwardly are ravening wolves. This is a great responsibility, for they watch after souls; and many congregations suffer because elders do not do their duty. On this point, see Tit. 1: 9-11. This is a very important subject.

The Holy Spirit made these overseers, or elders. "The Holy Spirit gave the qualifications needful to bishops and left the disciples to select those endowed with the qualifications; or these may have been appointed by the Holy Spirit in others or may have been endowed with the Spirit to fit them for the work." (Lipscomb.) We find these qualifications given by the Spirit in 1 Tim. 3: 1-7; Tit. 1: 5-9. The Holy Spirit makes overseers now by giving their qualifications, their work, and by teaching that there should be elders in all properly developed congregations.

God "purchased with his own blood" the church through the suffering and sacrifice of his Son, Jesus Christ. People are blessed and saved, then, by the blood of Jesus as they accept his offer, obey his truth, and enter thus into his church. Paul called attention here to the great price paid in the blood of Jesus for the church to impress upon these elders their great responsibility and to encourage them to do their duty.

Grievous Wolves Without, False Teachers Within

29, 30. We have just seen how "grievous wolves . . . enter in, . . not sparing the flock." Many care more for the fleece than they do for the flock. Another danger is from within. Men like to be leaders, hence elders are forbidden to "Lord it over the charge allotted" to them. Hence "from among your own selves [from among the very elders] shall men arise, speaking perverse things, to draw away the disciples after them." This soon came to pass at came to pass at Ephesus. Paul wrote to Thimothy later at Ephesus Ephesus. Paul wrote to Timothy later at Ephesus to charge certain ones "not to teach a different doctrine" and other false things, and to teach the proper conduct and support of elders. (1 Tim. 1: 3-11; 5: 17-19.)

31. For this reason he again exhorts the elders to "watch" and to remember how "that by the space of three years" he "ceased not to admonish every one night and day with tears." This is a grand

and wonderful example. At the present time, when so many are departing from the faith and introducing into the worship of God and work of his church so many untaught things, all the faithful teachers should cease "not to admonish every one night and day with tears."

32. Paul commended these elders "to God, and to the word of his grace." There were no Christians in Ephesus until the word of God was first preached there. Aquila and Priscilla taught Apollos "the way of God more accurately" (Acts 18: 26), and so Paul taught twelve others (Acts 19: 1-7.) "All they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (verse 10); and there "mightily grew the word of the Lord and prevailed" (verse 20). These elders had heard and obeyed the word of God and had thus become Christians (Heb. 5: 9); and it was their all-sufficient guide in their duties as elders, and was able to build them up and prepare them for the inheritance in heaven which awaits the "sanctified."

Sanctification is no mysterious, instantaneous, better-felt-than-told transformation into sinless perfection; but it means "set apart to the service of God." All Christians are saints (1 Cor. 1: 2), and are sanctified. They become Christians and are sanctified through the truth (John 17: 17), and are built up by the truth in the service of God and prepared for the inheritance here mentioned. (See 1 Pet. 1: 22; 2: 1, 2; 2 Tim. 2: 20, 21.)

33. Paul was unselfishly pure, and not covetous. A whole sermon could be written on this important principle. Paul sought their souls, and not their money. Some people suppose "that godliness is a way of gain" (1 Tim. 6: 5), and make merchandise of the gospel (2 Pet. 2: 3); but this was not the case with Paul. A grander, more independent, and more self-sacrificing man never lived.

34. Paul called them to witness that he had not depended upon the church at Ephesus for a support, but had worked with his own hands (at tentmaking) to sustain himself and colaborers. For the sake of exerting the greatest influence and doing the greatest good, Paul waived his right to support from different churches while laboring with them; also his right to marry. (1 Cor. 9: 1-19.)

35. Not only in working with his hands, but "in all things," Paul was an example. Thus he forcibly taught them the important lesson that they should so work and "to help the weak." Generosity and liberality are embraced in "the whole counsel of God"; and the preacher who does not teach this subject as fully and earnestly as the New Testament teaches it fails to declare "the whole counsel of God," and the preacher who does not do this with the same motive which prompted Paul has not the right spirit. Paul would have them remember that Jesus said: "It is more blessed to give than to receive." All should learn and remember this now. The preacher who does not teach this does not teach all that Jesus taught. This is the only place where this statement of Jesus just in this language is recorded, yet none doubt that he said it.

36. At the conclusion of this most sorrowful and solemn speech it was most appropriate to pray. Paul knelt with them on the seashore and prayed. Why did they kneel? Why not stand? Kneeling was the attitude taken then by Christians in prayer.

37. Stout-hearted men "wept sore, and fell on Paul's neck and kissed him." This sorrow was produced by Paul's words that they would see his face no more. These affectionate farewells having been spoken, they accompanied Paul to the ship.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
For what country did Paul leave Ephesus?
Where did Paul expect to meet Titus?
Why was Paul so depressed at Troas?
Where did Titus meet him?
What letter did he write at Philippi?
What churches did he visit on this journey?
What was he collecting on this trip?
What effect did this contribution have upon the Jewish Christians?
What letters did he write from Corinth?
Why did he change his route into Syria?
Who accompanied him?
Where did Luke join him?
Why did the disciples at Troas meet on the first day of the week?
On what day did all the churches meet, and for what purpose?
How did they learn that they should meet on this day for this purpose?
Why did Paul and his company remain seven days in Troas?
Whom did Paul restore to life?
Why had Paul determined to sail past Ephesus?
For whom did he send at Miletus?
How far was it?
Of what does Paul first remind these elders?
What had he suffered at Ephesus?
From what had he not shrunk?
In what ways had he taught?
With whom is Paul here placed in striking contrast?
What should all preachers declare today?
What did Paul preach to both Jews and Gentiles?
How could he preach "repentance toward God, and faith toward our Lord Jesus Christ," if repentance unto salvation does not precede faith?
25-27 What did the Holy Spirit testify to Paul in every city?
How did the Spirit bear this testimony?
What estimate did Paul place on his life?
Why could he say that he was "pure from the blood of all men"?
For what are all responsible?
28 To whom did Paul exhort these elders to first take heed?
Who are bishops in the New Testament sense?
What different names are applied to elders in the New Testament?
What are the duties of elders?
What is the difference between the true shepherd and a hireling?
From what are elders to protect the church?
How do shepherds in the East care for their flocks?
How did the Holy Spirit make these bishops, or overseers?
How did God purchase the church with his blood?
How, then, can we be saved by the blood of Jesus?
Why did Paul call the attention of these elders to the great price paid for our redemption?
29, 30 In what two ways would trouble arise?
31 Why does he again exhort the elders to watch?
What would he have them to remember?
32 To whom and to what did Paul commend these elders?
Why did he commend them to the word of God?
What is "sanctification"?
33 What had Paul not coveted?
34 How did Paul support himself and company?
35 What example did he set these elders and the whole church?
What rights did he waive?
What do preachers fail to do when they fail to present the New Testament teaching on liberality?
What would Paul have these elders and all others to remember?
36 What was done at the conclusion of this speech?
Why did they kneel?
37 Why did they weep?
38 In what manner did they bid Paul farewell?

LESSON VII—NOVEMBER 15

PAUL'S ARREST IN JERUSALEM

Read: Acts 21: 17—22: 30.
Lesson Text: Acts 21: 27-39.

ACTS 21. 27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him,

28 crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.

29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

30 And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.

31 And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd;

36 for the multitude of the people followed after, crying out, Away with him.

37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?

38 Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?

39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

Golden Text—"If a man suffer as a Christian, let him not be ashamed; but let him glorify in this name." (1 Pet. 4: 16.)
Time—A.D. 58.
Place—Jerusalem.
Persons—Paul, the mob, and the chief captain.
Devotional Reading—Ps. 122.
Reference Material—Matt. 5: 10-16; 23: 37, 38.

Home Reading—

Nov. 9. M. Paul Journeys Toward Jerusalem. Acts 21: 1-6.
10. T. In the Home of Philip the Evangelist. Acts 21: 7-14.
11. W. Paul Received at Jerusalem. Acts 21: 15-25.
12. T. Paul Arrested in the Temple. Acts 21: 26-36.
13. F. Paul's Address from the Stairs. Acts 21: 37-40.
14. S. A Citizen of Rome. Acts 22: 22-30.
15. S. Jehovah Guards His People. Psalm 125: 1-5.

GEOGRAPHICAL NOTES

Let us trace Paul's journey from Miletus to Jerusalem. The ship on which Paul and his company sailed made "a straight course" from Miletus to Cos, a small island, "and the next day unto Rhodes," a town on the island of Rhodes. At Rhodes stood the great brazen stature, Colossus, one of the seven wonders of the world. From Rhodes the ship sailed east to Patara, a city on the coast of Lycia. Changing ships at Patara for a vessel "crossing unto Phenicia," Paul and his company sailed for several days and nights, not weighing anchor, leaving Cyprus to the left and therefore on the north, and came "unto Syria and landed at Tyre." (Tyre is a very important city of Old Testament history and is frequently mentioned in the New Testament.) They tarried with the disciples at Tyre for seven days, which included a Lord's day, on which, no doubt, the disciples, as at Troas (Acts 20: 7) met "to break bread." This ship went from Tyre to Ptolemais, a seaport only a short distance from Tyre. Here it seems the ship ended its voyage; hence Paul and his company went by land a distance of about thirty-five or forty miles to Caesarea. From Caesarea they "went up to Jerusalem."

HELPS AND HINTS FOR TEACHERS

The brethren at Jerusalem gladly received Paul and as gladly accepted the contribution he and his companions bore, which it was feared they would not do. (See Roman. 15: 31.)

If Paul visited Jerusalem in Acts 18: 21, 22, which the language indicates (see Acts 21: 10, 12, 15), this is the fifth and last visit he made to that city after his conversion. (1) Acts 9: 26-30; Gal. 1: 18. (2) Acts 11: 27-30. (3) Acts 15: 1, 2; Gal. 2: 1, 2. (4) Acts 18: 21, 22. (5) Our lesson.

"And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry. And they, when they heard it, glorified God." (Acts 21: 18-20.)

When Paul and Barnabas went up to Jerusalem, as recorded in Acts 15, "they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them." Since that time Paul had suffered much, preached much, and accomplished much; and now "one by one," or in detail, he relates what since then "God had wrought among the Gentiles through his ministry."

The question of requiring the Gentiles who believed to circumcise their children and to keep the law of Moses had been settled some years ago (Acts 15); but the "many thousands" among the Jews who believed were (1) "zealous for the law;" (2) they circumcised their

children; and (3) they "walked after the customs"—the purifications and other observances of the law, or observances which had become by practice to the Jews as sacred as law.

Paul was misrepresented by Judaizing teachers. He was accused of teaching "all the Jews . . . among the Gentiles to forsake Moses" and not to circumcise their children. James and the elders, in order to convince the Jewish Christians that these charges were false, advised Paul to take the four men who had "a vow on them" and purify himself with them and "be at charges for them"—that is, pay for the necessary offerings. Paul taught the Gentiles that it was not necessary to circumcise their children and to keep the law of Moses in order to be Christians, and hence refused to circumcise Titus (Gal. 2: 1-5); but he did not teach the Jews to forsake "the customs" of the law and to abandon circumcision. On the other hand, he circumcised Timothy, whose mother was a Jewess, "because of the Jews that were in those parts." (Acts 16: 1-3.) To circumcise Timothy or any other Jew as a family mark was not wrong; but to circumcise Titus, Timothy, or any one else as an act of worship was wrong.

Paul, in acting upon the advice of James and these elders, did this upon the principle of becoming a Jew to the Jews and as under the law to those under the law—not being himself "under the law" or observing it as worship to God, but "under law to Christ." (1 Cor. 9: 19-23.) In his speech before Felix, Paul refers to having purified himself in the temple as proof that he observed "the customs" and raised no tumult among the Jews. (Acts 24: 17, 18.)

The Jewish Christians learned slowly that the law had been fulfilled in Christ and had been taken out of the way; and they ceased to observe it only as step by step they learned this. As they were prepared to receive it, God gradually taught them this fact, which they did not clearly see until the temple was destroyed.

EXPLANATORY NOTES

Paul Beaten

27-30. On the Nazarite vow, see Num. 6: 1-21. Seemingly, all things went well with Paul until "the seven days were almost completed;" then "the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple."

Since Paul had spent three years in Ephesus, these "Jews from Asia" knew him well. They were at Jerusalem to observe Pentecost. From their plots Paul had suffered much in Ephesus (Acts 20: 19), but now an opportunity to persecute him, which they did not have in Ephesus, is furnished them.

Trophimus was not in the temple; but having seen him with Paul at Jerusalem, they supposed he was one of the men in the temple. There was a court of the Gentiles into which Gentiles were admitted; hence the part of the temple which they accused Paul of defiling with Greeks was the court of the Jews.

All these charges were false; but they served the purpose of these Jews to excite the mob, to have Paul dragged out of the temple, and to have the doors shut.

31. They not only "laid hold on Paul" and dragged him out of the temple, but sought to kill him. They intended to kill him, and began to beat him. (Acts 21: 32.) At this time "tidings came up to the chief captain of the band [cohort], that all Jerusalem was in confusion." "The chief captain" was a chiliarch, or commander of a thousand men. Under him were centurions, each of whom commanded a hundred men.

32. Immediately the chief captain "took soldiers and centurions, and ran down upon them." "The expression, 'ran down upon them,' is the language of an eyewitness; for the tower of Antonia, the fortress in which the Roman garrison was quartered, stood at the northwestern angle of the temple court. Its foundations were laid on a solid rock, which rises about twenty feet above the level of the court; and a flight of stone steps descended from its door to the floor of the court, which is here the natural rock." (McGarvey.)

When Paul's intended murderers saw the chief captain and soldiers, they ceased beating him. It was the duty of the chief captain to preserve order and protect the city.

Paul Arrested and Rescued

33. The chiliarch supposed that the man they were beating was some great criminal and had caused the tumult. So he at once arrested Paul and had him "bound with two chains; and inquired who he was, and what he had done."

34. "Some shouted one thing, some another." Those composing the mob were excited, and could not tell why they were beating Paul. When the chiliarch could not learn from the mob the cause of "the uproar," he commanded Paul to be brought into the castle. It has been suggested that Paul was the coolest man in the crowd. It is not stated that he even sought the protection of the castle.

35, 36. In obedience to the order of the chief captain, the two soldiers to whom Paul was bound, because of "the violence of the crowd," threw him upon their shoulders and proceeded with him up the castle steps; while "the multitude of the people followed after, crying out, Away with him."

Paul Asks to be Allowed to Speak to the People

37, 38. 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?" Josephus twice mentions an Egyptian who claimed to be a prophet, and that he would show miraculous power, such as throwing down the walls of Jerusalem. He secured quite a following of malicious people, whom Felix subdued; but he himself escaped.

39. In reply to the chief captain, 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." Being of Tarsus (a city which stood high with the Roman government), and not from Egypt, 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, wished to return good for evil; and 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" (Verse 40), which secured for him the greater attention. (Acts 22: 1, 2.)

Before this speech was ended the chief captain must have been convinced that he had in his possession no ordinary man as a prisoner. The next chapter gives the address.

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
Trace accurately Paul's course from Miletus to Jerusalem.
How were Paul and his company received at Jerusalem?
How many visits did Paul make in all to Jerusalem?
To whom did Paul rehearse what God had done for the Gentiles through him?
When did he do this before at Jerusalem?
What shows that the elders and James approved of Paul's work among the Gentiles?
What question concerning the Gentiles had been settled?
What did the Jewish Christians still keep?
In what ways was Paul misrepresented?
What did James and the elders advise him to do?
Upon what ground could Paul do this?
What fact were Jewish Christians slow to learn?
When did they clearly see this?
27-30 Did you read Num. 6?
What did the Jews from Asia do?
What false charges did they prefer against Paul?
Why did these Asiatic Jews know him so well?
Had Trophimus been in the temple?
What purpose did these charges serve?
31 What did the mob do to Paul?
Who was the chief captain?
What news reached him?
32 What did he do at once?
Why is it said: "He . . . ran down upon them"?
What did the mob do when this officer and his soldiers appeared?
33 What did the chiliarch naturally suppose?
What did he command to be done with Paul?
What question did he ask?
34 What reply was made to this inquiry?
35, 36 What did the soldiers do with Paul?
What did the mob do and say?
37, 38 What request did Paul make of the chief captain?
What reply did the chief captain make?
39 What reply did Paul make to this question?
Why did Paul desire to speak to this mob?
Was the request granted?
How did Paul then proceed?
What secured the greater attention of the people?

LESSON VIII—NOVEMBER 22

PAUL BEFORE FELIX

Read: Acts 23: 1—24: 27.
Lesson Text: Acts 24: 10-16, 22-25.

ACTS 24. 10 And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defense:

11 seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem:

12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.

13 Neither can they prove to thee the things whereof they now accuse me.

14 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets;

15 having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.

16 Herein I also exercise myself to have a conscience void of offence toward God and men always.

22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.

23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

25 And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

Golden Text—"Herein I also exercise myself to have a conscience void of offense toward God and men always." (Acts 24: 16.)
Time—A.D. 58.
Place—Cesarea.
Persons—Paul, Felix, Tertullus, the Jews, and Drusilla.
Devotional Reading—Ps. 86: 11-17.
Reference Material—Acts 23: 1-24: 27.
Home Reading—

Nov. 16. M. Paul Before the Council. Acts 23: 1-11.
17. T. A Plot to Kill Paul. Acts 23: 12-24.
18. W. The Letter to Felix. Acts 23: 25-35.
19. T. Paul Accused Before Felix. Acts 24: 1-9.
20. F. Paul's Defense Before Felix. Acts 24: 10-21.
21. S. The Indecision of Felix. Acts 24: 22-27.
22. S. Faith and Prayer in Trouble. Psalm 86: 11-17.

GEOGRAPHICAL NOTES

Cesarea was the Roman capital, as we have learned, of Judea. It was built by Herod the Great and named for Augustus Cæsar. It was on the Mediterranean Sea, was a seaport of Judea, and was about seventy miles northwest from Jerusalem. It occupies an important place in Acts of Apostles. There the Roman soldiers were stationed; there Cornelius and his household heard from Peter the words by which they were saved (Acts 10: 14); and there Paul appeared before Felix, Festus, and Agrippa. Finally from there Paul was taken to Rome, having appealed to Cæsar.

HELPS AND HINTS FOR TEACHERS

The last lesson left Paul standing at the head of the castle stairs, bruised and suffering from the cruel treatment of an infuriated mob, but anxious to return good for evil in teaching them the way of salvation.

His speech is recorded in Acts 22: 1-21, in which he gives a brief account of his life and conversion.

This speech aroused again the fury of the mob. Seeing this, the chief captain protected Paul by having him brought into the castle. There he ordered a centurian to examine Paul by scourging, but Paul protected himself against this by his rights as a Roman citizen.

On the next day Paul was placed by the chief captain before the Jewish Council in order, if possible, to learn the truth of the charges against him. Paul threw the council into confusion by saying he was a Pharisee as to the hope of the resurrection. The clamor and contention between the Pharisees and Sadducees was so great that the chief captain again rescued Paul by having him taken into the castle.

The night following Paul was encouraged by the Lord. (Acts 23: 11.)

A plot was laid by "the chief priests and elders" of the Jews to kill Paul, which plot was learned and revealed by Paul's nephew. The chief captain, again preserved Paul's life, this time by sending him away from Jerusalem by night and on to Cesarea.

The chief captain was Claudius Lysias. He wrote to Felix concerning Paul, stating the case clearly and truly, except the statement about having learned that Paul was a Roman. He did not rescue Paul at first because he knew Paul was a Roman, for he learned this afterwards from Paul himself when about to scourge him.

Felix

Felix was the Roman governor of Judea at that time, and received Paul, promising to hear him when his accusers should come. (Acts 23: 25-35.)

Paul was kept in Herod's palace.

God Overruled These Affairs

God was with Paul; and this whole affair, from his arrest at Jerusalem to his imprisonment at Rome, was overruled to Paul's good and to God's glory. Had Paul been set free either at Jerusalem

or at Cesarea, he would have been mobbed by the Jews. God makes the wrath of men to praise him. When Jesus gave the great commission, sending the apostles into all the world amid severe trials and sore persecutions, he said: "And lo, I am with you always, even unto the end of the world." (Matt. 28: 20.) When the Lord appeared to Paul and commissioned him to go to the Gentiles, he promised to deliver him "from the people, and from the Gentiles" (Acts 26: 16-18), and the Lord was with him.

The Charges Against Paul

Paul's accusers were not slow to follow him up; for "after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul." (Acts 24: 1.)

Tertullus was a prosecuting attorney, probably a Roman employed for that purpose.

Paul was then brought in before his accusers, when Tertullus began his speech in the following artful and flattering manner: "Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness." (Verses 2, 3.) This was spoken to gain Felix's favor in the present case. Tertullus then proceeded: "But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover essayed to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him. And the Jews also joined in the charge, affirming that these things were so." (Verses 4-9.)

Four charges were preferred against Paul: (1) "A pestilent fellow"—mischief-maker and pernicious character; (2) "a mover of insurrections among all the Jews throughout the world"—Asia Minor, Macedonia, Achaia, and wherever he had been; (3) "a ringleader of the sect of the Nazarenes"—an opprobrious epithet applied to Christians; and (4) essaying "to profane the temple."

It was the policy of the Romans to protect for the sake of peace and order the religious rites and national laws of conquered nations; hence they would have punished Paul for profaning the Jewish temple. "The Jews" who affirmed that these charges were true were the high priests and elders who went down from Jerusalem for this purpose.

EXPLANATORY NOTES

Paul's Speech Before Felix

10, 11. Felix then permitted Paul to speak for himself in answer to these charges.

As usual, Paul began in a courteous and happy way. Felix had been governor sufficiently long to become acquainted with the customs and laws of the Jews, and would understand the nature of the charges against Paul and his explanations, and would also

recognize the truthfulness of his statements. Hence, Paul says: "Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defense: seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem."

Hackett says: "The best mode of reckoning the twelve days is the following: First, the day of the arrival at Jerusalem (Acts 21: 17); second, the interview with James (verse 18); third, the assumption of the vow (verse 26); fourth, fifth, sixth, and seventh, the vow continued, which was to have been kept seven days, being interrupted on the fifth [of the seven days]; eighth, Paul before the Sanhedrin (Acts 22: 30; 23: 1-10); ninth, the plot of the Jews and the journey by night to Antipatris (Acts 23: 12, 31); tenth, eleventh, twelfth, and thirteenth, the days at Cesarea (Acts 24: 1), on the last of which the trial was then taking place."

The point Paul makes is that he had not been to Jerusalem for several years previous to this time, and all he did during these twelve days could be easily accounted for. No honest, conscientious man fears investigation.

12-15. Paul denied all these charges specially, except the third. He did not attempt "to profane the temple;" hence they did not find him "in the temple . . . disputing with any man." He was not "a pestilent fellow," raising "insurrections" among the people, either in synagogue or city. He then challenged them for the proof: "Neither can they prove to thee the things wherof they now accuse me." The burden of proof always rests upon the accuser. If one is now accused in court of any crime or misdemeanor, his accusers must prove the charges against him to be true. As to the charge of being "a ringleader of the sect of the Nazarenes," he says: "But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust." In this Paul shows that his course is the only one consistent with the law and prophets. To believe the law and prophets, as both Jesus and Paul so often proved, forced one to accept Jesus of Nazareth as the Son of God and the Christ.

Paul was honest, open, and sincere, and always made a frank and clear statement of the issue between him and his fellow-Jews. His course was consistent with what the law and prophets said should come to pass and was loyal to what these taught, while that of the Jews was not. He showed that his persecutors believed in the resurrection as well as himself, but that it must come through Jesus.

16. He then states that he had intentionally committed no wrong: "Herein I also exercise myself to have a conscience void of offense toward God and men always." Grand man! He had always lived so as not to be condemned by his own conscience; he had always done that which he conscientiously believed to be the will of God. When he persecuted the church, he verily believed that he ought to do so. His conscience was not a correct guide (God's will is the standard and guide), but his conscience always bade him do what he conceived to be God's will.

Such men God loves, and he always helps them in his providence to learn the truth.

Why Paul Was In Jerusalem at This Time

(Verses 17-21.)

17. At this point in Paul's speech he states why he went to Jerusalem—namely, "to bring alms to my nation, and offerings" (a most praiseworthy reason). Study the way this fund was raised and the solemn manner in which it was presented to the Jews. (Gal. 2: 10; 1 Cor. 16: 1-4; 2 Cor. 8, 9; Rom. 15: 25-28.)

18-21. Paul then emphasized the truth that the Jews from Asia, who dragged him out of the temple and caused all this disturbance, were the only competent witnesses to prove him guilty of any crime, but that these were absent and ought to have been there; but since they were absent, he was willing for those present to testify to any wrong which had been proven against him in their council at Jerusalem, except that he cried, "Touching the resurrection of the dead I am called in question before you this day," which was no crime or wrong. He admits that he pleaded for the resurrection of the dead.

The Impression Upon Felix

23. Paul made a good impression upon Felix, and from him Felix received "more exact knowledge concerning the Way;" but Felix was a coward, and "deferred them [Paul's accusers], saying, When Lysias the chief captain shall come down, I will determine your matter."

There is much in the expression, "the Way;" it stands for the gospel of Jesus, the redemption which is in Christ.

Felix ordered the centurion who had charge of Paul to allow him indulgence "and not to forbid any of his friends to minister unto him." There was a church at Cesarea, and Philip, with his family, lived there; and we can well imagine how they delighted to visit and serve Paul in every way.

24. Paul had awakened some interest in Felix concerning Jesus as the Christ; so, "after certain days," he and his wife came to the palace, sent for Paul, "and heard him concerning the faith in Christ Jesus."

"Drusilla, as we learn from Josephus, was a daughter of Herod Agrippa, who murdered the apostle James. (Acts 12: 1, 2, 20-23.) She was but six years old when her father perished [an account of which see in Acts 12: 20-23]; and as that was in the year 44 and her present appearance in our narrative was in the year 58, she was now only twenty years old. She had been given in marriage at an early age to Azizus, King of Emesa; but Felix, having seen her and become enamored of her beauty, had, through the machinations of a sorcerer named 'Simon,' induced her to abandon her husband and come to him; so she was now living in open adultery with Felix. (Josephus' 'Antiquities.') Concerning Felix it is asserted by Tacitus, one of the most judicious and fair-minded of Roman historians, that, 'with every kind of cruelty and lust, he exercised the authority of a king with the temper of a slave.' He and his brother, Pallas, had actually been slaves in the household of Agrip-

pina, the mother of the emperor, Claudius; and by the latter he had been sent from the position of a slave to that of ruler over a province." (McGarvey.)

Righteousness, Temperance and Judgment To Come

25. Having been invited to speak "concerning the faith in Christ Jesus," Paul was at liberty to proceed as he deemed best; so he suited his speech to his audience: "He reasoned of righteousness, and self-control, and the judgment to come." What a theme to discuss before this weak, cowardly, covetous, licentious man and adulterous woman!

Righteousness comes from the word "right," and it embraces here the commandments and ordinances of God set forth in the gospel of Jesus Christ.

In preaching "the faith in Christ Jesus," Paul showed who Christ was, what Christ had done for the race, and what Christ would have all to do to be saved—that through faith in him all should live a righteous and temperate life in view of the judgment to come.

Paul had been tried before Felix; but Felix, for his iniquitous life of unbridled lust, must stand before Jesus as Judge. To an ungodly man and adulterous woman he spoke of righteousness and self-control; to a cowardly, bribe-loving, and unjust judge on earth he spoke of the just judgment of God. No wonder Felix was terrified.

Farrar, as quoted by McGarvey, says: "As he glanced back over the stained and guilty past, he was afraid. He had been a slave in the vilest of all positions, at the vilest of all epochs, in the vilest of all cities; he had crept with his brother, Pallas, into the position of a courtier at the most morally degraded of all courts; he had been an officer of those auxiliaries who were the worst of all troops. What secrets of lust and blood lay hidden in his earlier life we do not know, but ample and indisputable testimony (Jewish and pagan, sacred and secular) reveals to us what he had been—how greedy, how savage, how treacherous, how unjust, how steeped in the blood of private murder and public massacre—during the eight years which he had now spent in the government, first of Samaria and then of Palestine. There were footsteps behind him. He began to feel as though the earth were made 'of glass'." ("Life of Paul.")

We may well imagine that speech disturbed Drusilla as well as Felix, although no mention is made of the effect it had upon her.

"God never lets a convenient season come to a man. He demands that he shall be instant in season and out of season, ready to surmount all difficulties and obey God in spite of all hindrances." (Lipscomb.)

Paul was in Felix's power. He was a prisoner, and there was a great temptation for him to seek to please the governor and his wife and to palliate their sins; but, regardless of consequences, he spoke the truth and sent the dart home to Felix's heart. O, for such preaching to-day!

The Destiny of Felix and Drusilla

This covetous, unholy desire and willingness to accept a bribe reveals the corrupt state of this man's heart. He knew Paul was innocent, but, through the love of money, hoping a bribe would be raised for Paul's release, he would not set him free. Paul would not bribe him; he who bribes an officer is as corrupt as the officer. Paul remained in prison two years under Felix.

Felix was removed by Nero, who called him to Rome to answer the charges the Jews preferred against him for his corrupt administration; hence he left Paul bound, "desiring to gain favor with the Jews." Felix was saved from death by his brother, Pallas, but was banished to Gaul, where he died. Drusilla followed him into banishment. (Verses 26, 27.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
Where and what was Cesarea?
What occurred there?
Relate in order the facts which occurred between the last lesson and this one.
Show how God was with Paul in all this.
What did Felix say to Paul when Paul was delivered to him?
How long were Paul's accusers in reaching there?
Who was Tertullus?
Who else came down?
How did Tertullus begin his speech?
State, in order, the charges preferred against Paul.
Who testified that these charges were true?
10, 11 What privilege did Felix grant Paul?
How did Paul begin his speech?
Why could Felix judge of these things?
What point did Paul make of the fact that it had been only twelve days since he went to Jerusalem?
12-15 Which of these charges did Paul deny?
What did he challenge the Jews to do?
Upon whom does the burden of proof rest?
Which charge did Paul admit?
For what did the Jews, as well as Paul, look?
How did Paul show the consistency of his course and the inconsistency of the Jews?
16 How had Paul endeavored to live?
What point would he make by this statement?
What is the true and only standard of right?
What, then, does conscience do for us?
What characters are led to see the truth?
17 Why did Paul go to Jerusalem?
18-23 How did he behave himself in the temple?
Why should the Jews from Asia have been there?
In their absence, what was Paul willing for those present to do?
What again does Paul admit?
What impression did Paul make upon Felix?
What reply did Felix make to these Jews?
What did he command the centurion concerning Paul?
24 Why did Felix send for Paul?
Relate all you know of Drusilla.
Relate all you know of Felix.
25 About what did Paul reason?
What do these embrace?
What effect did this have upon Felix?
Why did not the "convenient season" come?
What shows the sublime courage and trueness of Paul?
26, 27 Why did Felix retain Paul in prison?
Would Paul bribe him?
For what other reason did Felix leave Paul in prison?
What became of Felix and Drusilla?

LESSON IX—NOVEMBER 29

PAUL BEFORE AGRIPPA

Read: Acts 25: 1—26: 32.
Lesson Text: Acts 26: 19-32.

ACTS 26. 19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:

20 but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

21 For this cause the Jews seized me in the temple, and assayed to kill me.

22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;

23 how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24 And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad.

25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.

26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian.

29 And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30 And the king rose up, and the governor, and Bernice, and they that sat with them:

31 and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.

32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Golden Text—"I was not disobedient unto the heavenly vision." (Acts 26: 19.)
Time—A.D. 60.
Place—Cesarea.
Persons—Festus, the chief captains and principal men of Cesarea, Agrippa, Bernice, and Paul.
Devotional Reading—Psalm 43: 1-5.
Reference Material—Matt. 10: 32, 33, 37-39.
Home Reading—

Nov. 23. M. Paul Summoned Before Festus. Acts 25: 1-12.
24. T. Festus Confers with Agrippa. Acts 25: 13-22.
25. W. Paul's Defense Before Agrippa. Acts 26: 1-11.
26. T. Paul's Defense Before Agrippa. Acts 26: 12-23.
27. F. Agrippa Declares Paul Innocent. Acts 26: 24-32.
28. S. Pilate Declares Jesus Innocent. Luke 23: 13-23.
29. S. A Prayer for Deliverance. Psalm 43: 1-5.

HELPS AND HINTS FOR TEACHERS

The most important characters of this lesson are Festus, Agrippa, Bernice, and Paul.

Porcius Festus was the Roman governor, who succeeded Felix (Acts 24: 27), and who died about two years afterwards. His connection with Paul reveals the fact that he was entirely and surprisingly ignorant of the gospel, and also of the Jews' religion. In explaining Paul's case to Agrippa, he says: "Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive." (Acts 25: 18, 19.) Referring to Jesus as "one Jesus" shows his profound ignorance of these questions, but his ignorance is no evidence that they were not widely known.

Many people to-day do not know enough about Christianity and its spirit to see the difference between implicit obedience to the commandments of God through faith in Christ and keeping the precepts of men, or between the church of Christ and the various denominations of the land.

Festus was a man of the world, looking after his own position and worldly interest, and gave the gospel no attention; for at this time it had already been established in Rome.

Agrippa was the son of the Herod who slew James and imprisoned Peter (Acts 12: 1-12), and soon afterwards died such a miserable death (verses 21-23); the great-nephew of Herod Antipas, who beheaded John the Baptist and mocked Jesus (Luke 23: 11); and the great-grandson of the atrocious Herod the Great, who sought to kill Jesus as a babe when he slew the innocent children of Bethlehem. This Herod is called "Agrippa II," and was by the emperor first made king of Chalchis, a small province east of the Jordan, but was removed from that position and made king of some other small provinces.

Bernice was Agrippa's sister, and, therefore, the sister of the beautiful Drusilla of our last lesson. She was also beautiful and brilliant and as profligate as her sister. "She had lived with two husbands, and was now suspected of an incestuous life with her brother. After this she was married again—this time to Polemon, king of Cilicia." (Lipscomb.)

Bernice and her brother were, unlike Festus, quite familiar with the points of difference between Paul and the Jews; for their father had espoused the Jewish religion and claimed to believe in the law of Moses.

The Herods, from the great-grandfather to this great-grandson, had had too much to do with persecuting Jesus and his apostles not to understand these things.

While Cesarea was the seat of government for that country, Jerusalem was the social and religious capital of the Jews; there-

fore, as soon as Festus entered into his province, he "after three days went up to Jerusalem."

The Jews were still intensely bitter against Paul, the noted prisoner, and requested Festus to send him to Jerusalem for trial, "laying a plot to kill him on the way." This Festus declined to do, giving his reasons (Acts 25: 4, 5, 16); and Paul was tried again before a Roman ruler at Cesarea. The accusations this time were virtually the same as before, and Paul's defense was the same: "Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all."

Festus was surprised to find that the Jews could sustain no charge of "evil things" against Paul; but "desiring to gain favor with the Jews," he asked Paul if he would go up to Jerusalem and be tried there.

Festus probably did not know of this plot to assassinate Paul on the way; but Paul understood his enemies too well to be caught in such a trap, and, exercising his right as a Roman citizen, he appealed unto Cæsar.

Paul here made a courageous and grand speech to Festus, saying, in conclusion, that no man could thus deliver him up to the Jews to be killed. (Verses 9-12.)

It was customary then for rulers of other provinces to visit and congratulate a newly appointed ruler, and Agrippa and Bernice came to Cesarea "and saluted Festus."

Festus was perplexed over Paul's case. The trial before the Jews had developed no cause for Paul's imprisonment or punishment, and he had refused to go to Jerusalem for further trial, but had appealed, on the other hand, to Cæsar. Festus thought it "unreasonable, in sending a prisoner, not withal to signify the charges against him;" therefore he laid the case in detail before Agrippa, seeking assistance. (Verses 13-22.)

Agrippa had no jurisdiction over Paul, but expressed a desire to hear him. "So on the morrow, when Agrippa was come, and Bernice, with great pomp, . . . with the chief captains and the principal men of the city, at the command of Festus Paul was brought in"—"into the place of hearing."

Take a glance at Paul's audience as it sat about him in "great pomp" and worldly splendor—the king and Bernice in royal apparel, the Roman governor, his chiliarchs, and the principal men of Cesarea. Paul, doubtless, had never stood before such a worldly-great audience. Paul was a prisoner, literally in chains, as he appeared before that audience to make a speech.

Festus addressed the audience first, and stated his own difficulty and why they had been called together. (Verses 23-27.) Agrippa then assumed control of the meeting, and announced to Paul that he was permitted to speak for himself.

God had said that Paul was "a chosen vessel" unto him to bear his name before "kings" (Acts 9: 15), and this was one of the times when that was done.

"Then Paul stretched forth his hand [with the chain hanging from his arm], and made his defense." Paul expressed himself first as happy because he had this opportunity of making his defense before Agrippa for the reason stated. (Acts 26: 1-3.) He then states that the Jews were acquainted with his manner of life from his youth,

that he had lived a Pharisee, and that even then concerning the hope of the resurrection he was accused of the Jews. (Verses 4-8.) Next, he states that once he thought, like the Jews, that he "ought to do many things contrary to the name of Jesus of Nazareth," and did so both in Jerusalem and in foreign cities; and he then gives an account of his conversion, or why he ceased to persecute Jesus and accepted him as the Christ.

In all this Paul not only gave his reasons for becoming a Christian, but he preached the gospel to his audience and showed why they should also become Christians. He also gives here his commission from Jesus to preach the gospel to the Gentiles. (Verses 9-18.)

EXPLANATORY NOTES

Paul Continues His Speech Before Festus and Agrippa

19. The lesson text again cuts in two one of Paul's addresses.

We have, then, another reason for having our Bibles in the class with us. This vision was from heaven.

Paul saw Jesus in that light which smote him with blindness. To this commission he was not disobedient.

20. Paul does not relate here, as are related in former accounts of his conversion, his blindness, his fast and prayer for three days, Ananias' visit, and his baptism. He states that he at once began to preach in the places mentioned, both to Jews and Gentiles—"that they should repent and turn to God, doing works worthy of repentance."

"Godly sorrow" is not repentance, but it works repentance. (2 Cor. 7: 10.) Repentance is a change of purpose and a determination to lead a different life. Then when one repents, one, in "godly sorrow" for all sins, turns from them and purposes by the help of God to lead a different life. To "turn" to God after one believes in Christ and repents is to submit to God in baptism, and to do "works worthy of repentance," which is to show by a life of godliness and true holiness that one has repented.

21. "For this cause"—carrying out the commission Christ had given him, preaching through Christ the hope of the resurrection, and that all should live a true and holy life—the Jews seized Paul in the temple and tried to kill him. He had now been a prisoner for two years, and no evil thing had been proved against him.

22, 23. Through all these trials and imprisonment God had been with him, had sustained him, and had overruled all things for the furtherance of the gospel and his protection. By this help he stood before them on that day. In all his preaching he had said nothing but what the prophets and Moses said should come to pass. His course was to show by the law and prophets, first, that the looked-for Messiah should suffer, shed his blood, die, and arise from the dead; and, secondly, that Jesus of Nazareth had done this, and hence was the Messiah, or Christ, and, therefore, the Son of God. (Acts 17: 2, 3.) Moses and the prophets foretold these things, and belief in Moses and the prophets compelled faith in Jesus. Jesus said if the Jews believed Moses they must believe him. (John 5: 46, 47.) This was the point Paul pressed.

Jesus "abolished death, and brought life and immortality to light through the gospel" (2 Tim. 1: 10), and "was declared to be the Son

of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1: 4); so Paul says here "that he first by the resurrection of the dead should proclaim light both to the people [the Jews] and to the Gentiles." Jesus demonstrated the resurrection as a fact.

24. Here Festus interrupted Paul. Worldly ambitious, knowing nothing of Christianity and placing it on a level with the demon worship and superstition of the Romans, and recognizing Paul's learning and splendid ability, he could not reconcile Paul's course of life and magnanimous spirit with his own darkened conceptions of life and duty; hence he thought Paul must be frenzied, saying: "Thy much learning is turning thee mad." This was truly his estimate of Paul.

"How darkened the mind that could regard in this light the life which has been the admiration of enlightened men, both believers and unbelievers, in every subsequent age!" (McGarvey.)

25. Paul recognized the sincerity of Festus in making this charge, and replied most respectfully: "I am not mad, most excellent Festus; but speak forth words of truth and soberness." Paul's very manner, calmness, respect for Festus, and courteous reply, disprove the charge of madness. All he preached was only what God had said should come to pass.

26. Replying further to Festus, Paul tells him that "the king knoweth of these things;" that they were not "hidden from him," for they were not "done in a corner." This is a reflection, too, on Festus' profound ignorance of "these things." Because the king was familiar with them and claimed to believe the prophets, Paul spoke to him "freely." It seems that Paul recognized the fact that Festus was beyond the reach of the gospel.

Paul's Appeal to Agrippa

27. Paul then makes this direct appeal to the king, "King Agrippa, believest thou the prophets?" and before Agrippa could answer, seeing conviction in his face, Paul says: "I know that thou believest."

28. Unlike Festus, Agrippa had a clear insight into these things, and had been carried along in sympathy with Paul from the beginning of his speech to this climax. Paul saw this, and made the declaration, "I know that thou believest;" and that being true, Agrippa, like Paul, must accept Jesus as the Christ—that is, become a Christian. Agrippa realized all this. He felt this mighty conclusion, and said: "With but little persuasion thou wouldest fain make me a Christian." Paul's reply shows that he understood the king to be sincere and his meaning to be, as expressed in the Authorized Version: "Almost thou persuadest me to be a Christian."

29. "Paul's reply was never excelled for propriety of diction and magnanimity of sentiment." (McGarvey.) "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." Doubtless he held up his arms, from which hung the chains. He seems to have forgotten his imprisonment and chains until his magnanimous thoughts of others reminded him of them. He was in chains, but he desired all his enemies to become Christians without having to suffer as he was then suffering for Christ. This is the spirit of Christ.

30-32. The speech ended, Paul's audience retired, consulted together, and agreed that Paul had done nothing worthy of death or imprisonment, and might have been set at liberty, had he not appealed to Cæsar; but had Paul at any time been set at liberty in either Jerusalem or Cesarea during the time of his imprisonment, he would have been assassinated by the Jews. Then God overruled all this for Paul's protection and the furtherance of the gospel.

Which would you prefer to be, Paul saved in heaven these two thousand years, or Felix and Drusilla, Festus, King Agrippa, and Bernice lost forever?

QUESTIONS

Give the subject.
Repeat the Memory Verse.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
Did you read Chapters 25 and 26?
Who was Festus?
Why was he so ignorant of the gospel?
Name some distinctions which many are unable to draw today because they know but little of the teaching and spirit of the Bible.
Tell who Agrippa was, and relate all you know of him.
Who was Bernice, and what about her beauty and life?
Why was Agrippa familiar with the differences between Paul and the Jews?
Why did Festus go up to Jerusalem soon after his arrival in Judea?
What request did the Jews make of him concerning Paul?
What answer did he make them?
Before whom, then, was Paul again tried?
What were the charges this time?
What answer did Paul make?
At what was Festus surprised?
What request did he make of Paul?
Why did he make this request?
Why did Paul refuse to go to Jerusalem for trial?
To whom did he appeal?
What reply did Festus give to this appeal?
Why did Agrippa and Bernice come to Cesarea?
What desire did Agrippa express?
In what manner, or style, did these royal persons present themselves in the courtroom?
Who first addressed the audience?
Give his address.
How did Paul begin his speech?
Before whom had God said Paul must bear his name?
What are the facts given in verses 4-8?
Of what does Paul next give an account?
In this, what does he preach and show to all?
19 What additional reason have we here for having our Bibles with us?
To what was Paul not disobedient?
20 What important items in his conversion are here omitted?
When did Paul begin to preach under his commission?
Where did he preach?
What did he preach?
What is "repentance"?
What does "turn to God" mean?
How do we show fruits of repentance?
21 Why did the Jews seize Paul in the temple?
22, 23 Who had sustained him through all his imprisonments and trials?
For what only had he contended?
Why must one believe in Jesus as the Christ if he believes Moses?
How had Jesus proclaimed "light both to the people and to the Gentiles"?
24 What did Festus do and say at this point?
Why did he conclude that Paul was mad?
25 What reply did Paul make to this?
What proved that he was not mad?
26 Why did Paul say he spoke "freely" to Agrippa about these things?
27 What did Paul next say to Agrippa?
What led Paul to say that he knew Agrippa believed?
If Agrippa believed the prophets, then what else must he believe and do?

28 What reply did Agrippa make to Paul?
29 What was Paul's excellent reply? What seems to have reminded Paul of his chains?
30-32 What conclusion did the king, Festus, and the officers reach concerning Paul?
To what did God overrule this imprisonment?
Which of all these characters would you prefer to be?

LESSON X—DECEMBER 6.

PAUL'S VOYAGE AND SHIPWRECK

Read: Acts 27: 1-44.
Lesson Text: Acts 27: 30-44.

ACTS 27. 30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut away the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.

34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you.

35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat.

36 Then were they all of good cheer, and themselves also took food.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.

40 And casting off the anchors, they left them in the sea, at the same time losing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach.

41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land;

44 and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

Golden Text—"Be of good cheer; it is I; be not afraid." (Matt. 14: 27.)

Time—A.D. 60.
Place—Melita, now Malta.
Persons—Paul, Aristarchus, Luke, the centurion, other prisoners, the other passengers, and the ship's crew.
Devotional Reading—Psalm 107: 23-32.
Reference Material—2 Cor. 11: 23-28.
Home Reading—

Nov. 30. M. Paul Sails for Rome. Acts 27: 1-8.
Dec. 1. T. The Dangerous Voyage. Acts 27: 9-20.
2. W. Paul's Assurance. Acts 27: 21-26.
3. T. Paul Comforts His Comrades. Acts 27: 27-36.
4. F. The Shipwreck and the Escape. Acts 27: 37-44.
5. S. Paul's Perils and Sufferings. 2 Cor. 11: 22-33.
6. S. Master of Wind and Wave. Psalm 107: 23-32.

GEOGRAPHICAL NOTES

Melita, now Malta, is south of Sicily, and is only seventeen miles long and nine miles broad in the widest place. (Acts 28: 1.)

Look out on the map all the towns, islands, and countries mentioned. This must be done in order to have a clear conception of this voyage. Paul left Caesarea for Rome. The next place to Caesarea in the voyage mentioned is Sidon; next, the island of Cyprus; then, the provinces, Cilicia and Pamphylia; Myra, a city of Lycia; the island, Cnidus; the island, Crete; Cape Salmone; Fair Havens, near Leasea, on Crete; Phoenix, a town and haven of Crete which was not reached; and the island, Cauda.

HELPS AND HINTS FOR TEACHERS

Paul's Prayer Answered

Paul had prayed that "through the will of God" he might see Rome and establish the saints there, have "some fruit" among them as well as among "the rest of the Gentiles," and "find rest" and joy among them. (See Rom. 1: 8-15; 15: 30-33.) He needed "rest." God answered this prayer in a promise in the castle at Jerusalem, when he said to Paul, "So must thou bear witness also at Rome" (Acts 23: 11); and God fulfilled this promise through all the concurrent circumstances of Paul's arrest, imprisonment, and trials at Caesarea, and Roman citizenship. "The machinations of the Jews, the avarice of Felix, the indecision of Festus, the prudence of Paul, and the Roman statute for the protection of citizens, had very strangely, yet very naturally combined to fulfill a promise of God made in answer to prayer." (McGarvey.)

God carried Paul through these diabolical plots of the Jews at Jerusalem, these trials and two years' imprisonment at Caesarea, the long and terrible storm at sea, the shipwreck, and the proposition of the barbarious soldiers to slay the prisoners, lest they should escape; yet Paul had to exercise at all times the greatest prudence and skill and use all the means at his command. He was as prudent, as skillful, and as laborious as if all depended upon his own exertions, and prayed "always," as full of trust and confidence in God's promises as if all depended upon God alone without an effort on his part. This is trust.

Course Pursued

From the use of "we" again it is seen that Luke was with Paul on this voyage. The last mention of "we" is just after the arrival of Paul and his company at Jerusalem. (Acts 21: 18.) Luke was doubtless with Paul during much of the two years' imprisonment at Caesarea.

Aristarchus, of Thessalonica, also accompanied Paul, and later Paul calls him his "fellow-prisoner." (Col. 4: 10.) He was a "fellow-prisoner" probably voluntarily.

A centurion named "Julius" had charge of Paul and "certain other prisoners." Julius had command of a company "of the Augustan band," or cohort, named for Emperor Augustus, just as people now name military companies for prominent men.

They embarked "in a ship of Adramyttium." Adramyttium was a city of Mysia, east of Aegean Sea. This ship was not sailing for Italy, but they expected to intercept some other ship which was sailing for Italy, which they did at Myra. The ship "touched at Sidon," where Paul was allowed to go ashore and receive attention from the saints there.

"Julius treated Paul kindly." Paul always won the respect and favor of the Gentile officers who had him in charge. He did this by his open, frank, and honorable deportment. The Gentiles knew that the Jews persecuted him because of his free association with the Gentiles, and they sympathized with him.

The ship "sailed under the lee of Cyprus, because the winds were contrary." We know that "lee" means shelter—the side opposite to that against which the wind blows; and hence they sailed along the northeastern shore of Cyprus. The ship kept close to shore. Those who know say there is a westerly current along this coast from Syria to the Archipelago. The ship sought the advantage of this current.

At Myra, in Lycia, they "found a ship of Alexandria [in Egypt] sailing for Italy," and there changed ships. This ship was loaded with wheat. It was out of the direct course to Italy from Alexandria, probably because of these same "contrary winds."

From Myra to the island Cnidus is only about one hundred and thirty miles, yet it required "many days" of slow sailing to reach it, which shows that the ship came "with difficulty over against Cnidus." It did not touch there. The voyage was a difficult one all the way.

For protection they avoided the open sea, and sought next "the lee of Crete, over against Salmone [the eastern extremity];" hence they sailed along the southeastern and southern coast of the island. With the island to protect them, it was with great difficulty that they prevented the wind from drifting them out into the open sea; but "with difficult coasting along it we came unto a certain place called Fair Havens." There they spent much time; and the voyage now was not only difficult, but "dangerous."

It was now fall (after the fast on the Jewish day of atonement, which occurred on the tenth day of the seventh Jewish month—Lev. 23: 26, 27—or about the last of our September or first of October), and the rainy season had set in. Paul's advice was to winter there. Although God had promised that he should preach the gospel in Rome, yet he advised the safety of all in avoiding a dangerous jour-

ney. This fact of offering advice shows in what respect Paul, the prisoner, was held. However, because Fair Havens was "not commodious to winter in, the more part advised" to try to "reach Phœnix, and winter there." All had given up the thought of trying to reach Italy before spring.

They remained at Fair Havens until a favorable time to start; "and when the south wind blew softly," they thought, with no further trouble, they could reach Phœnix, another haven not far away, on the same side of the island, nearer the western end.

14. But soon after they had started, a terrible tornado, called "Euraquilo," swept down upon the ship from the mountains of Crete and drove it from the island into the open sea. "Euraquilo" means "northeast wind," and is very dangerous.

The ship, thus "caught" in the storm, "could not face the wind," and, compelled to give way to it, was driven before it.

The crew ran the ship under the lee of a small island called "Clauda," or "Cauda," and, while thus protected, did three precautionary things—(1) pulled up into the ship the boat which up to that time had been tied to the ship, and it was with difficulty that they could do this and save it; (2) passed ropes around the hull and made them tight to prevent it from splitting and going to pieces (this is called "undergirding" the ship); (3) "lowered the gear"—that is, the sails—to prevent the winds from driving the ship with such rapidity toward the "Syrtis," or quicksand, near the coast of Africa which they feared. This was all they could do. They then had to let the ship drift before the raging storm.

The morning brought no relief. After laboring "exceedingly with the storm" all night, on the next day "they began to throw the freight overboard." On the third day, the passengers assisting, they threw out "the tackling [the spars, sails, ropes, and furniture of the ship]."

The storm continued, "and no small tempest lay on" them. Since they could tell their course in those days only by the sun and stars, and since they had not seen these for "many days," they knew not where they were or whither drifting; hence they gave up all hope of being saved.

In their distress they fasted fourteen days. (Acts 27: 27, 33.) When they thus "had been long without food, . . . Paul stood forth in the midst of them" and addressed them in the speech which follows in verses 21-25, saying they should have listened to him "and not have set sail from Crete," rehearsing what God had said to him the night before, and declaring his great faith in God.

EXPLANATORY NOTES

Stick to the Ship

30-32. The ship was so driven by the storm that none knew where they were in the sea. They were afraid of being driven upon the quicksands of Northern Africa (Acts 27: 17); but, in the goodness of God, they were driven more in the direction of Rome, their journey's end. After their fast of fourteen days, and after Paul's encouraging speech, "driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country: and they sounded, and found twenty fathoms; and after

a little space they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on the rocky ground, they let go four anchors from the stern, and wished for the day." (Acts 27: 27-29.)

The sailors believed that to hold the ship thus stiff against the waves would cause it to go to pieces before day; and, pretending to put out an anchor from the front, they lowered the boat, "seeking to flee out of the ship," willing to risk their lives in this boat driven by the waves rather than in the ship. The alert Paul discovered this, reported it to the centurion, and informed him that the salvation of all depended upon the sailors remaining on the ship. "Then the soldiers cut away the ropes of the boat and let her fall off." This shows the confidence all had in Paul, because apparently this boat was a necessary means to escape, should the ship go to pieces.

"Abide in the ship." Stick to the church; be satisfied with her; cut away such boats as modern human aid societies, associations, missionary conventions, etc., and risk all in the church. Jesus mans this ship, and she will never go to pieces. "The old Ship of Zion" has landed many thousands and will land as many more.

Paul's Shipwreck and Composure

33-37. While anchored and waiting for the day, Paul exhorted all to eat, and relieved them as much as possible of further anxiety. It was necessary for their "safety" to take food. They needed the strength that it would give to escape from the ship and to endure cold and rain. Paul assured them that not a hair would perish from the head of any. Paul then "gave thanks to God in the presence of all" for the food, "and began to eat," when all, following his example, ate and were of "good cheer." Paul was the most composed man on board. He had been in three shipwrecks and "a night and a day . . . in the deep" before this for Christ's sake. (2 Cor. 11: 25.) In all, there were two hundred and seventy-six persons on board. This number was given to show that none were lost. Before this they had lightened the ship by throwing out some of the freight and the furniture, but now, that it might not float so deep in the water—and, therefore, be less liable to run upon rocks—the wheat was thrown out.

Safe Ashore

38, 39. Day, for which they had wished (verse 29), came on; but they knew not to what land they had been driven; but discovering "a certain bay with a beach," they all decided to try to "drive the ship upon it." This was the only place they could land, and this could be done only by steering the ship between the rocks.

40. Assured that the ship would be wrecked, they had no further use for the anchors; and to rid the ship of as much weight as possible, they cut them loose and left them in the sea. The rudders were fastened, and hence they loosed "the bands of the rudders," for they would need the rudders to guide the ship." "And hoisting up the foresail," in order to move the ship forward, "they made for the beach." Remember, Paul during the night said that unless the sailors should "abide in the ship" none would be saved. These sailors are now needed, we see, to run the ship as near shore as possible.

41. "Where two seas met"—where two currents coming from opposite directions had left a deposit of sand and mud. In this the ship ran aground, plowing so deep into the sand that its prow remained immovable, while the stern began to be broken to pieces by the violence of these waves beating upon it from opposite directions.

42. The soldiers advised "to kill the prisoners, lest any of them should swim out, and escape."

43. To save Paul, the centurion forbade this, "and commanded that they [the soldiers] who could swim should cast themselves overboard, and get first to the land." These soldiers, reaching the land first, would be there to guard the prisoners as they should arrive.

44. After the soldiers reached the shore, then all the rest as they could—"some on planks, and some on other things from the ship"—made their escape. All were saved, as God had promised. God gave to Paul the lives of all on the ship. (Verse 24.) We should be glad to know if any of these became Christians, and we cannot see why all should not have done so. All having escaped, they "knew that the island was called Melita."

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Name all the places, in order, mentioned in this voyage.
Did you look them out on the map?
For what had Paul prayed?
Where and how had God answered his prayer?
Through what circumstances was this promise fulfilled?
What did Paul have to do in all this?
What companions accompanied Paul?
Were there other prisoners?
What centurion had charge of the prisoners?
What was "the Augustan band"?
To what place was the ship in which they embarked going?
How, then, did the centurion expect to reach Italy?
Where did the ship touch, and what was Paul allowed to do?
How did Paul gain the favor of the officers who had him in charge?
Near what island did the ship sail?
What is the "lee" of an island?
Why did the ship seek shelter under the lee of Cyprus?
Along what shore did it sail, and why?
Where did they change ships?
What ship did they take?
How far was it from Myra to Cnidus?
What shows that the voyage was hard and difficult?
What lee did they next seek?
Near what cape did they pass?
On which side of the island did they sail?
To what harbor did they come?
Why was it difficult to sail near the island?
How long did they remain at Fair Havens?
To what conclusion did all come as regards the voyage?
What time of the year was it?
What advice did Paul give here?
What did the majority decide to do?
Where was Phoenix?
13 When did they decide was a favorable time to start?
14 What happened soon after they left Fair Havens?
What does "Euraquilo" mean?
15 What were they compelled to allow the ship to do?
16, 17 Under the lee of what island did they run?
What three precautionary things were done there?
Into what were they afraid of running?
What then was the ship left to do?
18, 19 What did they do the next morning?
What did they do on the third day?
20 How long did the storm continue?
Why could they not tell where they were?
Of what did all despair?
21 What showed their deep anxiety?
Had they taken Paul's advice, what would have been the re-

sult?
What impresses us with Paul's common sense as well as faith?
Why did he exhort all to be of good cheer?
30-32 In the goodness of God, in what direction had the ship been driven?
What did they do when they discovered they were nearing some land?
Why did the sailors think the ship could not stand?
In what way did they attempt to forsake the ship?
Who discovered their efforts?
What did Paul say was necessary to the salvation of all?
What did the soldiers do with the boat?
Where is the spiritual safety and salvation of all?
What should be cut off today?
33-37 What did Paul exhort all to do?
Why was it necessary to take food?
Of what did Paul assure them?
What did Paul then do?
What had been Paul's former experience in shipwrecks?
How many were on board this ship?
How was the ship further lightened?
38, 39 What was discovered in daylight?
What did all decide was best to do?
40 What preparation was made for this attempt?
Why did Paul on the previous night require the sailors to remain on the ship?
41 Into what place was the ship run?
What now was its condition?
42 What did the soldiers advise was best to do with the prisoners?
43 Why would the centurion not allow this to be done?
What did he command to be done to prevent the escape of the prisoners?
44 How did all escape to land?
On what island were they shipwrecked?

LESSON XI—DECEMBER 13

PAUL IN MELITA AND ROME

Read: Acts 28: 1-31.
Lesson Text: Acts 28: 16-24, 30, 31.

ACTS 28. 16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught whereof to accuse my nation.

20 For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24 And some believed the things which were spoken, and some disbelieved.

30 And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

Golden Text—"I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." (Rom. 1: 16.)

Time—A.D. 61.

Place—Rome.

Person—Paul.

Devotional Reading—Rom. 12: 1-8.

Reference Material—Rom. 1: 8-17; 16: 1-20.

Home Reading—

Dec. 7. M. Paul in Melita. Acts 28: 1-10.
8. T. Paul in Rome. Acts 28: 11-16.
9. W. Paul Preaches in Rome. Acts 28: 17-23.
10. T. Paul Wins Converts to Christ. Acts 28: 24-31.
11. F. Paul Writes to the Romans. Rom. 1: 1-12.
12. S. Love the Fulfilling of the Law. Rom. 13: 8-14.
13. S. Self-dedication not Self-conceit. Rom. 12: 1-8.

HELPS AND HINTS FOR TEACHERS

Geographical notes are given in the body of the lesson.

From Melita to Rome

Acts 28: 1-10 states what occurred during Paul's three-months' stay on the island, Melita. The inhabitants were exceedingly kind to all; especially so was Publius, the ruler. Paul there was the same good and true and great man that he was everywhere.

(Verses 11-15.)

When the winter season was over and dangers of sailing had passed, Paul and all, who with him were shipwrecked on Melita resumed their voyage in another "ship of Alexandria." Caught in the same storm which wrecked the one that bore Paul, this ship prudently "wintered in the island." It, too, was probably loaded with wheat for Italy. Its sign was "The Twin Brothers"—Caster and Pollux (mythical gods, supposed to be the sons of Jupiter), the guardians of sailors. For a ship to bear this name, or the images of these fabled gods, was considered a good omen.

Leaving Melita, the ship went north about eighty miles and touched at Syracuse, on the island of Sicily, where it remained three days. It touched here probably to attend to some business, such as putting out freight; if not for this reason, then because of unfavorable winds.

The ship encountered some difficulty in sailing from Syracuse to Rhegium; hence they "made a circuit, and arrived at Rhegium." Remaining there one day, a favorable "south wind sprang up;" and in twenty-four hours they were at Puteoli, one hundred and eighty miles from Rhegium. Here they landed. This was the principal port south of Rome. Paul and the saints with him found brethren

here. These, like the ones in Rome, had probably learned the gospel from those who returned from Jerusalem after the day of Pentecost, mentioned in Acts 2 (see verse 10). However, we cannot be certain of this. These brethren entreated Paul and those with him to remain seven days, which would include Lord's day, when Paul could meet with them to eat the Lord's Supper. It was kindness in the centurion to allow Paul to remain so long.

"The journey from Puteoli was over a paved road, which was a branch of the famous Appian Way that led from Rome to Brundusium, the modern Brindisi. The space is now traversed by a railroad. This main road was reached at Capua, thirty-three miles from Puteoli, whence the route lay along this road to Rome, the whole distance by land, being about one hundred and fifty miles." (McGarvey.) For a description of the Appian Way, see some encylopedia.

When the brethren at Rome heard that Paul had landed and was on his way to that city, they went out to meet him. There were two companies—one meeting him at a town called "The Market of Appius," or "Appii Forum," forty-three miles from Rome; the other meeting him at a village called "The Three Taverns," twelve miles nearer the city—"whom when Paul saw, he thanked God, and took courage."

In these companies were numerous old friends whom Paul knew in other countries and whom he salutes in the last chapter of his Roman letter. Brother Lipscomb suggests that they had preceded Paul to Rome to make a united attack upon that city with the gospel. Paul's heart beat gladly, and he was filled with gratitude to God to see them again and to meet other saints.

We can easily imagine that he related to them his trials before the Jews and the Roman rulers in Judea and the thrilling events of his voyage.

EXPLANATORY NOTES

Paul's Reception by the Authorities at Rome

16. As a matter of course, Paul, as a prisoner, was delivered by Julius and his soldiers to the proper authorities; but Festus had sent no charge of any crime against him, "the chief of the Jews" there had heard no harm of him or received any information from Judea concerning him (verse 21), and he had gained the confidence and won the favor of the centurion and soldiers during the long and perilous journey, who no doubt spoke of him most favorably to the authorities; hence he was allowed the greatest liberty, and "was suffered to abide by himself with the soldier that guarded him." At Jerusalem he was at first bound with two chains between two soldiers (Acts 21: 33); on the voyage, it would seem from the circumstances mentioned, he was released sometimes from chains altogether; and now at Rome he is bound with only one chain (Acts 28: 20) and permitted to abide "in his own hired dwelling" (verse 30) instead of in the prison. "The soldier, as we see in the remark, 'I am bound with this chain,' was chained to him day and night. The guard was changed, according to universal custom, every three hours, unless an exception was made to the sleeping hours in this particular case." (McGarvey.)

17. "After three days [or just as soon as it was settled what would be done with Paul] he called together those that were the chief of the Jews [or their rulers]." "It would seem that his bitter experience with the Jews would have warned him to beware of them; but, true to the gospel order that the Jews were first to be preached to, and with an unflagging zeal in preaching Jesus as the Christ" (Lipscomb), he did this. Besides, since he had been accused by the Jews in Judea, these at Rome would naturally suppose he was guilty of some crime; and since he himself had appealed to Cæsar, they would conclude that he, in turn, had something of which to accuse his nation. He desired to remove such wrong impressions, to state his case frankly and fairly to them, that he might stand before them in his own true light and the more successfully preach Christ to them. He first told them of his arrest at Jerusalem by the Jews, "though I had done nothing against the people [the Jews], or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans."

Paul Adjudged Not Guilty by the Romans

18. One point in his favor was that when the Romans examined him, they found "no cause of death" in him and desired to set him at liberty. During all his trials, as we have seen, he was adjudged "not guilty."

19. He would have been set at liberty by the Roman rulers, had not the Jews spoken against it.

Paul did not relate here how the Jews at different times had wickedly plotted to kill him. He was not seeking vengeance, and was not there to lay complaint against his countrymen. He "was constrained to appeal unto Cæsar" for the reason he states, and not that he intended to accuse his nation of aught. This was another strong point in his favor—that is, he was not there to retaliate or to seek vengeance.

Paul appealed to the civil authorities at times for protection, but never for vengeance. He never sued any of his malicious enemies for slander, false imprisonment, or any other kind of unjust and illegal treatment. "Render to no man evil for evil. . . . Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord," etc. (Rom. 12: 17-21.)

20. He was there as a prisoner in bonds, and this very fact created suspicion of guilt and cast serious reflections upon the great cause which he represented; hence it was wise to bring out the two points mentioned above: (1) He had been adjudged "not guilty" by the Roman rulers in every trial before them; (2) he had appealed to Cæsar only for protection, and not that he expected to accuse his nation of any mistreatment. Then, why was he a prisoner? He stated the case clearly, as he had done before in his trials: "Because of the hope of Israel I am bound with this chain." Israel had the hope of a Saviour and resurrection, and this had been fulfilled in Jesus of Nazareth.

21. They had doubtless heard of Paul, as they had heard of the "sect" everywhere spoken against; but they had received no letters or authoritative statements from the Jewish authorities in

Jerusalem concerning him, and none "of the brethren" had come from there to Rome to "report or speak any harm" of him. The Jewish brethren on board the ship had spoken no harm of him.

22. These rulers had heard of "this sect . . . everywhere . . . spoken against," and desired to hear Paul. If before this they had refused to hear the gospel through prejudice, Paul's course had overcome this, and they were now willing at least to hear.

On account of evil reports and prejudice, some will not now even hear when one seeks to present only the truth.

Everywhere the Jews had spoken against Christians, and now the pagans had begun to do so, preparing the way for the great persecution which soon came under Nero.

As to the belonging to a "sect," Paul said before this: "But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers." (Acts 24: 14.)

This "Way" to-day is not divided up into clashing, jarring, and warring sects as opposite to one another sometimes as the poles and as different as day and night. Jesus says: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14: 6.) Christ prayed that his disciples may all be one. (John 17.)

The Jews Hear Paul

23. A day was appointed, and "they came to him into his lodging in great number." This "lodging" was "his own hired dwelling." (Acts 28: 30.)

Paul pursued his usual course to convince his hearers that Jesus of Nazareth is the Messiah—first, to show by the Old Testament, or the Scriptures, that the looked-for Messiah must suffer, die, rise from the dead, and ascend to heaven; and, secondly, that Jesus of Nazareth had fulfilled all these prophecies and promises, and hence is the Christ the Son of God. (Acts 17: 3.) This course Jesus pursued, and his conclusion was that if the Jews believed the Scriptures, they must receive him as the Messiah. (John 5: 39-47; Luke 24: 44-47.)

This work was continued all day—"from morning till evening."

24. The result of Paul's earnest and faithful effort among the Jews in Rome was similar to that in many places: "Some believed the things which were spoken, and some disbelieved." The expression, "they agreed not among themselves" (Acts 28: 25), shows that they discussed this great question, and that, because of their expressions of unbelief, Paul applied to the unbelievers the language from Isaiah (6: 9, 10) given in Acts 28: 26, 27, which read. This passage is applied by Jesus to the Pharisees who rejected him (Matt. 13: 14, 15) and by John (12: 40, 41) and by Paul to the Jews. (Rom. 11: 8.) They were responsible for their unbelief. They closed their eyes, stopped their ears, would not learn, and would not turn to Jesus. They themselves had made their hearts gross. With this duty discharged, Paul was ready to begin work among the Gentiles.

The End of Paul's Career

30, 31. These verses bring this interesting history of Paul to a sudden close. This work of "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ," to "all that

went in unto him" "in his own hired dwelling" continued "two whole years" "with all boldness, none forbidding him." He preached the whole gospel without restraint to all sinners, and taught all Christians to be faithful in observing all things that Jesus had commanded. He not only did this, but sent messengers and wrote letters in the meantime to churches and individual Christians.

The church in Rome and the churches elsewhere contributed to Paul's necessities in paying rent and supplying him with the necessaries of life. The church at Philippi was one of these. (Phil. 4: 10-20.) Messengers to other churches made known his "affairs" and "all things" to them. (See Eph. 6: 21, 22; Col. 4: 7.)

This imprisonment at Rome, overruled by the Father in heaven, turned out "unto the progress of the gospel." Therefore, Paul says, "So that my bonds became manifest in Christ throughout the whole pretorian guard, and to all the rest" (Phil. 1: 12, 13), and even reached "Cæsar's household" (Phil. 4: 22). This "pretorian guard" was the imperial guard, which camped just outside the city, and whose business it was to guard the emperor and the prisoners to go before his court. Changing soldiers so often during the day for two whole years would cause a great many to hear the gospel preached by Paul. During this time he converted Philemon's servant and sent him back to his master, offering to pay Onesimus' indebtedness to his master. Read Paul's letter to Philemon.

"It is singular that he remained a prisoner in Judea over two years, for several months on the voyage, then two full years a prisoner at Rome, making a period of between four and five years that he was in chains ["an ambassador in chains"—Eph. 6: 20], without a charge or accusation against him. Such a case is singular and strange. It was God using the wicked rulers to protect Paul. Had he been set free in Judea, he would have been murdered by a mob. In Rome he was the prisoner of the government. As such, none dared molest him. Yet while thus protected, he was allowed freedom in preaching the gospel to all in Rome, from the emperor's household to the poorest slave to be found in the city. God used the wickedness of the Jews and the timeserving policy of the rulers to protect him while preaching to nations that sent their citizens to the capital of the world." (Lipscomb.)

QUESTIONS

Give the subject.
Repeat the Memory Verse.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
When did Paul and his company sail again for Rome?
On what ship?
What was its sign?
Why this?
15 Where did the ship first touch?
How far was that from Melita?
Where did they next stop?
Where did the ship land?
How far is that from Rhegium?
How did the ship reach that place so soon?
Whom did they find there?
What did the brethren entreat Paul to do?
In what was the kindness of the centurion manifested?
Over what road did they travel from Puteoli to Rome?
What was the distance?
Who met Paul, and at what places?
Where were these places?
Who were doubtless in these companies?
What effect did meeting these brethren have upon Paul?
16 What disposition was made of Paul as a prisoner?
Why was he allowed such liberty?

How often were his guards changed?
17 Whom did he call together after three days?
Give his different reasons for seeking this conference with the Jews first.
18 What point was in his favor?
19 Why, then, was he not set at liberty?
Did he appeal to Caesar as a matter of vengeance?
What does the New Testament teach on the subject of not seeking vengeance?
20 What two points did Paul make clear?
Then why did he appeal to Caesar?
For what was he a preacher?
How was "the hope of Israel" to be realized?
21 What reply did the Jews make to Paul?
22 Of what had they heard, and of what would they like to hear more?
What did Paul say on another occasion about the sects?
Are God's children divided today into warring sects?
23 What arrangements were made for a meeting?
Who came?
Of what did Paul speak?
How did he prove that Jesus is the Christ?
24 What was the result of this meeting?
What scripture did Paul apply to the unbelievers?
To whom did he say he would preach?
30, 31 What did he do in his own hired house?
How long did this continue?
Who heard the gospel during this time?
What else did Paul do in the meantime?
Whose slave was converted?
How was Paul sustained and his rent paid during this time?
How did churches learn of Paul's affairs?
What did God overrule for Paul's good and for the furtherance of the gospel?

LESSON XII—DECEMBER 20.

PAUL'S SUMMARY OF HIS LIFE

Lesson Text: 2 Timothy 3: 10, 11; 4: 6-18.

2 TIMOTHY 3. 10 But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience,

11 persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me.

2 TIMOTHY 4. 6 For I am already being offered, and the time of my departure is come.

7 I have fought the good fight, I have finished the course, I have kept the faith:

8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

9 Give diligence to come shortly unto me:

10 for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

12 But Tychicus I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord will render to him according to his works:

15 of whom do thou also beware; for he greatly withstood our words.

16 At my first defence no one took my part, but all forsook me: may it not be laid to their account.

17 But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

Golden Text—"I have fought the good fight, I have finished the course, I have kept the faith." (2 Tim. 4: 7.)

Time—A.D. 66.

Places—Rome and Ephesus.

Persons—Paul and Timothy.

Devotional Reading—Rev. 21: 1-7.

Reference Material—Rom. 8: 31-39; 12: 1, 2; 1 Cor. 15: 5-7.

Home Reading—

Dec. 14. M. Paul's Summary of His Life. 2 Tim. 3: 10, 11; 4: 6-18.
15. T. Saul the Persecutor. Acts 7: 54—8: 3.
16. W. The Conversion of Saul. Acts 9: 1-9.
17. T. Saul Called of God to Preach. Gal. 1: 11-24.
18. F. Preaching and Teaching at Antioch. Acts 11: 19-30.
19. S. The Apostle to the Gentiles. Acts 13: 1-3; 44-52.
20. S. The Crown of Righteousness. Rev. 21: 1-7.

HELPS AND HINTS FOR TEACHERS

This Epistle to Timothy was the second one written him by Paul and the last one Paul ever wrote.

We have seen that Timothy became a Christian on Paul's first missionary journey through Asia Minor, and on Paul's second journey through that region Timothy became Paul's companion in travel and work. (Acts 16: 1-3.)

Timothy's mother, Eunice, was a Jewess; but his father was a Greek.

Paul calls Timothy his "true child in faith." (1 Tim. 1: 2.) He was with Paul during his first imprisonment (Phil. 1: 1; 2: 19; Col. 1: 1; Phile. 1), and, as would be inferred from Heb. 13: 23, at some time was set at liberty.

When Paul wrote both of these Epistles to Timothy, Timothy was at Ephesus. (1 Tim. 1: 3; 2 Tim. 1: 16-18; 4: 19.)

This Second Epistle to Timothy 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, and refreshed him, as he did also in Ephesus (1: 16-18); (4) Demas forsook him (4: 10); (5) his reconciliation to Mark (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).

EXPLANATORY NOTES

Timothy Followed Paul

2 Tim. 3: 10, 11—As Paul's "true child in the faith" Timothy, from the time he had left home as a young man with Paul and Silas on Paul's second missionary journey, had followed Paul's "teaching, conduct, purpose, faith, long suffering, love, patience [steadfastness] persecutions, and suffering. Before he started on this journey with Paul (Acts 16: 1-3) Timothy had learned what Paul suffered at Antioch in Pisidia and Iconium, and he was at Lystra when Paul was stoned and dragged out of the city as dead.

Paul sums up many of his persecutions and much of his suffering in 2 Cor. 11: 16-33, which read.

Out of all these perils, persecutions, sufferings and imprisonments the Lord had delivered him. But in prison now for the last time, his martyr's death is at hand.

He adds in verse 12 with much emphasis: "Yea, all that would live godly in Christ Jesus shall suffer persecution."

Preach the Word

In verses 1-5 of this chapter Paul charges Timothy to "preach the word" and to "reprove, rebuke, exhort, with all long-suffering and teaching," for the reason that some will not endure sound teaching, but will turn away from the truth. Also he exhorts Timothy to be thoughtful and suffer hardships, and do the work of an evangelist.

This charge should be assiduously followed by preachers of today. The reason Paul gives to Timothy for delivering such a charge exists alarmingly at present. Many in the church now, as then, "will not endure the sound doctrine;" but turn away their ears from the truth and turn aside unto fables." To "heap to themselves" such teachers, means there are very many such. How sadly true this is. The crying need of the church and its imperative duty is "to preach the word."

Paul Was Ready to Go

6. "For I am already being offered." This is one of the reasons given why Timothy should discharge faithfully his duties. Paul would soon be beheaded; and Timothy, being left, would have even greater obligations resting upon him. "Being offered" means, as in the margin, "poured out as a drink offering." Death was imminent, and he knew not at what time he would be slain.

7, 8. But as a soldier of the cross, he had "fought the good fight" (see Eph. 6: 10-19); as in a race, he had "finished the course" (see 1 Cor. 9: 24-27; Heb. 12: 1, 2); and through all trials, persecutions, and perils of his most eventful life he had "kept the faith." He looked back over his life and service as a Christian with the greatest satisfaction and comfort; therefore he could triumphantly say: "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day."

Paul spoke most confidently and certainly of his salvation in heaven. (2 Cor. 5: 1-10.)

By a faithful obedience to God we also may have the happy assurance of eternal salvation. This is the grand consummation of all service to God through faith in Jesus. We thank God that Paul also added, "and not to me only, but also to all them that have loved his appearing."

9-15. While Paul's execution was imminent, yet he expected to see Timothy before it took place, and exhorted Timothy to reach Rome before winter. (See verses 11, 21.) He instructed Timothy to take Mark with him to Rome, because Mark was useful to Paul for ministering. Also, Paul wanted the cloak which had been left at Troas, and especially the parchments. "Only Luke" was then with Paul. (Verses 11, 13.) Demas had forsaken him, "having loved this present world," and had gone to Thessalonica. Paul warned Timothy against "Alexander the coppersmith." (See Acts 19: 33; 1 Tim. 1: 20.) Tychicus, Paul had "sent to Ephesus." (See Eph. 6: 21.) Crescens had gone to Galatia; Titus, to Dalmatia; "Erastus remained at Corinth;" and Trophimus was left at Miletus sick.

All Forsook Paul

16. "At my first defense no one took my part, but all forsook me"—that is, at Paul's first trial at Rome when seized and imprisoned the second time. It is thought that after his first imprisonment and trial at Rome, Paul was set at liberty, and, after several years of labor, was again seized as a leader of Christians, a second time imprisoned at Rome, tried there, and condemned to die. But he was not condemned to die immediately or when tried on the first charge made against him. From this lesson we see he was in Rome some time during his second imprisonment.

So odious had Nero made Christianity, no man was found to defend Paul or friend to intercede for him.

This reminds us of the seizure and crucifixion of Jesus, when even the apostles forsook him and fled. "May it not be laid to their account." This reminds us of the prayer of Jesus on the cross for the brutal soldiers who executed him, and Stephen's prayer for those who stoned him.

Paul desired that all who forsook him might see their shame, repent, exercise more courage, and be saved.

The Lord Stood By Him

17. "But the Lord stood by me, and strengthened me." This statement is made in contrast with the one above. Although all human help had failed, God stood by Paul, giving him courage and strength, through the promises and hope of the gospel, to make his own defense and save himself from immediate execution.

"That through me the message might be fully proclaimed, and that all the Gentiles might hear." In making his defense, Paul preached the gospel, and in this way the Gentiles were enlightened. Of his first imprisonment at Rome he said that the things which had happened to him had "fallen out rather to the furtherance of the gospel," and that brethren had been encouraged and emboldened abundantly by his bonds. (See Phil. 1: 12-14.)

"And I was delivered out of the mouth of the lion." This means at least from immediate destruction, and it may mean also from

destruction by wild beasts, by which so many Christians at that time perished.

18. "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom." The body might be destroyed, but the soul—the true man—would be saved unto the heavenly kingdom. This shows that Paul does not mean here that he thought the Lord would save his life from destruction, but would strengthen him and enable him to be true and firm against all evil designs to make him renounce Christianity, as some had done under such persecution, and be forever lost.

What we know of Paul's life after his first imprisonment is stated as follows: "Eusebius gives the early traditions of his last days, and states the common belief of the early churches in these words: 'After defending himself successfully, it is currently reported that the apostle again went forth to proclaim the gospel, and afterwards came to Rome a second time, and was martyred under Nero.' Hints in the Epistles and traditions supply all that is known or conjectured respecting this last stage of the apostle's ministry. It is supposed that on being liberated (writers do not agree as to the precise order), he visited again parts of Asia Minor and Greece; went to Crete and founded—or, more probably, strengthened— churches there; made his long-contemplated journey to Spain; wrote his First Epistle to Timothy and his Epistle to Titus; after several years of effective labor, he was apprehended again as a leader of Christians; was brought a second time as a prisoner of Christ to Rome; was tried there and condemned to suffer death. His Roman citizenship exempted him from the ignominy of crucifixion; and hence, according to universal tradition, he was beheaded by the ax of the lictor. . . . It was in the daily expectation of this event that he wrote the last of his Epistles, the Second Epistle to Timothy. It is in that Epistle —written as the aged servant of Christ, looking back to his trials, all surmounted, and forward to the hour when he should soon 'be forever with the Lord,' yet amid his own joy still mindful of the welfare of others—that we hear his exultant voice: 'For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.'" (Lipscomb.)

QUESTIONS

Give the subject.
Repeat the Golden Text.
Give the time, place, and persons.
Did you read the Devotional Reading?
Did you read the Reference Material?
Did you read the Home Reading?
Give a brief account of Timothy's life and work, his mother's and grandmother's names, who his father was, his home, why Paul called him his "true child in the faith," when he accompanied Paul, what letters Paul wrote him, where was he when Paul wrote him? etc.
What does the second epistle contain not recorded elsewhere?
2 Tim. 3: 10, 11 What had Timothy followed in Paul?
What had Paul suffered at Lystra?
In what chapter do we have a summary of Paul's persecutions and sufferings?
What had the Lord done for Paul in all these?
What must he who would live godly in Christ Jesus suffer?
What did Paul charge Timothy to preach?

In what way was this charge made most solemn?
Why make this solemn charge?
What is the crying need of the church today in regard to preaching?
To what further course did Paul urge Timothy?
6 What reason does Paul here give for Timothy's continuing faithful?
7, 8 With what expression of satisfaction does Paul here review his life?
What would be his reward?
What shall be the reward of faithful service on the part of all?
10-15 Why did Paul desire and expect to see Timothy before his execution?
Whom and what did he request Timothy to bring?
Who had forsaken Paul?
Who only was with him?
Against whom did he warn Timothy?
Why?
Who were Tychicus, Crescens, Titus, Erastus, and Trophimus?
16 What is meant here by Paul's first defense?
What is meant by none taking his part?
What was Paul's prayer for those who forsook him?
17 Who stood with Paul?
To what good did God overrule his imprisonment?
What is meant by being delivered out of the mouth of the lion?
18 From what did he say the Lord would deliver him?
What was the result of Paul's first imprisonment in Rome?
Give reasons for thinking he was released, visited churches he had established and other places.
What finally became of him?

LESSON XIII—DECEMBER 27.

REVIEW: FROM ATHENS TO ROME

Read: Rom. 8: 31-39.

Golden Text—"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.)

Devotional Reading—Psalm 91: 1, 2, 9-16.

Home Reading—

Dec. 21. M. Paul on Mars Hill. Acts 17: 22-34.
22. T. Paul at Corinth. Acts 18: 1-11.
23. W. Paul's Farewell to the Elders at Ephesus. Acts 20: 28-38.
24. T. Paul's Voyage and Shipwreck. Acts 27: 37-44.
25. F. The Wise Men and the Star. Matt. 2: 1-12.
26. S. Paul in Rome. Acts 28: 11-23.
27. S. The Security of the Righteous. Psalm 91: 1, 2, 9-16.

Being inspired, and having suffered so continuously as Paul had, and having been so often delivered by the hand of God, he could in all assurance of faith and blessedness of hope make the declarations contained in the Reading Lesson for this Review.

Let all who study these lessons so live as to rejoice in this faith and hope.

How encouraging, how precious, how exceedingly great are these promises of our God and Father.

Since the lessons of this quarter embrace Paul's work at Athens, Corinth, Ephesus, and lessons from some of his letters, it is very proper to close it with a missionary lesson.

A missionary is one sent on a mission. No man was ever sent on a greater mission than Paul, or was ever more faithful to his mission. He was sent to the Gentiles. Some of the lessons of this quarter emphasize this fact and give the scriptures which contain his mission. Who can give them here? Christ appeared to him to appoint him a minister and a witness both of the things wherein he had seen Jesus and of the things wherein Jesus would appear to him afterwards, to send him to the Gentiles to open their eyes and to turn them from darkness to light and from the power of Satan unto

God. Lesson X gives some of the hardships Paul endured in fulfilling his mission.

Some of the churches are fine examples in sending forth the word of God, or holding forth the word of life, and in supporting missionaries. Paul tells the Corinthians that he robbed other churches, taking wages of them while he preached the gospel at Corinth. The brethren from Macedonia supplied his wants to some extent while at Corinth. (See 2 Cor. 11: 7-9.)

The church at Philippi had fellowship with him in furtherance of the gospel from the day of its origin until he wrote the Philippian letter from Rome. (Phil. 1: 3-5.) After the origin of the church at Philippi by the conversion of Lydia and her household and the jailer and his household, Paul went to Thessalonica, another city of Macedonia, about a hundred miles southwest from Philippi. For three Sabbath days he reasoned with the Jews out of the scriptures, affirming and proving that Jesus is the Christ. (Acts 17: 1-3.) While there, the church at Philippi "sent time and again" to him such support as he needed. When he left there and went to Athens and thence to Corinth for eighteen months, this church contributed to his support. And when a prisoner in Rome, they sent by one of their own members, Epaphroditus, a contribution to him. (See Phil. 4: 10-12; 2 Cor. 11: 7-9.) Paul at the beginning and Luke, who remained at Philippi, taught this church both to do missionary work and how to do it.

The money, or support, was sent directly to the missionary; the church knew who received it, and the missionary knew which church sent it, acknowledged the receipt of it, and expressed thanks both to the church and to God.

The church at Jerusalem sent Barnabas forth as far as Antioch. (Acts 11: 22-24.) From the church at Antioch, in Syria, Paul and his companions went forth, and to it they returned and reported. (Acts 13: 1-4; 14: 27; 18: 22.) The church at Antioch sent relief to the poor saints of Judea by Barnabas and Saul, and they turned it over to the elders. (Acts 11: 27-30.) This church also sent Paul, Barnabas, and others to the church in Jerusalem to inquire about the circumcision of the Gentiles. The apostles, elders, and the whole church considered the question and made the decision. (Acts 15.)

All these examples show clearly that in all work of the church, and the consideration and settlement of questions, no other organization, with officers and expense, was necessary, none was used, and all the work was done through the church.

The church is the pillar and ground of the truth (1 Tim. 3: 15), the manifestation of God's manifold wisdom (Eph. 3: 10), and in it and in Christ glory and honor must be given to God "unto all generations forever and ever." (Eph. 3: 21.)

Churches co-operated—that is, they worked together for the accomplishment of a certain purpose as different churches supported Paul and many Gentile churches contributed at the same time for support of poor Jews of Jerusalem; but they had no general meetings or conferences of the elders of these different congregations. No such meeting was ever held in New Testament times with New Testament churches. On the contrary, the church which was not able to do certain work alone sent its messenger or messengers, to other congregations to lay the work before them to request their

assistance and to stir them up to do it. This is made clear in 1 Cor. 16: 1, 2; 2 Cor. 8 and 9.

It is not true that cooperation implies organization; because, as we have seen, the churches of the New Testament cooperated, but had no organization other than the church in a given place. Any organization of the elders, deacons, and other members of different congregations for any good work is a step in the wrong direction.

Churches now, in order to be modeled and to work after this divine pattern, must really do this and other work. Faith without works, theory without practice, is dead. To know how to do missionary work or any other good work, and to do it not, is sin.

QUESTIONS

Give the subject.
Repeat the Golden Text.
To what did Paul look?
Name the things which Paul endured for Christ's sake?
Name the places in which Paul preached during this quarter.
What was done at Athens?
To what place did he go next?
How long was he there?
What was the result of his preaching there?
Trace his journey from Corinth to Jerusalem.
What befell him at Jerusalem?
Why do these lessons furnish good missionary lessons?
Who is a missionary?
Name the scriptures which give Paul's commission to the Gentiles.
Who helped to support Paul at Corinth?
Give, in order, what the church at Philippi did toward supporting Paul.
Give other churches from which preachers went forth and to which they made report.
To whom was the money to help the poor of Judea delivered?
What organization only was used for all this work?
What institution shows the wisdom of God?
Through what and whom must glory be given to God forever?
How can congregations co-operate in doing any scriptural work?
Give examples.
What would be his reward?
[Since these questions cover the lessons for this quarter, questions on each lesson are omitted.]