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ELAM'S NOTES

ON

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OF

International Bible Lessons 1931

Tenth Annual Volume

BY
H. LEO BOLES

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PREFACE

The increased favor with which "Elam's Notes" has been received by students of the Bible has encouraged the continuation of its publication. Though Brother Elam has passed to his reward, yet the number using "Elam's Notes" has been greatly multiplied. The present editor wrote the lessons some time before his passing. This is the tenth annual volume, and it is sent forth with many improvements.

The treatment of every lesson is simple, and as thorough as space will allow. The arrangement of the lessons and the presentation of them are more pedagogical than the preceding volumes. Students and teachers will find "Lesson Analysis" with each lesson very helpful in the study and preparation of the lesson. Teachers and young preachers will find the "Lesson Analysis" a good topical outline for sermons and "talks." The questions are grouped under a topical outline, so that they may be easily studied and answered. None of the questions can't be answered with a "yes" or "no;" the questions are thought provoking.

No minute critical exegesis of the Lesson Text has been given in this volume; no dogmatic interpretations have been presented; but the practical thought of the lesson has been kept in mind in the preparation of every lesson. An earnest, prayerful effort has been made to give an exposition of the divine thought in the lesson. Loyalty to God's word has been the constant prayer in the presentation of these lessons, and it is hoped that they may be the means of strengthening the faith of the saints and pointing the alien to the Lamb of God that taketh away the sins of the world. It is the earnest desire of the editor that all who study these lessons may be led into a fuller knowledge of the truth of God.

There is a need for just such a volume as this one. The neglect of training children and young people in the homes by parents has placed a greater burden upon Bible-school teachers. Something must be done to supply the lack of Bible teaching in the homes. This need is being met in some measure by teachers in the Sunday schools. Teachers should feel their responsibility, and should endeavor to make their work more efficient. Teachers can make better preparation for teaching. This volume seeks to help them meet their great responsibilities. Teachers should encourage the students to read carefully the "Daily Bible Readings" and all references. Practical applications should be made, so that the student may get the greatest benefit from the study.

The editor is greatly indebted to those thoroughly conscientious and profound teachers of the word of God, David Lipscomb and E. A. Elam, now resting from their labors while their work lives after them. In copying from them and various authors and commentators, he has very often failed to copy the exact words; he has often abridged or extended a comment that it might better fit the place where it was used.

— H. LEO BOLES, Editor.

BIBLE DICTIONARY OF PROPER NAMES
Arranged and Compiled by H. LEO BOLES

A

- Aaron (bright or shining), Ex. 4:14. Brother of Moses and first high priest.
- Ab, Abba (father), Gal. 4:6. Name given to God.
- Abednego (servant of Nego), Dan. 1:7. One of Daniel's companions.
- Abel (breath. vanity), Gen. 4:1. Second son of Adam.
- Abiathar (father of abundance), 1 Sam. 23:9. High priest and fourth in descent from Eli.
- Abigail (father is joy), I Sam. 25:14. Wife of Nabal; became David's wife.
- Abimelech (Meleeh is father), Gen. 26:1. King of Gerar in the time of Isaac.
- Abishai (my father is Jesse), I Sam. 26:6-9. The eldest of the three sons of Zeruah, David's sister, and brother of Joab.
- Abner (father is light), 1 Sam. 14:50. King Solomon's captain.
- Abraham, Abram (father of a multitude, exalted father), Gen. 12:1. Founder of the Hebrews and father of the faithful,
- Absalom (father is peace), 2 Sam. 15:1. Third son of David.
- Achaia (trouble), Acts 18:12. A Roman province which included Greece.
- Achan (trouble), Josh. 7:19-26. Stole golden wedge, etc. Stoned by Joshua.
- Adam (ruddy, one made or produced), Gen. 3:15. Name of the first man.
- Adonijah (my Lord is Jehovah), 2 Sam. 3:4. Fourth son of David.
- Agabus, Acts 11:27. A Christian prophet who came from Jerusalem.
- Agag, 1 Sam. 15:8. Title of the king of Amalek.
- Agrippa, Acts 12:20. One of the Herods.
- Ahab (father's brother), 1 Kings 18:19. Son of Omri, seventh king of Israel; very wicked,
- Abimelech (brother of Melech), 1 Sam. 22:11. High priest of Nob; gave David the showbread to eat.
- Ai (heap), Josh. 7:2. City lying east of Bethel, destroyed by Joshua.
- Alexander, Mark 15:21. Son of Simon, the Cyrenian.
- Alexandria (from Alexander), Acts 18:24. Capital of Egypt.
- Alpha (first letter of Greek alphabet), Rev. 1:8. It means the beginning.
- Altar, Gen. 8:20. Place for worship and sacrifice.
- Ambassador (messenger or agent), 2 Cor. 5:20. A person commissioned.
- Amen (true), Isa. 65:16. Close of prayer. Amos (burden), Amos 1:1. Minor prophet.
- Amphipolis (a city surrounded by the sea), Acts 17:1. A city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica.
- Amram (an exalted people), Ex:6:18. Father of Moses.
- Ananias (Jehovah hath been gracious), Acts 5:1. Husband of Sapphira, smitten dead.
- Anathema (cursed), Gal. 1:9. A word used by Paul to show condemnation.
- Anise (dill), Matt. 23:23. A small garden plant.
- Anna (grace), Luke 2:36. A prophetess at Jerusalem.
- Annas (humble), Acts 4:6. The son of Seth; was appointed high priest A.D. 7.
- Antichrist (opposed to Christ), I John 2:18. Only John uses this word as applied to the enemies of Christianity.
- Antioch (from Antiochus), Acts 11:20. City in Syria, also in Pisidia.
- Apollonia (belonging to Apollo), Acts 17:1. A city in Macedonia.
- Apostle (one sent forth), Matt. 10:2-4; 2 Cor. 8:23. The official name of the twelve disciples sent out by Jesus.
- Apphia (fruitful), Phile. 2. A Christian woman addressed jointly with Philemon.
- Aquila (an eagle), Acts 18:2. A Jew whom Paul found at Corinth, husband of Priscilla.
- Archelaus (prince of the people), Matt. 2:22. Son of Herod the Great.
- Archippus (master of the horse), Col. 4:17. A Christian teacher in Colosse.

Areopagus (Mars Hill), Acts 17:22. The rocky heights in Athens, opposite the western end of the Acropolis.
Arimathea (height), Matt. 37:57. A city of Judea.
Aristarchus (the best ruler), Acts 20:4. A companion of Paul on his third missionary journey.
Asa (physician, healer), 2 Chron. 14:8. Third king of Judea; reigned forty years.
Ashpenaz (horse-nose), Dan. 1:3. Master of eunuchs.
Asia (), Acts 19: 26. Continent, also Roman Province.
Athens (city of Athena), Acts 17:21. The capital of Attica, and the chief city of Grecian learning.
Augustus (venerable), Luke 2:1. The first Roman emperor.
Azotus (Ashdod, a stronghold), Acts 8:40. City nearly midway between Gaza and Joppa.

B

Baal (owner or lord), Num. 22:41, The male god of the Phenician and Canaanitish nations.
Babel (confusion), Gen. 10:10; 11:1-9. Tower built on the Plain of Shinar.
Babylon (from Babel), Jer. 24:5. The land of the Chaldeans.
Baiaam (from Baal), Num. 23:19. A prophet of Midian who tried to curse Israel.
Barabbas (son of Abba), John 18:40. The robber who was released at the trial of Jesus.
Balak (making waste), Num. 22:24. King of Moabites.
Baptist, the (the baptizer), Matt. 3:1. The same as John the Baptist.
Barak (lightning), Judges 4:1-24. Defeats Sisera's army.
Barbarian (any one not a Greek), Rom. 1:14. Applied to those who were not of the Greek nation.
Bar-Jesus (son of Jesus), Acts 13:6. A false prophet.
Barnabas (son of consolation or exhortation), Acts 4:36. An early disciple of Christ and traveling companion of Paul.
Barsabbas (son of Sabas or rest), Acts 1:23. Voted on as an apostle to take Judas' place.
Bath-sheba (daughter of the oath). 2 Sam. 11:3. Wife of Uriah; became David's wife.
Beelzebub (Lord of the House), Matt. 12:24. Title of heathen god.
Belial (worthlessness), 2 Cor. 6:15. An expression for lawlessness.
Belshazzar (may Bel protect the king), Dan. 5:2. The last king of Babylon.
Benjamin (son of the right hand), Gen. 35:16. The youngest son of Jacob.
Berea (well watered), Acts 17:10. A city of Macedonia.
Bernice (bringing victory), Acts 25:13. The eldest daughter of Herod Agrippa I.
Bethany (house of dates), Mark 11:1. A village situated near the Mount of Olives.
Bethel (the house of God), Gen. 12:8; 28:11-19. City about twelve miles north of Jerusalem.
Bethesda (house of mercy), John 5:2. Market place near Jerusalem.
Bethlehem (house of bread), 1 Sam. 17:12. City of David. birthplace of Christ.
Bethphage (house of figs), Luke 19:29. Place on the Mount of Olives, on the road between Jericho and Jerusalem.
Bethsaida (house of fish), John 12:21. The home of Andrew, Peter, and Philip.
Bildad (Bel hath loved, or, son of contention), Job 2:11. The second of Job's three friends.
Bilhah (timid, bashful), Gen. 29:29. Concubine of Jacob, and mother of Dan and Naphtali.
Blasphemy (speak against), Matt. 12:32. Speaking evil against God, Christ, or the Holy Spirit.
Blastus (sprout), Acts 12:20. The chamberlain of Herod Agrippa I.
Boanerges (sons of thunder), Mark 3:17. Name given to the two sons of Zebedee.

C

Caesar (Latin name), John 19:12. In the New Testament, always the Roman emperor.
Caiaphas (depression), Matt. 26:3. High priest of the Jews.
Cain (possession), Gen. 4:1. Oldest son of Adam; killed his brother Abel.
Caleb (capable), Num. 13:6. One of the faithful spies.

Cana (place of reeds), John 2:1. Place of Christ's first miracle.
 Canaan (low, flat), Gen. 10:6. Fourth son of Ham; name applied to Palestine.
 Candace (name of dynasty). Acts 8:27. Not the name of an individual, but of a dynasty of Ethiopian queens.
 Capernaum (village of Nahum), Matt. 4:13. Village located on the western shore of Galilee.
 Carpus (wrist). 2 Tim. 4:13. A Christian at Troas.
 Cesarea (Kaisareia Caesar), Acts 8:40. City on coast of Palestine.
 Cesarea Philippi (from Caesar and Philip), Matt. 16:13. City twenty miles north of the Sea of Galilee.
 Chemosh (subduer), Num. 21:29. A god of the Moabites.
 Chinnereth (flute, harp), Josh. 19:35. Another name for the Sea of Galilee.
 Chorazin, Matt. 11:21. One of the cities in which Jesus did many mighty works.
 Christ (anointed), 1 Tim. 1:2. The same as Messiah.
 Chuzas (the seer), Luke 8:3. The house steward of Herod Antipas.
 Cilicia (the land of Celiz), Acts 9:30. A province in the southeast of Asia Minor.
 Circumcision (cut around), Lev. 12:3. A Jewish custom.
 Claudius (lame), Acts 18:2. Fourth Roman emperor; reigned from A.D. 41 to 54.
 Cleopas (from Cleopatra), John 19:25. One of the two disciples to whom Jesus talked on the way to Emmaus.
 Corban, Matt. 15:5. An offering to God.
 Colosse, Col. 1:2. A city of Phrygia in Asia Minor.
 Corinth, Acts 18:1-18. City of Greece, about forty miles west of Athens.
 Cornelius (of a horn), Acts 10:1. A Roman centurion of the Italian cohorts stationed in Cesarea.
 Crescens (growing), 2 Tim. 4:10. An assistant of Paul, said to have been one of the seventy disciples sent out by Christ.
 Crispus (curled), Acts 18:8. Ruler of Jewish synagogues at Corinth.
 Cummin, Matt. 23:23. Small plant with an aromatic flavor.
 Cyprus, Acts 4:36. An island in the Mediterranean Sea, about a hundred and forty miles long and sixty miles wide.
 Cyrcne, Acts 2:10. The principal city of that part of Northern Africa which was anciently called Cyrenaica.
 Cyrus (the son), 2 Chron. 36:22. The founder of the Persian Empire.

D

Damascus, Acts 9:11. One of the most ancient cities in the world, located in Syria.
 Daniel (God is my judge), Dan. 1:3. The fourth of "the greater prophets."
 Darius (lord), Dan. 6:1. The name of several kings of Media and Persia.
 David (well beloved), I Sam. 16:1. Youngest son of Jesse; second king of Israel.
 Deborah (a bee), Gen. 35:8; Judges 4:5. Name of Rebekah's nurse; also a prophetess.
 Decapolis (ten cities), Matt. 4:25. A district east of the Jordan and south of the Sea of Galilee.
 Delilah (languishing), Judges 16:4-18. Delivered Samson to the Philistines.
 Demetrius (belonging to Demeter), Acts 19:24. A maker of silver shrines at Ephesus.
 Demas (governor of the people), Col. 4:14. Companion of Paul during his first imprisonment at Rome.
 Demoniac, Matt. 12:22. One possessing a demon.
 Denarius (containing ten), Matt. 18:28. A Roman silver coin, worth about sixteen cents.
 Derbe (juniper), Acts 14:20. City not far from Iconium.
 Deuteronomy (the giving of the law the second time). Fifth book of the Bible.
 Diana (Latin name), Acts 19:24. The Ephesian goddess.
 Diotrefes (nourished by Jove), 3 John 9. Nothing known of him.
 Dispersion (scattered), James 1:1. Applied to the Jews who lived out of Palestine.
 Dorcas (gazelle), Acts 9:36. A disciple raised from the dead by Peter at Joppa.

Doubter. One without faith.

E

Easter (passover), Acts 12:4. Translated "Passover" in the Revised Version.

Ehai (stone), Deut. 11:26-29. Mountain.

Eden (pleasure), Gen. 2:8-14. The first residence of man.

Edom (red), Gen. 32:3. Name given to Esau and his country.

Egypt (land of the Copts), Ex. 1:14. Place where Israel was held in bondage.

Egyptian (native of Egypt), Acts 21:38. An inhabitant of Egypt.

Elder (old man), Gen. 24:2. Name applied to rulers of the city and officers of the church.

Elijah (Jehovah is my God), I Kings 17:1. Prophet in the days of Ahab.

Elisabeth (God is an oath), Luke 1:36. Wife of Zacharias and mother of John the Baptist.

Elisha (God is my salvation), 1 Kings 19:16. Prophet who succeeded Elijah.

Elymas (a wise man), Acts 13:6. A sorcerer who opposed Paul.

Endor (fountain of Dor), I Sam. 28:7. Home of the witch with whom Saul communed.

Enoch (dedicated), Gen. 4:17. Walked with God and was translated.

Epaphras (lovely), Col. 1:7. A fellow laborer and prisoner with Paul.

Ephesus (permission), Acts 19:29. The capital of the Roman province of Asia.

Ephraim (double fruitfulness), Gen. 41:50. Younger son of Joseph.

Epicureans (from Epicurus), Acts 17:18. Those who believed in getting the greatest pleasure out of life.

Erastus (beloved), Acts 19:22. One of Paul's attendants at Ephesus.

Esau (hairy), Gen. 25:25. Twin brother of Jacob.

Esther (a star), Esth. 7:3. Jewishwife of King Ahasuerus.

Etam (lair of wild beasts), Judges 15:8. Place visited by Samson.

Ethiopia (burnt faces), Acts 8:27. The country south of Egypt.

Eunuch (bed keeper), Acts 8:34. A man deprived of his virility.

Euodias (fragrance), Phil. 4: 2. Christian woman at Philippi.

Euraquilo, Acts 27:14. Compounded from two words meaning east and north.

Eutyclus (fortunate), Acts 20:9. A youth of Troas who went to sleep and fell out the window. Paul restored him to life.

Eve (life), Gen. 2:21. Name given to the first woman.

Exodus (a going out). Name given to the second book of the Bible.

Exorcist (casting out), Matt. 12:27. One who pretended to cast out evil spirits.

Ezekiel (God is strong or God doth strengthen), Ezek. 1:3. The third of the major prophets.

Ezra (help), Neh. 12:1. Wrote the book which bears his name.

F

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

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

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

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

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

G

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

Gabriel (man of God), Luke 1:19. The angel that appeared to Elisabeth and Mary.

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

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

Galatia (land of the Gauls), Acts 18:23. The central district of Asia Minor.
Galilean (an inhabitant of Galilee), Acts 2:7. The people of the northern part of Palestine or province of Galilee.
Galilee (circuit), Luke 17:11. The northern country of Palestine.
Gallio (Latin name), Acts 18:12. The Roman proconsul of Achaia when Paul was at Corinth.
Gamaliel (recompense of God), Acts 5:24. A noted teacher of the law in Jerusalem; Paul's teacher.
Gaza (the fortified), Acts 8:26. One of the cities of the Philistines.
Gennesaret (garden of the princes), Matt. 14:34. A name given to the fertile plains on the western shore of the Lake of Galilee.
Gentile (nation), Acts 11:18. Any one who was not of the Jewish race.
Gergesenes (See Gadarenes).
Gethsemane (an oil press), Matt. 26:36. Garden near Jerusalem.
Gerizim (cutter), Deut. 11:26-29. Mountain in Ephraim.
Gibeah (a hill), Josh. 15:57. Located in Benjamin.
Gideon (he that cuts down), Judges 6:34. The fifth recorded judge.
Gilboa (a bubbling spring), 1 Sam. 28:4. Mountain where Saul was killed.
Golgotha (skull), Matt. 27:33. The Hebrew name of the spot where Christ was crucified.
Goliath (an exile), 1 Sam. 17:4. The famous giant whom David killed.
Gomorrah (submersion), Gen. 14:2-8. The city which was destroyed with fire from heaven.
Gospel (good message), Rom. 1:16. Good tidings of joy.
Greece, Greeks, Grecians, Dan. 8:21; Isa. 66:19; Acts 20:2. Names of the country and people who preceded the Roman Empire.

H

Hadad, Gen. 25:15. An early king of Edom.
Hades (hell), Matt. 16:18. Used in the revised version for "hell."
Hagar (flight), Gen. 16:1. An Egyptian handmaid of Sarah, concubine to Abraham and the mother of Ishmael.
Ham (black), Gen. 14:5. The name of one of the three sons of Noah.
Hannah (grace), 1 Sam. 1:2. One of the wives of Eikanah, and mother of Samuel.
Hazeal (whom God sees), 2 Kings 8:7-15. A king of Damascus, anointed by Elisha.
Heber (alliance), Gen. 46:17. Grandson of Asher.
Hebrew (from Eber, beyond, or on the other side), Gen. 14:13. Posterity of Abraham.
Hebron (alliance). Josh. 15:54. City about twenty miles south of Jerusalem.
Hell (Gehenna), Matt. 5:22. Place of torment for the wicked.
Hellenist (Grecian), Acts 6:1. Term applied to Greek-speaking Jews, or Grecian Jews.
Herod (hero like), Luke 3:19. The Herod family were alien by race and Jewish in faith; Roman rulers over Palestine.
Herodians (from Herod), Matt. 22:15. Party among the Jews who were supporters of the Herodian family.
Herodias (from Herod), Matt. 14:8-11. Granddaughter of Herod the Great.
Hezekiah (Jehovah strengtheneth), 2 Kings 18:5. Thirteenth king of Judah and son of Ahaz.
Hierapolis (holy city), Col. 4:13. A city of Phrygia.
Hiram, 2 Sam. 5:11. The king of Tyre, who sent workmen and material to help build the temple.
Hittites (descendants of Heth), Josh. 9:1. One of the Canaanitish tribes.
Hophni, 1 Sam. 2:12. One of the wicked sons of Eli.
Horeb (desert), Ex. 3:1. A mountain: (See Sinai.)
Hosanna (save, pray), Matt. 21:9. The cry of the multitude on Jesus' triumphal entrance into Jerusalem.
Hosea (salvation), 2 Kings 15:30. One of the minor prophets.
Hoshea (salvation), Isa. 7:16. Same as Hosea or Joshua.
Hymeneus (belonging to Hymen, the god of marriage), 1 Tim. 1:20. He denied the true doctrine of

the resurrection.

I

Ichabod (inglorious), 1 Sam. 4:21. The son of Phineas and grandson of Eli.
Iconium, Acts 14:1. Paul visited this city with Barnabas on his first missionary tour. Located north of Antioch, in Pisidia.
Illyricum, Rom. 15:9. District lying along the eastern coast of the Adriatic Sea.
Immanuel (God with us), Matt. 1:23. The name applied to Christ.
Inn (lodging place), Luke 2:7. Similar to our rooming houses or hotels.
Isaac (laughter), Gen. 35:27. The son of Sarah by Abraham.
Isaiah (Jehovah is salvation), Isa. 1:1. One of the major prophets of the Old Testament.
Ishmael (may God hear), Gen. 16:15. Son of Abraham by Hagar, the Egyptian handmaid.
Israel (persevere with God, prince of God), Gen. 32:28. Name given to Jacob and the nation which came from the twelve tribes.
Issachar (there is a reward), Gen. 30:18. The ninth son of Jacob; one of the twelve tribes.
Italy, Acts 18:2. A well-known country.

J

Jachin (he doth establish), 1 Kings 7:21. One of the two pillars which was set up in the porch of the temple.
Jacob (supplanter), Gen. 25:26. Son of Isaac and Rebekah, twin brother of Esau.
Jambres, 2 Tim. 3:8. One of the Egyptian magicians who opposed Moses.
James (the Greek form of "Jacob"), Matt. 10:2. Son of Zebedee, brother of John, and one of the twelve apostles.
Jannes, 2 Tim. 3:8. An Egyptian magician who joined Jambres in opposing Moses.
Jason, Acts 17:5. Entertained Paul and Silas; attacked by Jewish mob.
Jebusites (from Jebus), Num. 13:29. One of the Canaanitish tribes in Palestine.
Jehoiada (Jehovah knows), 2 Sam. 8:18. High priest at one time.
Jehoshaphat (Jehovah hath judged), 1 Kings 15:24. Fourth king of Judah, son of Asa.
Jehovah (I Am, the Eternal Living One), Lev. 24:15. One of the names given to God.
Jehu (Jehovah is he), 2 Kings 9:2. Founder of the fifth dynasty of the kings of Israel.
Jephunneh (it will be prepared), Num. 13:6. Father of Caleb, a good spy.
Jeremiah (whom Jehovah appoints), Jer. 1:1. One of the major prophets.
Jericho (place of fragrance), Josh. 13:16. First city destroyed by Joshua; its walls were thrown by faith.
Jeroboam (whose people are many), 1 Kings 11:28. The first king of the divided kingdom of Israel.
Jerusalem (the city of peace), 2 Chron 25:23. The religious and political capital of the Israelites.
Jesse (wealthy), Ruth 4:18-22. The father of David, and son of Obed, and the son of Boaz, by the Moabitess, Ruth.
Jesus (Jehovah is salvation), Matt. 1:21. One of the names given to Christ, the Messiah.
Jew (a man of Judah), Mark 7:3. A name applied to the members of the kingdom of Judah after the separation of the ten tribes; later applied to all Israelites.
Jeab (Jehovah is father), 2 Sam. 14:1-20. Nephew of David and captain of his hosts.
Job, Job 1:1. Probably one of the patriarchs.
Joel (Jehovah is God), 1 Sam. 8:2. One of the minor prophets.
Johanna (grace or gift of God), Luke 3:27. The name of a woman. John the Baptist (Jehovah's gift), Matt. 3:1. A forerunner of Christ.
John (from Johanan), Luke 1:11. Name given to son of Zacharias, later called "John the Baptist."
Jonah (dove), 2 Kings 14:25. The fifth of the minor prophets.
Joppa (beauty), Acts 11:5. A town on the southwest coast of Palestine.
Jordan (the descender), Josh. 2:7. The river which bounds the eastern border of Palestine.

Joseph (may he add), Gen. 37:2. The elder of the two sons of Jacob by Rachel.
Joshua (Jehovah is salvation), Ex. 17:9. Moses' minister and successor as leader of the children of Israel.
Jot (the English form of the Greek iota, the smallest letter of the Greek alphabet), Matt. 5:18. It was formed like an English comma (,).
Jubilee (joyful shout), Lev. 25:11. Every fiftieth year was called the year of Jubilee.
Judah (praised). Gen. 37:26. The fourth son of Jacob by Leah.
Judas Iscariot (Judas of Kerioth), John 6:71. The name of the betrayer of Jesus.
Julius (fr. Greek), Acts 27:1. A Roman centurion.
Jupiter (a father that helps), Acts 14:12. The national god of the Hellenic race.
Justus (just), Acts 18:7. A Christian at Corinth with whom Paul lodged.

K

Kadesh, Kadesh-Barnea (holy), Num. 13:3. Place where Mariam died, and the farthest point reached in the wandering in the wilderness.
Kidron, or Kedron (turbid), Luke 22:39. Name of brook or valley, southeast of Jerusalem.
Kish (a bow), 1 Chron. 23:21. The father of Saul
Kohath (assembly), Ex. 6:16. One of the three sons of Levi.

L

Laban (white), Gen. 24:10. Father of Leah and Rachel; father-in-law of Jacob.
Laodicea (justice of the people), Col. 4:16. A town in the Roman province of Asia.
Laodiceans, Col. 4:16; Rev. 3:14. The inhabitants of Laodicea.
Lazarus (whom God helps), John 11:1. Brother of Martha and Mary; lived at Bethany; raised from the dead by Jesus.
Leah (wearied), Gen. 29:16. Daughter of Laban, first wife of Jacob.
Lebanon (white), Deut. 1:7. Mountain range north of Palestine.
Lehi (jawbone), Judges 15:9. A place in Judah.
Levi (joined), Gen. 29:34. Name of the third son of Jacob by Leah.
Levite (joined), Luke 10:32. One of the tribe of Levi. Leviticus. Third book of the Bible.
Libertines (from liberty), Acts 6:9. Applied to Jews who had been taken prisoners and then set free.
Lois (agreeable), 2 Tim. 1:5. The grandmother of Timothy.
Lord's Day (first day of the week), Rev. 1:10. Corresponds to our Sunday.
Lot (veil, or covering), Gen. 11:27. The son of Haran and nephew of Abraham.
Lucius, Acts 13:1. One of the teachers of Antioch.
Luke (light-giving), Acts 13:1; Col. 4:14. Traveled with Paul and wrote the book that bears his name.
Lyeaonia (landing of Lyeanon, or wolf land), Acts 14:11. A province in Asia Minor.
Lydia (strife), Acts 16:14. First European convert at Philippi.
Lysias (ft. Greek), Acts 23:26. A Roman officer.
Lystra, Acts 16:1. One of the cities visited by Paul on his first and second missionary tours; home of Timothy.

M

Macedonia (extended land), 2 Cor. 8:1. A province in Europe, north of Greece; Gospel first preached there by Paul.
Magdalene (inhabitant of Magadan), Matt. 27:56. Mary Magdalene, present at crucifixion of Christ.
Magi (wise men), Matt. 2:1-12. Those who visited the babe Jesus.
Malachi (my messenger), Author of the last book of the Old Testament.
Malchus (king, or kingdom), Matt. 26:51. The name of the servant of the high priest whose right ear Peter cut off in the garden of Gethsemane.

Mammon (riches), Matt. 6:24. Word used to personify wealth.

Manaen (comforter), Acts 13:1. Foster brother of Herod and teacher and prophet in church at Antioch.

Manasseh (forgetting), Gen. 4:51. The oldest son of Joseph.

Manna (What is this?), Ex. 16:14-36. Food given the children of Israel in the wilderness.

Manoah (rest), Judges 13:2. Father of Samson.

Mark, Acts 12:12. One of the evangelists and writer of the book that bears his name.

Martha (a lady), Luke 10:38. Sister of Lazarus and Mary.

Mary (a tear). A common name in the New Testament; mother of Jesus.

Matthew (gift of Jehovah), Matt. 10:3. One of the twelve apostles and writer of the first book of the New Testament.

Matthias (gift of God), Acts 1:26. The apostle elected to fill the place of the traitor, Judas.

Melchizedek (king of righteousness), Gen 14:18-20. King and priest of God; type of Christ as priest.

Melita (premeditate), Acts 28:1. An island in the Mediterranean Sea.

Mercury (herald of the gods), Acts 14:12. The god of commerce and bargains.

Meshach (guest of a king), Dan. 1:4. One of Daniel's friends in captivity.

Mesopotamia (between the rivers), Deut. 23:4. Country between the Tigris and Euphrates rivers.

Messiah (anointed), Matt. 20:20. A prophetic name applied to Jesus.

Methuselah (man of the dart), Gen. 5:25. The son of Enoch, and the oldest man recorded among the patriarchs.

Midian (strife), Gen. 25:2. A son of Abraham by Keturah.

Miletus, Acts 20:15. City on the coast, thirty-six miles to the south of Ephesus.

Mint, Luke 11:42. An herb which the Jews used as their tithe.

Mite, Mark 12:41-44. A coin current in Palestine in the time of Jesus, worth about one-fifth of a cent.

Mizpah (a watchtower), Josh. 18:26. A city in Benjamin.

Moab (of his father), Deut. 2:11. Son of Lot by his eldest daughter.

Molech (king), Jer. 49:1. The god of the Ammonites.

Moriah (chosen by Jehovah), Gen. 22:2. The mount where Abraham offered Isaac.

Moses (drawn), Ex. 2:5. The leader of God's people.

Myrrh, Ex. 30:23. One of the ingredients of the oil of holy ointment.

Mysia (land of beech trees), Acts 16:7. Region about the frontier of the provinces of Asia and Bithynia.

N

Naaman (pleasantness), 2 Kings 5:18. Captain of the army of Syria; a leper, cleansed by Elisha.

Nabal (fool), I Sam. 25:3. First husband of Abigail, one of David's wives.

Naomi (my delight), Ruth 1:2. Wife of Elimelech and mother-in-law of Ruth.

Naphtali (wrestling), Gen. 30:8. The fifth son of Jacob; son of Bilhah, one of Rachel's handmaids.

Nathan (a giver), 2 Sam. 7:2. Name of the prophet who rebuked David.

Nathaniel (gift of God), John 1:47. An early disciple of Jesus; some think the same as Bartholomew.

Nazarene (from Nazareth), Matt. 2:23. A name sometimes given to Jesus.

Nazareth (the guarded one), Matt. 2:23. A village in Galilee and home of Jesus.

Nazirite (one separated), Num. 6:1-21. Person who takes a peculiar vow to be set apart from others for the service of God. Sometimes spelled "Nazarite."

Neapolis (new city), Acts 16:11. First place Paul landed in Europe, about twelve miles from Philippi.

Nebo (prophet), Num. 32:3. Mountain on the east side of the Jordan.

Nebuchadnezzar (may Nebo protect the crown), Jer. 46:2-12. The most powerful of the Babylonian kings.

Nehemiah (consolation of the Lord), Ez. 2:2. One of the leaders of the first exposition from Babylon to Jerusalem.

New Testament (new covenant). Name given to the Holy Scriptures after the advent of Christ.

Nieodemus (conqueror of the people), John 3:1. A Pharisee, a ruler of the Jews and teacher of Israel who visited Jesus at night.
Nicolaitans (followers of Nicholas), Rev. 2:6. A sect whose deeds were severely condemned.
Niger (black), Acts 13:1. One of the teachers and prophets in the church at Antioch.
Nile (blue, dark), Gen. 15:8. The principal river of Egypt.
Nimrod (rebellion, or the valiant), Gen. 10:8. A grandson of Ham.
Nineveh (abode of Ninus), Gen 10:11. The capital of the ancient kingdom of Assyria.
Ninevites, Luke 11:30. The inhabitants of Nineveh. to whom Jonah preached
Numbers. The fourth book of the Old Testament.
Nymphas (bridegroom), Col. 4:15. A wealthy Christian in Laodicea.

O

Old Testament. Name given to the Holy Scriptures before the advent of Christ.
Olives, Mount of, 2 Sam. 15:30; Acts 1:12. Mount near Jerusalem.
Omega, Rev. 1:8. Last letter of the Greek alphabet.
Onesimus (profitable, useful), Col. 4:9. The name of the servant of Philemon.
Ophir (abundance), 1 Chron. 29:4. A seaport from which Solomon obtained gold for the temple.

P

Padan-aram (tableland of Aram) Gen. 28:2. Name applied to country which bordered on the Euphrates to distinguish it from the mountainous district.
Palestine (land of strangers), Ex. 15:14. One name for the land of Canaan.
Palsy (contracted from paralysis). Matt. 12:10-13. A disease which caused the loss of the power of motion.
Pamphylia (of every tribe), Acts 13:13. One of the provinces on the coast of Asia Minor.
Paphos (boiling or hot), Acts 13:6. City on Island of Cyprus. which Paul and Barnabas visited on first missionary journey.
Parable (placed beside, a comparison), Matt. 24:32. A form of teaching by comparison.
Paradise (orchard of pleasure, pleasure ground), 2 Cor. 12:4. A term applied figuratively to the celestial dwelling of the righteous.
Parthians (from Parthia), Acts 2:9. People who lived in Parthia.
Passover (commemorating the death angel's passing over the houses of Israel in Egypt), Ex. 12:1-51. The first of the three great annual feasts of the Jews, held on the fourteenth day of the first month.
Patmos, Rev. 1:9. Name of an island in the Aegean Sea, twenty miles south of Samos; place where John was banished.
Patriarch (father of a tribe), Acts 7:8. Name given to the head of a family or tribe in Old Testament times.
Paul (small little), Acts 23:6. Name given to the apostle to the Gentiles.
Peninnah (coral, or pearl), I Sam. 1:2. One of Elkanah's wives.
Pentateuch (five). 'Greek name given to the first five books of the Old Testament.
Pentecost (fiftieth), Acts 2:1. Feast which came fifty days after the Passover.
Perga (fr. Greek), Acts 13:13. A city in Pamphylia.
Pergamos (height, elevation), Rev. 1:11. A city of Mysia, about three miles to the north of the River Caicus.
Pergamm, Rev. 1:11. Same as Pergamos.
Persia (pure, splendid), Ezek. 38:5. Name given to an ancient empire.
Peter (a rock or stone), John 1:42. Name given to Simon, the brother of Andrew, one of the twelve apostles.
Pharaoh, Ex. 1:8. Common title of the kings of Egypt.
Pharisees, Matt. 15:7. A religious sect among the Jews. They believed in a resurrection of the dead.
Philadelphia (brotherly love), Rev. 3:9. Town on the borders of Lydia and Phrygia.

Philemon (loving), Col. 4:9. Name of Christian to whom Paul addressed his epistle in behalf of Onesimus.

Philetus (beloved), 2 Tim. 2:17. Associated with Hymeneus.

Philip (lover of horses), John 1:44. One of the twelve apostles.

Philistines (immigrants), Jer. 47:4. One of the tribes that inhabited Caphtor, or Crete.

Phinehas (mouth of brass), I Sam. 1:3. Son of Eli.

Phebe (radiant), Rom. 16:1. The name of a Christian woman.

Phoenicia (land of palm trees), 2 Sam. 5:11. Country on east coast of Mediterranean Sea.

Phrygia (dry, barren), Acts 16:6. Name of a province in Asia Minor.

Pilate (armed with a spear), Luke 13:1. Judge of Roman court who permitted Christ to be crucified.

Pisgah (peak), Num. 21:20. Highest point of Mount Nebo.

Pontus (the sea), Acts 2:9.

Province of Asia Minor.

Pretorium (palace), Matt. 27:27. Place where court was held. Priest. Gen. 14:18. One who officiated at the altar.

Priscilla (from Prisca, ancient), Acts 18:26. Wife of Aquila.

Prophet (one who speaks for another), Ex. 15:20. God's mouthpiece to the people.

Proselyte (a stranger, a newcomer), Matt. 23:15. Name given by Jews to foreigners who accepted the Jewish religion.

Proverbs (a comparison), Num. 21:27. Books supposed to have been compiled by Solomon.

Publican (Roman taxgatherer), Luke 3:13. Name of one who gathered taxes for the Roman government.

Pyrrius, Acts 20:4. The father of Sopater of Berea.

Q

Quartus (fourth), Rom. 16:23. A Christian of Corinth.

Quaternion, Acts 12:4. A guard of four soldiers.

R

Rabbi (master), Matt. 23:7. Title signifying "teacher."

Raca (fool), Matt. 5:22. A term of reproach.

Rachel (ewe, or sheep), Gen. 29:31. Younger daughter of Laban, and beloved wife of Jacob.

Rahab (fierceness, pride), Isa. 51:9. A name sometimes given to Egypt.

Rebekah (ensnarer), Gen. 22:23. Sister of Laban, wife of Isaac.

Red Sea (a seaweed resembling wool), Ex. 14:2. Body of water crossed by Israelites.

Rehoboam (enlarger of the people), 1 Kings 14:21. Son of Solomon and first king of Judah.

Reign (to rule), 2 Tim. 2:12. To govern, to rule over.

Reuben (behold a son), Gen. 29:32. Jacob's eldest son.

Revelation. Last book of the New Testament.

Rhoda (rose), Acts 12:13. The name of a maid who announced Peter's arrival.

Rome, Rev. 17:9. The name of a world empire.

Rue, Luke 11:42. A garden plant tithable in the time of the Savior.

Rufus (red), Mark 15:21. Name of an early Christian.

Ruth (a female friend), Ruth 1:4. The Moabitess who became the wife of Boaz.

S

Sabaoth (armies), James 5:4. Name applied to the Lord.

Sabbath (a day of rest), Ex. 16:22. The seventh day of the week.

Sabbath Day's Journey, Acts 1:12. About three-fourths of a mile.

Sabbatical Year, Ex. 23:10. Each seventh year.

Sadducees (followers of Zadok), Matt. 3:7. Religious sect opposed to the Pharisees.
 Salamis (salt), Acts 13:5. City in the eastern part of the Island of Cyprus.
 Samaria (watch mountain), 1 Kings 16:23 Name of a city thirty miles north of Jerusalem; also of the country surrounding it.
 Samaritan (watch mountain, Samaria), Luke 10:33. An inhabitant of Samaria.
 Samson (like the sun), Judges 15:20. One of the strongest men; one of the judges of Israel.
 Samuel (asked of God), 1 Sam. 3:1-18. The last judge of Israel.
 Sanhedrin (a council chamber), Matt. 26:57. The supreme court of the Jewish nation.
 Sapphira (bright color, beautiful), Acts 5:1-11. Wife of Ananias.
 Sarah (princess), Gen. 20:12. Wife of Abraham, mother of Isaac.
 Sarai (my princess), Gen. 11:29. First name of Sarah.
 Sardis (red), Rev. 1:11. A city of Asia Minor, and capital of Lydia.
 Satan (adversary), Matt. 16:23. Name applied to the devil.
 Saul (desired), 2 Sam. 1:23. Name of the first king of Israel; first name of the apostle Paul.
 Sceva (implement), Acts 19:14. A Jew residing at Ephesus when Paul visited that city.
 Scribes (to write), 1 Kings 4:3. Those who transcribed the law.
 Scythian, Col. 3:11. Name applied to the people who lived north of the Black Sea.
 Septuagint (the seventy). The Greek Version of the Old Testament.
 Sergius Paulus, Acts 13:7. Name of the proconsul of Cyprus.
 Sheba (an oath), 2 Sam. 20:1-22. Name of queen who visited Solomon.
 Shechem (back or shoulders), Jno. 4:5. A city of Samaria.
 Shem (name), Gen. 5:32. The eldest son of Noah.
 Shiloh (place of rest), Judges 21:19. A city of Ephraim.
 Shittim (the acacias), Num. 25:1. Name of country opposite Jericho; also species of wood.
 Silas (woody), Acts 15:22. Traveling companion of Paul; same as Silvanus.
 Siloam (sent), John 9:7. Name of pool in the days of Jesus.
 Simeon (heard), Gen. 29:32. Second son of Jacob; common name among the Jews.
 Simon (hearing), Luke 4:38. Another name for Peter.
 Sinai (thorny), Ex. 19:1. Mountain where the law was given.
 Smyrna (myrrh), Rev. 2:8-11. A city of Asia Minor, situated on Aegean Sea, forty miles north of Ephesus.
 Sodom (burning), Mark 6:11. Ancient city of Syria, destroyed by fire.
 Solomon (peaceful), 2 Sam. 12:24. David's son who succeeded him to the throne.
 Sopater (savior of his father), Acts 20:4. One of the companions of Paul.
 Stephen (crown), Acts 6:5. Name of one of the seven chosen at Jerusalem; the first Christian martyr.
 Susanna (a lily). One of the women who ministered to Jesus.
 Sycamore (mulberry), Amos 7:14. A fruit tree in Palestine.
 Symeon (Simon), Acts 13:1. A teacher and prophet in the church at Antioch.
 Synagogue (congregation), Matt. 13:54. Place where the Jews met for worship.
 Syntyche (with fate), Phil. 4:2. Female member of the church at Philippi.
 Syria, Judg. 10:6. Name of country.
 Syrophenician, Mark 7:26. A mixed race of people.

T

Tabernacle (tent), Ex. 25:9. Constructed by Moses as a place of worship.
 Tabitha (gazelle), Matt. 9:25; Mark 5:41. Also called "Dorcas."
 Tares (darnel), Matt. 13:25. A weed similar to wheat in its early stages.
 Tarsus, Acts 9:11. Chief town of Cilicia, home of Paul.
 Taverns, the Three (inn), Acts 28:15. On the Appian road, where Paul lodged for a time.
 Temple, 1 Kings 7:15-22. House built by Solomon for worship.
 Ten Commandments, Ex. 34:28. The name given to the Decalogue.
 Tertullus (fr. Greek), Acts 24:1. A Roman orator.

Tetrarch, Matt. 14:1. Name given to the governor of the fourth part of the country.
Theophilus (friend of God), Luke 1:3; Acts 1:1. Person to whom Luke wrote his Gospel and Acts of Apostles.
Thessalonica, Acts 17:2. Town in Macedonia where Paul established a church; wrote two letters to the church.
Thomas (twin), Matt. 13:55. One of the apostles.
Thyatira, Rev. 2:20. A city on the borders of Mysia.
Tiberias, John 6:1. Another name given to the Sea of Galilee.
Timnah (portion), Judges 14:1. Concubine of Samson.
Timothy (worshiping God), Acts 16:1. Paul's companion. Paul wrote two letters to him.
Titus (honorable). Gal. 2:1. An early Christian to whom Paul wrote one letter.
Transfiguration, Matt. 17:1-13. The event in the earthly life of Christ which marked his glorified state.
Troas, Acts 16:8. A seaport of Asia Minor.
Troyllium, Acts 20:15. A town in Asia Minor.
Trophimus (nutritious), Acts 21:27. Accompanied Paul to Jerusalem.
Tychicus (fateful), Acts 20:4. Companion of Paul on some of his journeys.
Tyrannus (sovereign), Acts 19:9. Paul taught in the school of Tyrannus.
Tyre (a rock), Matt. 15:21. City on the east coast of the Mediterranean.

U

Ur (light, or the moon city), Gen. 11:28. The land of Abraham's nativity.
Uriah (light of Jehovah), 2 Sam. 23:39. One of David's brave men.
Uzzah (strength), 2 Sam. 6:6. Priest who touched the ark and died.

V

Version. A translation.
Vision, Luke 2:25, 26. A revelation.
Vows, Gen. 28:18-22. A solemn promise made to God to perform or to abstain from performing a certain thing.
Vulgate, The. The Latin version of the Bible.

W

Watches of Night, 1 Sam. 11:11. The Jews divided the night into military watches instead of hours.
Wave Offering, Ex. 29:34. An offering which accompanied the peace offerings.
Way, Acts 19:9. A term used for the Gospel or Plan of Salvation.

Y

Year, Gen. 1:14. The highest division of time.
Yoke (subjection), 1 Kings 12:4. An implement for working oxen; sign of authority.

Z

Zaechaeus (pure), Luke 19:5. A tax collector, publican who lived near Jericho.
Zaehariah (remembered by Jehovah), 2 Kings 10:30. Fourteenth king of Israel.
Zacharias (Greek form of "Zachariah"), Luke 1:5. Father of John the Baptist.
Zadok (just), I Chron. 24:3. Name of priest in time of David.
Zebah and Zaimunna (deprived of protection), Judges 8:5-21. Two kings of Midian.
Zebedee (my gift), Matt. 4:21. Father of James and John.
Zebulun (a habitation), Gen. 30:20. The tenth of the sons of Jacob.

Zechariah, Ex. 5:1, 6. The eleventh in order of the twelve minor prophets.

Zenas, Tit. 3:13. A believer who is described as "the lawyer."

Zephaniah (hidden by Jehovah), Zeph. 1:1. The ninth in order of the twelve minor prophets.

Zerubbabel (born at Babel, Babylon), Ez. 6:18. The head of the tribe of Judah at the time of the return from the Babylonian captivity.

Zeruiah (Balsam), I Sam. 26:6. Mother of Joab, sister of David.

Zidon, or Sidon, Gen. 10:15; Luke 6:17. An ancient city of Phenicia on the eastern coast of the Mediterranean.

Zorah (hornet), Josh. 19:41. A town in tribe of Dan.

Zuph (honeycomb), I Sam. 9:5. A country in tribe of Benjamin.

FIRST QUARTER
JESUS THE WORLD'S SAVIOR
STUDIES IN LUKE
(FIRST HALF OF A SIX-MONTHS' COURSE)

AIM:

A study of the life, teachings, and saving ministry of Jesus as recorded in the Gospel of Luke, in order to inspire and guide the pupil to accept him as Savior and Lord; to enter into increasing fellowship with him; to bear effective witness to his saving and transforming power; to follow his example and manifest his spirit in his life and service.

Lesson I—January 4, 1931

THE BIRTH OF JOHN THE BAPTIST

Luke 1:8-17, 80.

8 Now it came to pass, while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.

10 And the whole multitude of the people were praying without at the hour of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And Zacharias was troubled when he saw him, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: because thy supplication is Heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.

16 And many of the children of Israel shall he turn unto the Lord their God.

17 And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him.

80 And the child grew, and waxed strong in spirit, and was in the 'deserts till the day of his showing unto Israel.

GOLDEN TEXT.—"Thou shalt go before the face of the Lord to make ready his ways." (Luke 1:76.)

TIME.—B.C. 4, six months before Jesus.

PLACE.—Jerusalem.

PERSONS.—The angel Gabriel, Zacharias, Elisabeth, John, and the people.

DEVOTIONAL READING.—Luke 1:68-79.

DAILY BIBLE READINGS.—

December	29.	M.	Jehovah's Messenger. (Mal. 3:1-6.)
December	30.	T.	The Parentage of John the Baptist. (Luke 1:8-22.)
December	31.	W.	The Birth of John the Baptist. (Luke 1:57-66.)
January	1.	T.	John's Testimony concerning Himself. (Matt. 3:1-12.)
January	2.	F.	Jesus' Testimony Concerning John. (Matt. 11:7-14.)
January	3.	S.	John's Testimony Concerning Jesus. (John 1:29-34.)
January	4.	S.	The Benedictus. (Luke 1:67-79.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Zacharias in His Priestly Service. (Verses 8-10.)
 - II. The Angel Gabriel Visits Him. (Verse 11.)
 - III. Zacharias and Elisabeth Promised a Son. (Verses 12-14.)
 - IV. John's Mission. (Verses 15-17.)
 - V. John "Waxed Strong in Spirit." (Verse 80.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

For six months the lessons for this year will be taken from the book of Luke. It is generally supposed that Luke wrote two books of the New Testament—the Gospel according to Luke and the Acts of the Apostles. Many think that he wrote his Gospel under Paul's influence at Cesarea, and Acts of the Apostles at Rome under the same influence. He was not an apostle, and not, therefore, an eyewitness of what he wrote concerning Jesus. He learned the facts and incidents of the life of Jesus from others, and was guided by the Holy Spirit in writing. He was a scholar, and "traced the course of all things accurately from the first," seeking information and facts until he knew "the certainty concerning the things" whereof he wrote. (Luke 1: 1-4.) "Luke" is an abbreviated form of "Lucanus." His name occurs three times in the New Testament. (Col. 4:14; 2 Tim. 4:11; Phile. 24.) He was probably a Gentile who was converted to Christianity by Paul. Paul speaks of him as "the beloved physician." (Col. 4: 14.) Very little is known of his early life. He did not mention his own name in his writing the book of Luke. Scholars have characterized the Gospel of Luke as (1) unusual in literary beauty; (2) as full of human interest; (3) as being universal in scope.

EXPOSITORY NOTES**I. Zacharias in His Priestly Service, (Verses 8-10)**

The tribe of Levi was selected as the priestly tribe. This tribe was divided into three families—Kohathites, Gershonites, and Merarites. Aaron and Moses were of the family of Kohath, and Aaron and his sons were the first priests under the law. The Kohathites were selected as the priestly family. These officiated at the altar and burned incense in the worship. They multiplied, like the other tribes, until there were many more than were necessary to attend to the worship in the tabernacle and temple. During the days of David the priests

were divided into twenty-four courses. "The course of Abijah" was the eighth course. (1 Chron. 24:10.) Zacharias was of the course of Abijah, and his wife, Elisabeth, was "of the daughters of Aaron" that is, she was of the tribe of Levi and of the same family (Kohath) to which Zacharias belonged. The priests served in the temple according to his course. Twice each year Zacharias went to Jerusalem to perform his sacred tasks as priest. Not every priest could enter the holy place and burn incense. It was a great privilege and a high honor for a priest to be selected to go into the temple and perform this sacred task. Zacharias was selected to perform this duty. It was "his lot" "to enter into the temple of the Lord and burn incense." The golden altar was placed just before the veil in the very presence of God, and the incense was burned upon this altar. This was the supreme hour of Zacharias' life.

While the priest burned incense on the golden altar in the temple, "the whole multitude of the people were praying without at the hour of incense." This "hour of incense" was also called "the hour of prayer," which was "the ninth hour." (Acts 3:1.) "The ninth hour" of the day would correspond to three o'clock in the afternoon with us. As the cloud of perfume from the burning incense began to rise, the prayers of the people began to ascend to the throne of God. Incense was burned twice a day—morning and evening. God had promised that where he recorded his name he would meet with them and bless them. He placed his name in the temple; it was called by his name. As the people were to pray when incense was burned, and this was done twice a day, the people were taught to pray twice a day.

II. The Angel Gabriel Visits Him (Verse 11)

As the incense began to burn on the golden altar and while the faithful Zacharias stood reverently in the presence of Jehovah, an angel appeared unto him and assured him that his supplications had been heard. Zacharias stood in front of the altar, and "there appeared unto him an angel of the Lord standing on the right side of the altar of incense." Four hundred years had elapsed since Malachi, the last of the Old Testament prophets, had spoken. The earthly kingdom of Israel had been destroyed; the people were greatly disturbed; the spiritual kingdom was now approaching near, and an angel was sent to foretell the birth of him who was to prepare the way of its King. It is to be observed that the angel came to Zacharias while he was busy in the service of Jehovah; the great blessing came to him while engaged in working. , It is ever thus. God has never called any one to perform a task for him, neither has he bestowed any special blessing upon any one, while that one was in idleness. Our richest blessings come while we are engaged in spiritual service to the Lord; so it was with Zacharias.

III. Zacharias and Elisabeth Promised a Son (Verses 12-14)

Teachers of sociology tell us that every child is entitled to be well born. This was true of John the Baptist. Zacharias and Elisabeth, his parents, "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke 1:6.) They were childless and had been praying for a child, So when the

angel visited Zacharias, great "fear fell upon him." "But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." Zacharias had not only been praying for a son, but he had been praying for a son who would bless and save the people of Israel. Zacharias, as priest, was the people's mouthpiece to Jehovah. He represented Israel to God; hence he was praying for his people. In praying for the people, he was pleading for the coming of the Messiah which had been promised through the prophets to them. There must have been in his prayer the deep yearning for this Messiah to come and revive the hope of salvation through him.

The angel spoke to him with great assurance and definiteness. Three things were definitely stated by the angel namely, (1) "thy supplication is heard," (2) "thy wife Elisabeth shall bear thee a son," and (3) "thou shalt call his name John." The angel further said that the birth of this child should bring joy and gladness to his parents and to many people. His parents should rejoice at his birth, but their joy would not end at his birth; they should rejoice in the work and mission which he would accomplish. He was not to be discouraged; his faith should grow stronger in the promises and prophecies through the men of God of old. Zacharias furnished us a good example. We should serve on, pray on, wait on, hope on, and God will assuredly bless us in the way which in his wisdom is best, as he did Zacharias.

IV. John's Mission (Verses 15-17)

The announcement of the angel to Zacharias so astounded him that he could not give full credit at once to the message. He asked for a sign by which he might be assured that the blessed promise would be fulfilled. The angel replied that the sign would be that he should remain speechless until it was fulfilled. This rebuked the unbelief of the aged priest, and at the same time strengthened his faith. The sign suggested supernatural power, and the faith of Zacharias and also Elisabeth was strengthened by the very silence of the priest in their home for nine months.

The angel stated the mission to John. It may be summed up in these words: (1) To turn many of the children of Israel to the Lord their God; (2) he was to go before the face of the Lord "in the spirit and power of Elijah;" (3) he was "to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just;" and (4) "to make ready for the Lord a people prepared for him." John fulfilled this mission. He was not Elijah in person, as he explains himself (John 1:21), but came "in the spirit and power of Elijah;" so he was the "Elijah to come." (Matt. 17:10-17.) In his zeal and manner of life and bold reproof of sin in the rulers of earth he resembled Elijah. Elijah, a prophet, reproved Ahab and Jezebel frequently (1 Kings 18:17-46), and John reproved Herod Antipas and Herodias (Matt. 14:1-5). John's work and character were foretold by the prophets. (Isa. 40:3-5; Mal. 3:1; 4:4-6.)

God had selected the seed of Abraham through Isaac to be the chosen people through whom Christ should come. He had given the law of Moses to guide them and prepare them for the advent of the Messiah. Paul declares "that the law is become our tutor to bring us unto

Christ" (Gal. 3:24); hence the law, when faithfully kept, would bring them to Christ. Every sacrifice under the law pointed to Christ as the great sacrifice for the sins of the world; every priest under the law typified Christ as our great High Priest; every prophet under the law typified Christ as the great Prophet; every king typified Christ as the great King. The worship under the law pointed the worshiper to Christ; hence the law was to bring them to Christ. John was "to make ready for the Lord a people prepared for him." John made "ready" the people by calling upon them to repent of their sins. (Matt. 3:2.) His further work in making them ready was to baptize them. Every one receiving his baptism pledged, by virtue of submitting to it himself, to receive Christ when he came. (Matt. 3:5; Mark 1:2; Luke 3:7, 8; John 3:23; Acts 13:23; 19:1-7.)

John did no miracles. He was never baptized himself. He made many disciples and instructed them in fasting (Matt. 9:14; Luke 5: 33) and in prayer (Luke 11:1). John's mission maybe briefly stated as being a twofold work: (1) He was to prepare the way of the Lord, or make ready a people prepared for the Lord, and (2) to bear testimony of Christ, or point him out to the people. (John 1:29-34.) At one time the Jews sent to John to know if he was the Christ, or should they look for another. John frankly told them that he was not the Messiah, but pointed him out to the people, Again he pointed Jesus out to his own disciples by saying to them when Jesus was coming unto him: "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1:29.) At another time, when his disciples were trying to stir up rivalry between Jesus and John, John rebuked them and said: "Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him." (John 3:28.)

V. John "Waxed Strong in Spirit" (Verse 80)

The record of John's growth and development is given in this language: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." His parents must have taken great care in training him. John, like Isaac, Abraham's son, was born of parents in their old age. They were past the age of reproduction; hence he was miraculously born. He was kept in the humility and privacy of the home life until he was about thirty years old. John grew to manhood and "waxed strong in spirit." His name means one "sent of God." He was also called the "messenger," "harbinger," "Elijah," "John the Baptist," and "the voice of one in the wilderness." These titles all show that he was a great man and did a great work. He not only grew in stature, but also in favor with God, and Jehovah used him to herald the coming of the Messiah and to point him out as "the Lamb of God, that taketh away the sin of the world."

PRACTICAL SUGGESTIONS

1. God in his own infinite wisdom brings to pass his every promise. Our hearts may grow weary in waiting and our hope may give place to despair. Our God will bring it to pass if we will trust in him.

2. Zacharias and Elisabeth must have maintained pious, quiet lives in their home, else Jehovah would not have chosen such a home for the upbringing of so great a character as John. Homes filled with worldliness cannot produce humble, prayerful men and women of God.

3. John had a great mission to fill. It required courage and faithfulness. All have work to do and missions to fill. These can be done only by courageous and consecrated lives.

4. John emerged from the quietness of the home life into the public proclamation of his message, with his principles fixed by long meditation and prayer. Great men today must have fixed principles and time for deep meditation. Our fast age defeats these principles of greatness.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

What books of the New Testament did Luke write?
With whom was he associated?
How do we know that he was not an apostle?
How many times is his name mentioned in the New Testament?
Name three characteristics of the Gospel of Luke.

Zacharias in His Priestly Service

Who was Zacharias?
What were the duties of a priest?
Into how many classes were the priests divided?
To which course did Zacharias belong?
What particular service was he called upon to do?
Where was incense burned?
What were the people doing without?

The Angel Gabriel Visits Him

Who visited Zacharias?
Where did the angel stand?
How did his presence affect Zacharias?
When do our richest blessings come?

What was the purpose of the visit of the angel?

Zacharias and Elisabeth Promised a Son

What shows us that John was well born?
For what had Zacharias prayed?
Whom did he represent?
What three things did the angel tell him?
In what should we be encouraged?

John's Mission

Why was Zacharias smitten with dumbness?
Name the four things which John should do.
How did he point out Christ?
What was his twofold mission?

John "Waxed Strong in Spirit"

How did John develop?
Where was he kept?
How old was he when he began his public work?
Give some of his names and titles.

Practical Suggestions

Why should we not despair?
What kind of homes are necessary for rich spiritual natures?
What does it require in order to fill one's mission?
Why are quietness and meditation essential in a strong character?

Also of John a-calling and a-crying
Rang in Betharar till strength was spent,
Cared not for counsel, stayed not for replying,
John had one message for the world: Repent.

John, than which man a sadder or a greater
Not till this day has been of woman born,
John like some iron peak by the Creator
Fired with a red glow of the rushing morn.

This when the sun shall rise and overcometh
Stands in his shining desolate and bare,
Yet not the less the inexorable summit
Flamed him his signal to the happier air.

—F. W. H. Myers,

Lesson II—January 11, 1931

THE CHILDHOOD OF JESUS

Luke 2:40-52.

40 And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the feast of the passover.

42 And when he was twelve years old, they went up after the custom of the feast;

43 And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not:

44 But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45 And when they found him not, they returned to Jerusalem, seeking for him.

46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47 And all that heard him were amazed at his understanding and his answers.

48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

52 And Jesus advanced in wisdom and stature, and in favor with God and men.

GOLDEN TEXT.—"Jesus advanced in wisdom and stature, and in favor with God and men."
(Luke 2:52.)

TIME.—Birth of Jesus, B.C. 4; visited the temple, A.D. 8.

PLACES.—Bethlehem, Jerusalem, and Nazareth.

PERSONS.—Joseph, Mary, the boy Jesus, and the teachers, or "doctors of the law."

DEVOTIONAL READING.—Isa. 11:1-9.

DAILY BIBLE READINGS.—

January 5. M.

January 6. T.

January 7. W.

January 8. T.

January 9. F.

January 10. S.

January 11. S.

The Birth of Jesus. (Luke 2:1-7.)

The Visit of the Shepherds. (Luke 2:8-20.)

The Presentation at Jerusalem. (Luke 2:22-32.)

The Visit of the Wise Men. (Matt. 2:1-12.)

The Sojourn in Egypt. (Matt. 2:1, %23.)

The Boy Jesus. (Luke 2:40-52.)

The Beneficent Rule of Christ. (Isa. 11:1-9.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Birth of Jesus. (Verse 40.)

II. The Parents and Jesus Attend the Passover. (Verses 41-43.)

III. Jesus Remained in the Temple. (Verses 44~46.)

IV. "I Must Be in My Father's House." (Verses 47-51.)

V. Jesus Advanced in Favor with God and Men. (Verse 52.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Counting time from the birth of Jesus did not begin until several hundred years after his death. It is now conceded by all that an error of four or five years was made in fixing the date of the birth of Jesus. He was born four or five years before the date fixed for his birth by a chronologist who lived five or six hundred years after the time when Christ was on the earth; in other words, A.D. I ought to have been placed four or five years earlier than it is placed. The error made by the chronologist placed the birth of Jesus in the year 754 after the old Roman era, whereas it ought to have been placed about 749. It is known that Herod, the king, died one year after this, and it is also known that Jesus was born before Herod died. There is no evidence that Jesus was born on December 25. Dionysius Exiguus in the sixth century made this error in fixing the date of the birth of Jesus.

From the birth of Jesus to the visit of Joseph and Mary to the temple was an interval of twelve years. This is the only incident on record of the boyhood of Jesus. He had been protected from the jealousy of King Herod by a flight into Egypt, and from thence he was taken to his mother's home among the hills of Nazareth, where, in communion with God and nature, he spent the years of youth. Many changes took place during the boyhood of Jesus in the great world without. The aged Augustus still held the scepter of Rome, but Herod had ended his wicked reign, and his dominions had been divided among his four sons. Herod Antipas ruled over Galilee and Perea, but Archelaus, his brother, had been dethroned by the decree of the Roman emperor. Jerusalem belonged at this time to a Roman province under the procurator, Coponius, and the scepter had departed from Judah. At the age of twelve years Jesus accompanied his mother and Joseph on their annual visit to the temple at Jerusalem.

EXPOSITORY NOTES

I. The Birth of Jesus (Verse 40)

"And the child grew, and waxed strong, filled with wisdom." Jesus was first a babe born in Bethlehem of Judea. He grew, as all children do, by observing the natural laws of growth. He gained wisdom by application and the use of proper means. "The grace of God was upon him,"—that is, God's favor was about him to protect him, as from Herod and other dangers, and to furnish him with such means of physical and mental development as were necessary. Jesus had to grow in every way that children grow today. He was made an infant; hence he has sanctified the state of infancy; and being a child himself, he has sanctified the state of childhood; having become a man, he has sanctified manhood. He passed through the healthy development of childhood, and was a model child. Very little is said about the childhood period of his life. God did not deem it best to reveal unto us much of his childhood life, but there is sufficient teaching in the New Testament both to parents and children, that they may please God.

It has been said that the boyhood of Jesus is like a walled garden from which we have been given only one flower, but that this one is so fragrant as to fill our hearts with a longing to enter within the secret inclosure. We have but a single incident of his boyhood days. It is

recorded for us only by Luke—a visit to Jerusalem made by Jesus when he was twelve years old. At the age of twelve years a young Jew became a "son of the law" and began to observe its requirements. One of these requirements was the pilgrimage to the Holy City to observe the sacred feasts.

II. The Parents and Jesus Attend the Passover (Verses 41-43)

The law of Moses required that the adult males of the Jewish nation should appear before Jehovah at the place of the altar three times every year at the three great feasts—namely, the Passover, Pentecost, and Tabernacles. The males were required to attend, and the females were permitted. It was a voluntary service on the part of Mary to attend, and her attendance evinces the piety of her character and her great regard for and delight in the observance of God's ordinances. "Three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." (Deut. 16:16.) The Passover occurred in the spring. At the age of twelve boys began to celebrate the Passover and were required to keep the law. Jesus, always obedient, attended this feast with Joseph and Mary.

The Passover feast came on the fourteenth day of the first month; the feast of unleavened bread, which followed the Passover, began on the fifteenth day of the first month and continued through seven days. (Num. 28:16, 17.) Jesus tarried behind after the days had been fulfilled. It was through no accident or misunderstanding or foolishness on his part that "Jesus tarried behind in Jerusalem." He knew when the feast ended and his company started for home. He remained because of his great interest in his Father's affairs. All that he saw and heard in the temple aroused the divinity within him and impressed him that he should be about his Father's business.

The people traveled in large companies to and from these great feasts. The children of such companies would naturally associate together, without being particularly under the eye of their parents; the older members of a company would also associate together for conversation and mutual assistance. It would be taken for granted that the children were somewhere in the company. It was through no lack of interest or oversight on the part of Joseph and Mary that Jesus was left behind.

III. Jesus Remained in the Temple (Verses 44-46)

At the end of the first day of their journey homeward Joseph and Mary failed to find Jesus in the long caravan which was moving northward toward Galilee. The day following, Mary and Joseph returned to Jerusalem, and on the third day they found Jesus in the temple in midst of the teachers, who were surprised at his knowledge of the 'sacred Scriptures. They had gone a day's journey from Jerusalem before it was discovered that Jesus was not in the company. An ordinary day's journey varied from eighteen to thirty miles. Very likely the first day's travel was shorter than the usual distance. As his parents sought for him "among their kinsfolk and acquaintance," they naturally supposed that Jesus would be in the company. They believed

that Jesus was in the company until they stopped for the night. We have here Joseph mentioned for the last time in gospel history as a living character. It is supposed that he died before Jesus' ministry began.

It is probable that Jesus was found in one of the porches of the court of the wing, where the schools of the rabbis were held and the law regularly expounded. Some think that he was found in the court of the Gentiles. He was found "sitting in the midst of the teachers, both hearing them, and asking them questions." Jesus was not a student of the rabbis; he was an auditor, as he was "both hearing them, and asking them questions." He was not asking them questions in order to learn from them, but in order to teach and impress them with the correct interpretation of the law.

Jesus had not been detained by the beauty and outward show of the temple; neither had he loitered behind with careless companions for the sake of amusement; but he was intensely interested in the grave and important matter of the law. The truth had frequently been covered up with the numerous traditions of the fathers, and the questions and answers of Jesus would clear up the correct understanding of the law. There is no better way now to teach than by questions and answers.

IV. "I Must Be in My Father's House" (Verses 47-51)

All who heard him were amazed, or astonished, "at his understanding and his answers." They were astonished not only at his profound understanding of the law, but that one so young had such keen insight into the wisdom of the law. No doubt Joseph and Mary were as greatly astonished at finding him engaged in such as were the "doctors of the law." They did not seek for him here at first, but had sought him elsewhere, "sorrowing." His mother reproved him and informed him of the sorrow which she and Joseph had experienced on his account. Mary spoke of Joseph as Jesus' "father" in an accommodated sense. (See Luke 23:23.) Jesus' reply was not reproachful. He said: "How is it that ye sought me?" He means: "Why have ye sought me, or looked for me, elsewhere?"

They should have known where to find him, seems to be his meaning. He seems to think that they should have known just where to find him. There seems to be an expression of surprise and also of reproof in Jesus' question to his mother; yet there were deep undertones of love, of spiritual vision, in his question. His second question implies that they should have known where to find him. He said: "Knew ye not that I must be in my Father's house?" These are the first recorded words of Jesus, and they are an index and an explanation of his entire career. The mild rebuke which these questions give express his surprise, not that they should have sought him, but that they should have spent three days in an anxious search along the road and in Jerusalem, and not instantly and intuitively known where to find him—namely, studying the truths concerning his Father and his Father's work. However, they did not understand it; they did not fully comprehend his meaning. It is strange that his parents did not understand him, and yet we are reminded that his apostles later did not understand him until after his death and resurrection. Jesus returned with Joseph and Mary back to Nazareth. Nazareth

was about eighty miles north of Jerusalem, located among the Gall-lean hills. Jesus made this his home until he was about thirty years old. We are told that he returned with them and "was subject unto them." If his divine wisdom and consciousness of his earthly mission drew him into the temple and caused him to tarry behind, the same led him back to Nazareth, where he remained for eighteen years in the quiet affairs and daily routine of a carpenter's life. The law of God required obedience to parents (Deut. 21:18-21), and Jesus kept it. Jesus is a beautiful and royal example to children in this respect. The noblest, purest, most royal child that ever lived on earth was most obedient to his parents. Jesus was just as much in the work of God at home in Nazareth, subject to his parents, as he was in his public ministry. It seems that it would have been impossible for Jesus to receive a training for his public career amidst the formalism and the distractions of Jerusalem. He needed to remain in the quiet retirement of an obscure village.

Disobedience to parents is one of the common sins of this age. It is a sign of degeneracy. (2 Tim. 3:1-7.) "His mother kept all these sayings in her heart." There were many things already in his life to fill her soul with thought and wonder. Nazareth was a small town about twenty miles east of the Mediterranean Sea, sixteen miles west of the Sea of Galilee, and about eighty miles north of Jerusalem. It is not mentioned in the Old Testament; it had no history until Jesus immortalized it; it was held in disrepute even by the Galileans themselves. (John 1:46.) Here Jesus was reared, and here he lived until he "was about thirty years of age." (Luke 3:23.)

V. Jesus Advanced in Favor With God and Man (Verse 52)

Jesus' development was as natural as it was perfect. He "advanced in wisdom and stature, and in favor with God and men." His physical and mental growth were no more marked than his increasing charm and spiritual power. He grew, like other children, by observing the natural laws of growth. No doubt he was a model child as well as a model man. This verse completes the picture of the growth of the boy Jesus into the "man of Galilee." It is to be noted that Luke states that he "advanced in wisdom." This is put before his advancement in "stature." It is to be observed further that Jesus was not a man in a child's body. His mind developed as his body grew larger and stronger. He grew in every way—in stature, in intellect, in wisdom, in heart, and "in favor with God and men." He grew by use of means—grew physically by taking proper exercise, wholesome food, and restful sleep; grew in wisdom and grace by asking questions, studying the Scriptures, and the exercise of mind and soul. Those quiet years at Nazareth furnished ample opportunity for such growth. He resisted temptation, prayed, attended the feasts and public worship, and kept God's laws. Thus he grew in grace, in favor with God; and his sincerity, purity, generosity, humility, and kindness brought him into favor with men. In this way Christians should grow today. (2 Pet. 3:18.) Jesus did not violate any of the laws of development, but his growth in every way was in harmony with the law and means of growth. No Christian need expect to grow except by observing all the laws of growth.

PRACTICAL SUGGESTIONS

1. It is remarkable that we have so little revealed to us about the boyhood of Jesus. We may be comforted with the thought that it was best for us not to know anything more about his early life as God would have revealed it to us had it been best for us to know.

2. We should be satisfied with just "what is written." If all would not go beyond that which is written in teaching and practice, but would accept fully all that is written, we would have sufficient instruction to make us complete and furnish us completely unto every good work.

3. The early period of life is not only interesting, but it is important. Youth is the seedtime of life. The seed sown and habits formed in youth help to make the man in after years. It is important that children learn to respect parents and obey authority, so that they be trained to obey God's authority.

4. Jesus at the age of twelve wanted to be in his Father's house. Children should be trained to love the worship of God in the days of their youth. The child who seeks to please God will be a child who honors his parents.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

When did time begin to be reckoned from the birth of Christ?
What error was made?
Who made this error?
How can we locate the time of the birth of Christ?
What events transpired while he lived at Nazareth?

The Birth of Jesus

Where was Jesus born?
How did he become grown?
What was upon him?
Why so little said about his childhood?
When did a boy become responsible to the law?

The Parents and Jesus Attend the Passover

What did the law require?
Name the three annual feasts.
At what age did a boy begin to attend these feasts?
When was the Passover?
What feast followed it?
How did the people travel to it?

Jesus Remained in the Temple

How far did Joseph and Mary go before missing Jesus?
What did they do?
How long before they found him?
Where did they find him?
Why had he remained behind? What did his mother say to him?

"I Must Be in My Father's House"

How did his questions and answers affect the teachers?
How were Joseph and Mary affected?
What two questions did he ask his mother?
What did he mean by these questions?
What did they do with him?
How was he subject to them?
How far was Nazareth from Jerusalem?

Jesus Advanced in Favor With God and Man

How did Jesus grow physically?
How did he grow mentally?
How did he advance in favor with God?
How with men?
How long did he remain at Nazareth?

Practical Suggestions

Why do we not have more revealed concerning the boyhood of Jesus?
With what should all be satisfied?
Why is youth an important period of life?
How should children be trained?

Lesson III—January 18, 1931
THE MINISTRY OF JOHN THE BAPTIST
 Luke 3:7-17.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the multitudes asked him, saying, What then must we do?

11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

12 And there came also publicans to be baptized, and they said unto him, Teacher, what must we do?

13 And he said unto them, Extort no more than that which is appointed you.

14 And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages.

15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;

16 John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire:

17 Whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

GOLDEN TEXT. "Bring forth therefore fruits worthy of repentance." (Luke 3:8.)

TIME.—A.D. 26.

PLACE. Wilderness of Judea.

PERSONS. John the Baptist and the multitudes.

DEVOTIONAL READING. Isa. 40:3-11.

DAILY BIBLE READINGS.

January 12. M.

January 13. T.

January 14. W.

January 15. T.

January 16. F.

January 17. S.

January 18. S.

John's Call to Repentance. (Luke 3:1-6.)

Fruits Worthy of Repentance. (Luke 3:7-14.)

The Humility of John. (Luke 3:15-20.)

The Baptism of Jesus. (Matt. 3:13-17.)

Effective Testimony. (John 1:35-42.)

Final Testimony Concerning Christ. (John 3:22-30.)

The Forerunner of Christ. (Isa. 40:3-11.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. John's Message—Repentance. (Verse 7.)

II. The Fruits of Repentance. (Verses 8-11.)

III. John's Baptism. (Verses 12-14.)

IV. John and Jesus. (Verses 15-17.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The Old Testament closed with the prophecy of John the Baptist (Mal. 4:4-6), and the New Testament begins with the fulfillment of that prophecy in John the Baptist. There was a stretch of four hundred years of silence between the two Testaments. John the Baptist was the first inspired prophet to break this silence. We have very little history of John from his birth to his public ministry. Only one verse tells of this long stretch of his life; it is as follows: "The child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." (Luke 1:80.) John grew in body and developed in mind and spirit in a quiet place—"in the deserts"—where he was disciplined by self-denial and prepared by frequent and undisturbed communion with God for his great work. His habits, clothing, and diet were simple. His raiment was "camel's hair, and a leathern girdle" (Matt. 3:4)—a loose garment made of coarse fabric, woven out of the long, rough hair of the camel, and it was fastened about his waist with a "leathern girdle." The girdle was worn by any common laborer; the hairy garment was a recognized dress of the prophets. (2 Kings 1:8; Zach. 3:4.) "His food was locusts and wild honey." Jews were allowed to eat locusts (Lev. 11:22)—a large insect resembling a grasshopper.

EXPOSITORY NOTES

I. John's Message—Repentance (Verse 7)

John emerged from the solitude of the wilderness and broke the long silence of Jehovah to the people by a ringing call to "repentance." There was no uncertain sound to his call. It came from one who was sure of his message and who was eager to deliver it. His message was definite and specific. It pierced each member of quiet homes and penetrated every heart that heard it. His text was: "Repent, for the kingdom of heaven is at hand." His call upon the people to repent meant that they should turn from their sins, and the statement, "the kingdom of heaven is at hand," was a reaffirmation of the prophecies concerning Christ. He called upon the people for an entire change in the habits of life and a turning to God. Repentance was an absolute necessity on the part of the people in their preparation for the kingdom of God.

John's preaching greatly interested and aroused the people. There went out to him "Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins." (Matt. 3:5, 6.) Luke says "the multitudes" went out to him. Among "the multitudes" were "many of the Pharisees and Sadducees," and to these especially he said: "Ye offspring of vipers, who warned you to flee from the wrath to come?" They desired to flee the wrath to come, but were not willing to turn from their sins; hence, John calls them "offspring of vipers." The viper is a small, active, and very poisonous serpent. These Pharisees and Sadducees claimed to be the seed of Abraham, but John says they were children of the old serpent, the devil, a generation of vipers. They were noted for their religious forms and ceremonies and for keeping the traditions of the fathers, but they were denounced by Jesus also as hypocrites filled with corruption. "The wrath to come" is the awful destruction which awaits all who do not repent.

II. The Fruits of Repentance (Verses 8-11)

John made it perfectly plain to the people that by repentance he meant no mere form or ceremony in religion. They were to understand that repentance was not merely an abstract, theological term. That which John demanded was plain and practical. He said to them: "Bring forth therefore fruits worthy of repentance." Genuine repentance always bears fruit, and they must bear this fruit. They need not rely on the fact that they were the seed of Abraham. None could claim special privileges in the kingdom of Christ because they were fleshly descendants of Abraham. John knew their hearts, and knew that some would reject his teaching on repentance, because they were Abraham's seed. He teaches them that if they will not obey God, as did their father, they must be cut off. In fact, their being the children of Abraham, with so great opportunities to know and to do God's will, instead of benefitting them, will sink them deeper into destruction, unless they repent and obey God. God was able to raise up of the stones at their feet children to Abraham. He was independent of them for servants or worshipers.

John declared that they were to be destroyed if they did not bear the fruits of repentance. He uses the figure of an ax which was ready to cut "the root of the tree" and destroy it. They were so aroused at his fearful denunciation of their sins that they asked him, saying, "What then must we do?"—that is, what must they do to bear the fruits of repentance? John tells them that clothing and food were to be given to those in need, for repentance meant to turn from the sin of selfishness. Publicans, or taxgatherers, who were everywhere detested because of their dishonesty and greed, were told to demand no more tribute than was appointed and lawful. Soldiers, possibly acting as local police, were told to extort no money by violence and to seek for none by false charges. They were to be content with their wages. Repentance consisted in turning from greed and dishonesty and unkindness and violence and discontent, Paul before Agrippa stated that he preached both to Jew and Gentile "that they should repent and turn to God, doing works worthy of repentance." (Acts 26:20.) "Doing works" and "fruits worthy of repentance" mean the same. Hence, the one who had two coats must impart to him who had none; he who had meat must do likewise; the publican must exact no more than is due; and soldiers must do violence to none. Some of the fruits of repentance would be a confession of their sins, an experience of humility, and a reparation or restoration of that which did not belong to them. The fruits of repentance today are making good that which has been done that is wrong and seeking forgiveness for the wrong.

III. John's Baptism (Verses 12-14)

John has been called "John the Baptist," or "John the Baptizer" (Mark 6:14), because he baptized. John's baptism is to be distinguished from the baptism of Christ or that which Christ commanded. It has been variously called "John's baptism," or "baptism of John" (Matt. 21:25; Mark 11:30), "the baptism of repentance" (Mark 1: 4; Luke 3:3). John was never baptized, and there is no Scriptural authority for calling a church after John the Baptist. His baptism was authorized of God, but it ceased when John's mission ceased.

John's baptism, like all Scriptural baptism, was by immersion. John's mission was a preparatory one; he came to make ready a people prepared for the Lord. His baptism followed repentance; it was some of the fruits of repentance. John taught that they should believe on Christ, that they should repent of their sins, and that baptism for the remission of sins should be practiced.

Among the great number who were baptized of John came the apostles of Christ. John began his work of training them for the coming Messiah. His preparation for the Christ is pictured in terms of Oriental imagery. When a monarch in ancient times was about to make a journey into another country, a servant was sent before him to prepare the highway for his chariot. The valleys needed to be filled, the hills lowered, the crooked places made straight, and the rough ways made smooth. So before men would be ready to receive Christ, moral obstacles must be removed, men must repent of their sins and turn from them, with a complete submission to the will of God as pictured in baptism.

When John's baptism ceased, then it was no longer acceptable to God; or when the preparation had been made for the coming of Christ and Christ had come and begun his ministry, there was no further need for the baptism of John. The crowning act of John's baptism was the baptism of Christ. After John had baptized Jesus in the river Jordan, then his work began to decrease. John's disciples were jealous of him. They saw that Jesus was making more disciples than was John, or that John's disciples were turning from him and following Christ. Some of John's disciples objected to this, and John rebuked them and said of Christ: "He must increase, but I must decrease." (John 3:30.) Every one who accepted John's baptism pledged himself to accept Christ when he came and to help establish his kingdom upon earth. Many of John's disciples were unfaithful to this pledge and to John's work.

IV. John and Jesus (Verses 15-17)

The two keynotes of John's preaching were "repentance" and "the kingdom of heaven is at hand." Emphasis on the first note aroused the people to repentance, and emphasis on the second created in them a hope to see the Messiah. The whole nation was in expectation that God would send them a wise deliverer who would free them from Roman bondage and gather together the scattered Jews into a kingdom of peace and prosperity in their own land. John's earnest, fervent preaching; his denunciation of sin; and the widespread influence of his work caused the people to wonder in their hearts if he were not the Christ. The Jews sent priests and Levites from Jerusalem to ask him if he were that prophet; and he said that he was not, but told them who he was. (John 1:19-28.) "John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire." John was only the humble herald of the Christ. Unloosing one's shoe latchet was a humble service. Slaves among Jews, Greeks, and Romans put on, took off, and carried the shoes of their masters. It may have been done sometimes as a voluntary and humble service. John considered himself unworthy to do this for Jesus. He was "the friend of the bride-

groom," and was happy to sustain that relationship to Jesus; and he said Christ must increase, while he must decrease. (John 3:29, 30.) Christ overwhelmed their souls in the Holy Spirit, as John had baptized their bodies in water.

John says of Jesus that he would come with the winnowing fan in his hand. This was a shovel, with which the wheat and chaff together, after they had been tramped out by beasts, were thrown up before the wind, which blew out the chaff, while the wheat fell down of itself. Those who accepted Jesus were wheat; the rest were chaff, and were destroyed. Jesus is the great separator, and John only introduced him to the world.

PRACTICAL SUGGESTIONS

1. The prophecies of God were fulfilled in John and Christ. A preparation is needed for any great work. The preparations is as important as any other part of the work.
2. God has ever called upon man to repent. This emphasizes the need of repentance on man's part before he can render acceptable worship or service to God.
3. John's baptism was for remission of sins; Christ's baptism was for the same. in baptism there is a burial of the old and a resurrection to a new life.
4. Humility and courage go together; they are both seen in the life and character of John the Baptist.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

How does the Old Testament close?
How does the New Testament begin?
How much time between the two?
Describe John the Baptist.

John's Message—Repentance

From where did John come?
What was the first note of his preaching?
What was the second?
What was meant by repentance?
How did his preaching affect the multitude?
What did he call some of the people?

Fruits of Repentance

What did John make clear to them?
What did some of them think?
What are some of the fruits of repentance?
What did John tell the different classes to do?
What did Paul preach?

John's Baptism

Why was John called "the Baptist?"
What different names have been given to his baptism?
What is Scriptural baptism?
How was his baptism fruit of repentance?
Who were among John's disciples?
What was the crowning act of John's baptism?
What pledge did each make in submitting to John's baptism?

John and Jesus

Give the two keynotes to John's preaching.
Who did some think John was?
How did he answer them?
What position was he willing to occupy?
Who will make the final separation?

Practical Suggestions

Compare the preparation with the completion of any work.
What does God call upon people to do today?
What is the difference between John's baptism and Christ's?
How are humility and courage united?

Lesson IV—January 25, 1931

JESUS TEMPTED

Luke 4:1-13.

1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness

2 During forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.

3 And the devil said unto him, If thou art the Son of God, command this stone that it become bread.

4 And Jesus answered unto him, It is written, Man shall not live by bread alone.

5 And he led him up, and showed him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship before me, it shall all be thine.

8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:

10 For it is written,

He shall give his angels charge concerning thee, to guard thee:

11 And,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

13 And when the devil had completed every temptation, he departed from him for a season.

GOLDEN TEXT.—"In that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:18.)

TIME.—Probably A.D. 27.

PLACE.—Probably the northern part of the wilderness of Judea.

PERSONS.—Jesus, God, Satan, and ministering angels.

DEVOTIONAL READING.—Rom. 8:31-39.

DAILY BIBLE READINGS.—

January 19. M.	Jesus Tempted. (Luke 4:1-13.)
January 20. T.	Tempting God. (Deut. 6:10-19.)
January 21. W.	Not by Bread Only. (Deut. 8:1-10.)
January 22. T.	Angel Guardians. (Ps. 91:9-16.)
January 23. F.	Enduring Temptation. (James 1:12-18.)
January 24. S.	Able to Succor. (Heb. 2:13-18.)
January 25. S.	Conquerors Through Christ. (Rein. 8:31-39.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Jesus Fasted Forty Days. (Verses 1, 2.)

II. The First Temptation—Through Appetite. (Verses 3, 4.)

III. The Second Temptation—Through Ambition. (Verses 5-8.)

IV. The Third Temptation—Through Spiritual Pride. (Verses 9-13.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The temptation of Jesus was the last step in the preparation for his public ministry. John the Baptist had about completed his work of making ready a people prepared for the Lord. The baptism of Jesus was the inauguration of Jesus into his work; the descent of the Holy Spirit upon him was the anointing for his Christly office; the voice of the Father from heaven was the formal acknowledgment of him as the Son of God; and his temptation was the final discipline for service in his earthly ministry. Jesus now stood forth as the head of a new race, a new manhood, a manhood in which the human would be permeated with the divine, and all the members of which would be the children of God. It was needful that he be tested and proved worthy. The first Adam, created holy, had fallen before the tempter; the second Adam, in whom the divine had been incorporated with humanity, must also meet the tempter in conflict and overcome him.

The temptations were intended not for Jesus in his nature as a man so much as for Jesus in his official station, as the Messiah. God was putting it to the test, or rather demonstrating that Jesus was fully qualified for his office and mightier than the great enemy before whose assaults the human race had fallen and who had virtually the dominion of the world. No one could be mighty enough to deliver our race unless he could vanquish the tempter. This enemy in assailing Jesus was seeking to undermine the very foundations of the kingdom that was to be established by leading Christ in some subtle way into conduct inconsistent with the office to which he had been called.

We may learn from the temptation of Jesus two things—namely, (1) that temptation is not within itself a sin, and (2) that temptation in Jesus indicated the possibility of sin. It was one of the conditions of his humanity that he should be liable to temptation, and exposed, consequently, to the danger of yielding.

EXPOSITORY NOTES

I. Jesus Fasted Forty Days (Verses 1, 2)

After the baptism of Jesus, he "returned from the Jordan," and was driven immediately by the Spirit "into the wilderness to be tempted of the devil," and "was with the wild beasts." (Mark 1:13.) In the beginning of the race, Adam was tempted, and fell; in the beginning of his great work of reclaiming the earth and redeeming the race, Christ was tempted, and gained a triumphant victory. During the thirty years Christ spent at Nazareth he must have suffered different temptations; but now that he enters upon his public work, Satan renews these attacks with increased energy and force. Satan does all that he can to thwart the purposes of God and to defeat Jesus in his mission of salvation. In addition to this, the temptation was a preparation for Jesus in the flesh for his great work as the Messiah. He must grapple with every difficulty and conquer every foe. He cannot be the Savior of men and cannot establish his spiritual kingdom if he yields in a single point or does not really overcome Satan in his subtlest and mightiest attacks; but, having overcome, he is ready to succor all who are tempted.

Jesus fasted forty days, "and did eat nothing in those days." In this fasting he is brought into his weakest state in the flesh. Moses

fasted forty days twice (Ex. 24:18; 34:28); Elijah, once (1 Kings 19:8). Jesus was not miraculously sustained during this time, or else the effects of the fast would have been destroyed; but "he afterwards hungered." Any great grief, imminent danger, deep anxiety, mental excitement, or intense interest destroys for the time being the natural desire for food.

Fasting and prayer lift one above animal appetites into closer union and communion with God, and are means of gaining spiritual strength and power. (See Mark 9:29; 2 Cor. 6:3-19; 11:16-33.) Jesus was intensely interested in the greatest work the earth has ever witnessed. Overwhelmed with its vast importance, in deep anxiety and constant prayer for strength and power to accomplish it, and undergoing the severe test, the fiery trials and the great mental and spiritual strains to which the shrewd and mighty temptation of Satan subjected him, Christ's natural desire for food was suspended. In his mighty, unrelenting conflict he is most successful at every point; he resists triumphantly every attack of the subtle deceiver.

II The First Temptation—Through Appetite, (Verses 3, 4)

The time of the temptation was significant. The first temptation was in the sphere of bodily appetite. Jesus was urged by Satan to transform a stone into bread. Why not? His appetite was innocent; he possessed the ability to gratify it. Satan put the temptation in this form: "If thou art the Son of God," then "command this stone that it be made bread." The tempter watched his time. He presented his temptation in the subtlest form and made his assault in the time of Christ's greatest weakness—as "he hungered." There are two points in this temptation: (1) to display his power in turning stones into bread, and (2) to satisfy his hunger—an appeal to his fleshly appetite.

Satan presents an argument in this temptation. He says: "If you are the Son of God, as you claim to be, then you have the power to make bread out of these stones. The sin in yielding to this temptation would lie in his using divine power to satisfy his human needs and also to do this at the command of Satan. Jesus was hungry, and it is right to satisfy hunger by eating wholesome food. If Jesus had used his miraculous power to sustain life and feed his hunger, he would have made his humanity a mere appearance; he would have defeated the very purpose for which he came into the world. Any one who makes the gratification of the appetite his supreme purpose is wasting his life.

Jesus replied to this temptation by saying: "It is written, Man shall not live by bread alone." Jesus would not be driven into a panic of fear. God had sustained his people when they were obedient to him by giving them manna, and he would sustain his Son now if he is faithful to him. Jesus tells Satan that man should live "by every word that proceedeth out of the mouth of God." So Jesus uses the word of God in his defense. The sword of the Spirit, the word of God, is the only weapon Jesus used to defend himself. Abstinence from any selfish use of his divine power was a law of his being. The victory over this temptation left Jesus in the hands of God untouched by Satan.

III. The Second Temptation—Through Ambition (Verses 5-8)

Two writers of the New Testament, Matthew and Luke, give us a record of the temptations of Jesus. The second temptation as given by Matthew is recorded as the third by Luke. The second temptation as recorded by Luke was in the sphere of earthly ambition. It consisted in an offer of unlimited human power. Satan offers to give to Jesus all the kingdoms of the world on the simple condition that Jesus should bow down and worship him. He showed him in a moment's time "all the kingdoms of the world," and said: "To thee will I give all this authority, and the glory of them," "if thou wilt worship before me." This was a great temptation. Jesus had come to earth to establish a kingdom; he was to rule over the race of man, but the cross, with its ignominious death, was between him and the authority in his kingdom. Satan simply says to him that he would make Christ a ruler and give unto him all the kingdoms and their glory on the simple condition that he would fall down and worship him—that is, if he would acknowledge Satan instead of God as his sovereign.

Many have claimed that Satan promised that which he did not have. They claim that Satan did not have authority over the kingdoms of earth, and, therefore, he could not deliver them unto Jesus. However, he did have authority over these kingdoms. If he had not had the authority to deliver them over to Jesus, then there would have been no temptation in it to Jesus. If Satan had been lying, Jesus would have known it and there would have been no temptation to him. We must conclude that the kingdoms of earth belong to Satan, and that he had power to transfer them to Christ on the condition that Christ would worship him.

Again, Jesus felt the force of the temptation, but abhorred the thought and repelled the adversary with indignation. He replied: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Again, Christ's defense is the word of God. This is sufficient for him; it should be for us. MacDonald says: "Jesus was not tempted with evil, but with good; with inferior forms of good—that is, pressing in upon him—while the higher forms of good held themselves aloof, biding their time—that is, God's time."

IV. The Third Temptation--Through Spiritual Pride (Verses 9-13)

This third temptation as given by Luke is the second temptation as recorded by Matthew. Many think that the order as recorded by Matthew is the correct order. This temptation belongs to the sphere of intellectual or spiritual pride. It suggested to Jesus that he should see for himself what would be the experience of one who should cast himself from a great height and then by angel's hands be kept from harm. In this temptation Jesus was asked to place himself in a needless situation of moral peril and then to expect God to preserve him miraculously. This is not faith; it is presumption. Satan is still seeking to destroy Jesus as the Redeemer of man. "The holy city" was Jerusalem, and the pinnacle of the temple was a very high point of the building. To cast himself down from it without injury would

be to show his divine power in order to gain the applause of the wondering multitudes. Love of popular applause has caused many to stumble. If Jesus would do this, he would open up a short way into the confidence of the Jewish nation and easily establish himself at once as their king. This would be a quicker and more desirable way than the patient, suffering, tearful, prayerful, self-denying way of the cross. Jesus, in human tears, sweat, and blood, shrank from the cross and prayed God that the cup might pass; but in its dark shadow, as in the wilderness of temptation, his only desire was that God's will should be done.

Jesus escaped this temptation, as he did the others, by quoting the word of God. He said: "It is said, Thou shalt not make trial of the Lord thy God." God's statements do not conflict; his word is always harmonious. He does not tell men what to do or what not to do, and then send the devil, or even angels, to them to countermand his directions.

When Jesus had fought off the devil, "angels came and ministered unto him." They came after the victory, not to fight his battle. In all probability they brought food and sympathy. "And when the devil had completed every temptation, he departed from him for a season." Jesus was victorious and put the devil to flight. He has stood the test and can now proceed with his mission to redeem man.

PRACTICAL SUGGESTIONS

1. The threefold temptation of Jesus is a duplicate of the temptation presented to Mother Eve. Satan has learned no new tricks.
2. As there was a threefold temptation, so there was a threefold victory. There is always a way to escape the temptations and win a victory.
3. The greatest battles of life are fought on the silent battlefield of the heart, and the greatest victories of life are won in the heart.
4. The devil practically chooses the seasons when he would tempt us. The Christian must ever watch and pray for the ways of escape.

QUESTIONS ON THE LESSON

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

How long did he fast?
Who came to him?
Who else had fasted forty days?
What are the benefits of fasting and prayer?
In what was Jesus interested?

Introductory Thoughts

Name the steps in the preparation for the work of Jesus.
What does Jesus represent at this time?
Is it a sin to be tempted?
Why was Jesus tempted?
What is the enemy seeking to do?
What two things may we learn from this?

The First Temptation—Through Appetite

When did this temptation come?
What was Jesus urged by Satan to do?
How did Satan put this temptation?
What are the two points in this temptation?
Give Satan's argument in it.
How did Jesus reply?
Where did this victory over Satan lead Jesus?

Jesus Fasted Forty Days

Where was Jesus baptized?
Where did he next go?

The Second Temptation—Through Ambition

Where does Matthew place this temptation?
In what realm was this temptation?

What did Satan offer Jesus?
 How do we know that all these belonged to Satan?
 In what did the temptation consist?
 What condition did Satan impose?
 How did Jesus answer this temptation?
 What has been said of the temptations of Jesus?

**The Third Temptation—Through
 Spiritual Pride**

Where does Matthew place this temptation?
 Which, Matthew or Luke, have the correct order of the temptations?

In what realm is this temptation?
 What is the third temptation?
 What did Satan ask Christ to do?
 How did Christ meet this temptation?
 Who came to Jesus after this temptation?
 What is he now ready to do?

Practical Suggestions

Compare the temptations of Eve in the garden with the temptations of Christ.
 What may we say about all temptations?
 What are the greatest battles of life?
 What must the Christian always do?

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

Shun evil companions, bad language disdain;
 God's name hold in reverence, nor take it in vain;
 Be thoughtful and earnest, kind-hearted and true;
 Look ever to Jesus, he will carry you through.

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

—H. R. Palmer.

Lesson V—February 1, 1931

JESUS THE GREAT PHYSICIAN

Luke 4:38-44; 5:12-16.

38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him. that he should not go from them.

43 But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of Galilee.

12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him.

14 And he charged him to tell no man: but go thy way. and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities.

16 But he withdrew himself in the deserts, and prayed.

GOLDEN TEXT.—"Surely he hath borne our griefs, and carried our sorrows." (Isa. 53:4.)

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

PLACES.—Capernaum, surrounding cities and country.

PERSONS.—Jesus, Simon's wife's mother, other afflicted people, and demons.

DEVOTIONAL READING.—Isa. 53:1-6.

DAILY BIBLE READINGS.—

January 26. M.	Power Over Unclean Spirits. (Luke 4:31-37)
January 27. T.	Healing the Sick. (Luke 4:38-44.)
January 28. W.	Cleansing the Leper. (Luke 5:12-16.)
January 29. T.	Raising the Dead. (Luke 8:49-56.)
January 30. F.	Physician of Souls. (Mark 2:1-12.)
January 31. S.	A Healing Ministry. (Matt. 9:35 to 10:2.)
February 1. S.	The Price of Redemption.(Isa. 53:1-6.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Jesus Heals Simon's Wife's Mother. (Verses 38, 39.)

II. Jesus Rebukes the Demons. (Verses 30, 41.)

III. Jesus Preaches Good Tidings of the Kingdom. (Verses 42-44.)

IV. Jesus Heals a Leper. (Luke 5:12-16.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Luke was called "the beloved physician" (Col. 4:14), and he has much to say about Jesus as "the great Physician." Naturally, we all speak and write in terms of our experience and training. Luke, being a physician, naturally speaks of the work of Jesus in terms of his experience and training. It is Luke who uses the parable, "Physician, heal thyself" (Luke 4:23); again he uses the expression, "They that are in health have no need of a physician; but they that are sick" (Luke 5:31); again, Luke refers to a woman who had been sick twelve years and "who had spent all her living upon physicians" (Luke 8:43). Luke, the physician is more precise in his description of the sick and their healing than the other writers.

Jesus is the great Physician for the sin-sick soul. He can prescribe a remedy for all sin. He is sympathetic in his treatment and knows what to do and how to do it. There is much disease and sickness with the human family today. Possibly there is not a single body that does not bear the mark of sickness, pain, ache, and disease. There is so much misery in the world caused by suffering that a very large profession of men are giving their entire time to relieving the suffering. Thousands upon thousands of dollars are spent in buying drugs, medicines, and other things which will help to alleviate pain and suffering. While there is much disease, sickness, and death abroad which affects only the physical body, there is sin which affects the moral and spiritual natures. Jesus is the only Physician that can help a sin-sick soul. The world does not appreciate him as a great Physician.

EXPOSITORY NOTES

I. Jesus Heals Simon's Wife's Mother (Luke 4:38, 39)

Jesus left the synagogue in Capernaum and went to Simon's house. Simon is understood to be Peter. Jesus seems to have made his home in Simon's house while he was in Capernaum. When Jesus left the synagogue, he "entered into the house of Simon." Simon's mother-in-law was sick with a fever. Luke says that she "was holden with a great fever." Possibly we would express it today that she had a "high fever." They besought Jesus to heal her, and "he stood over her, and rebuked the fever; and it left her." The woman was healed, and "immediately she rose up and ministered unto them." Luke is specific in describing this ease, as a physician would be, and he notes with accuracy the immediate healing. When Christ heals, he heals thoroughly, and gives strength as well as healing. The woman was healed at the command of Jesus. He puts forth divine power. "He spake, and it was done." The woman is lying' the one moment pinned down and helpless with a "great fever," and the next moment she is stirring about the house attending to domestic duties. No wonder that Luke, "the beloved physician," should think such an ease as this is worthy of a place in the narrative of the earthly ministry of Christ.

It seems that this healing was done on the Sabbath day. By a single word Jesus relieved this poor, suffering woman from a severe fever. This miracle must have had a profound effect on those who knew it, as the cure was so instantaneous that the woman "rose up and ministered unto them." This would strengthen the faith of Peter

and the rest of the disciples; it would also gender faith in the hearts of those who had not accepted him as the Messiah.

It should be noted here that Peter was married. The Roman Catholic Church does not believe in the marriage of the Pope or the priests; in fact, this church forbids the marriage of the Pope and priests. Yet it claims that Peter was the first Pope. Their claims are inconsistent with the facts in the matter.

II. Jesus Rebukes the Demons (Verses 40, 41)

At eventime, which was "when the sun was setting"—that is, the end of the Sabbath day—"all they that had any sick with divers diseases brought them unto him." Jesus healed them all; there was not a single exception. A great multitude gathered around the home of Peter, and many were attracted by the miracle which Jesus had performed that day. This furnished Jesus with an opportunity not only to heal the great number of sick, but also to teach the multitudes of people. It is a beautiful sight to imagine Jesus standing in the midst of the suffering with the diseases of the body, and also to be surrounded with so many who were sick at heart. About him were gathered those whom sin had stricken with its disease—the sad, the loveless, the lonely, the tempted, the hopeless, the lost. We see him in his mercy healing them all and seeing them go away with joy.

Many who were possessed with demons were present, and Jesus cast out the demons. As they came out from many, they cried and said: "Thou art the Son of God." Jesus was not willing for the faith of the people in him to rest upon the testimony of demons; hence he rebuked them and would not suffer them to speak and bear witness "that he was the Christ." Faith in God and in Christ must come through hearing the word of God. "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10:17.) Again, Jesus would not accept the testimonies of demons lest some might think that he was in league with them. If they should do this, it would hinder his ministry. It will be noted further that Jesus has power not only over the natural realm, but also he exercised the power over the spiritual realm when he cast out demons and rebuked them. Early in the ministry of Jesus the faith of his disciples was weak. People were in confusion as to whether Jesus was the Messiah to come, and the evidence of his claims must rest upon the sure foundation of the word of God. We rejoice in the power that Jesus manifested over the demons. The demons recognized the power of Jesus; they feared him; they knew that his power was mightier than theirs; they also knew that they were contrary to God's will, and, therefore, Christ was in harmony with his will.

III. Preaches Good Tidings of the Kingdom (Verses 42-44)

The next day Jesus "went into a desert place." He probably needed time for prayer and meditation, but "multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them." They were anxious for him to remain in their country and villages; they thought that he could keep them from diseases and death. Their love for him and their faith in him reached no further than their own selfish desires. Jesus withdrew in the early morning, but the people were up and eager to see him and have him heal others and remain with them. Perhaps their faith in him can be strength-

ened and their interest in him be changed from a physician who is able to heal all their diseases to the "Great Physician" who is able to restore their souls and cleanse them of all their sins; but as yet they do not see him as the "Great Physician" of the soul. Many people today can look no further into the teachings of Christ than to see mere earthly gain; many do not get any more out of Christianity than the temporal blessings.

We are to see in Christ here an example for us. Early in the morning he went out, because he needed solitude and silence; he needed to renew his communion with his Father. No work worth doing will ever be done for Christ unless we are familiar with some quiet place where we can meet God alone and hold communion with him and gain strength for our hearts and lives from him. Jesus reminded them that he must go and preach good tidings of the kingdom to other cities.

There seems to have been a great solemn "must" that ruled Jesus' life; so he said to them: "I must preach the good tidings of the kingdom of God to the other cities also." He also adds: "For therefore was I sent." This was a rebuke to them for their selfishness in wanting to retain him there. He reminded them that there were other cities which needed his presence and blessings as well as they needed them. Many churches need to learn this lesson today; they need to send the gospel and the blessings of God through his truth unto others. It is not enough to know Christ and believe in him, but we must carry the news to others.

The gospel, or good tidings, of the kingdom of God was that it was near—that it was approaching. The gospel of Jesus was a gospel of love, light, liberty, and salvation. It was the gospel which announced that the Messiah had come, and that he was preparing material for the establishment of his church. Such a gospel is called "the good tidings of the kingdom of God.

IV. Jesus Heals a Leper (Luke 5:12-16)

Leprosy was one of the most loathsome and terrible diseases known to the people at that time; it was regarded as one of the most dreadful diseases which afflicted the human family. It existed in various forms, but in any form it was considered as foul and unclean. The law of Moses compelled the leper to live apart from the dwelling of others; the leper was quarantined and must remain isolated from all others; he was required to warn others who might approach him by crying: "Unclear, unclean!" He was regarded as hopeless and reckoned as dead to all others. Leprosy has been regarded as a fitting emblem of sin. This part of our lesson shows that Jesus had power to cleanse the leper.

While Jesus was in one of the cities of Galilee, there was "a man full of leprosy;" and when he saw Jesus, he humbled himself and said: "Lord, if thou wilt, thou canst make me clean." The law required that the leper give warning to any one who was about to approach him, and those who were warned fled in haste from the presence of the leper. How different in this case! This leper approached Jesus without warning him, and Jesus drew near to the leper and touched him. This is a vivid picture which Luke draws. The poor sufferer with humble trust approaches Jesus with a pitiful cry, and Jesus with a sympathetic touch and the kind word said: "I will; be thou made

clean." Immediately the leper was cleansed. There was no delay, no procrastination, but instantaneous cleansing.

Jesus did not want any publicity made of the case; hence he charged the man "to tell no man" about it. He further instructed him to go to the priest and follow the law in his ceremonial cleansing. The report, however, spread abroad, and great multitudes came together to hear Christ and to be healed of their infirmities.

PRACTICAL SUGGESTIONS

1. It is strange that people are more concerned about their physical conditions and appearances than they are about their spiritual welfare.
2. Jesus desired to work in the quietness of the common people; he did not desire the plaudits of the multitudes; such are not conducive to the highest spiritual needs.
3. The great disease of sin has so spread and affected the human race until only the "Great Physician" can heal.
4. Crowds came to Jesus as physician who never cared to come to him as Redeemer.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

What has Luke been called?
What terms does he use peculiar to his own writing?
Give instances of this.
In what way is Jesus the Great Physician?
What is the greatest trouble with the human race?
Who alone can heal this?

Jesus Heals Simon's Wife's Mother

From what place did Jesus go?
Where did he go?
Who was sick?
Describe her sickness.
What did Jesus do?
What did she then do?
When was this healing done?
What effect did this miracle have?
What does this show contrary to the teachings of the Catholic Church?

Jesus Rebukes the Demons

When were the sick brought to Jesus?
What did he do for them?
Describe Jesus in the midst of this multitude.
What were demons?
What did Jesus do for them?

What did they say?
Why did Jesus rebuke them?
Give two reasons why Jesus did not accept the testimonies of demons.

Preaches Good Tidings of the Kingdom

What did the people want Jesus to do?
Why was this a selfish desire?
How did he reply to them?
What is meant by the "good tidings of the kingdom of God?"
In what way are churches selfish today?
What is included in the gospel of Jesus?

Jesus Heals a Leper

Describe the disease of leprosy.
How was it regarded?
What did the law compel the leper to do?
How was the leper regarded?
What did Jesus do for this leper?
What was his attitude toward the leper?
How was he healed?
What did Jesus tell him to do?
Did he obey Jesus?
What did the multitudes do?

Practical Suggestions

Why are people more interested in their physical condition than in their spiritual condition?
Where did Jesus desire to work?
Why did he not want the praises of men?
How has sin affected the race?
Who alone can cleanse from the sin?
Describe two classes of people.

Lesson VI—February 8, 1931

JESUS THE WORLD'S TEACHER

Luke 6:27-42.

27 But I say unto you that hear, Love your enemies, do good to them that hate you, 28 Bless them that curse you, pray for them that despitefully use you.

29 To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.

30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 And if ye love them that love you, what thank have ye? for even sinners love those that love them.

33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.

35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.

36 Be ye merciful, even as your Father is merciful.

37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:

38 Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?

40 The disciple is not above his teacher: but every one when he is perfected shall be as his teacher.

41 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

42 Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

GOLDEN TEXT.—"As ye would that men should do to you, do ye also to them likewise."(Luke 6:31.)

TIME.—A.D. 28.

PLAGE.—On the plain near Capernaum, in Galilee.

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

DEVOTIONAL READING.—Prov. 3:13-18.

DAILY BIBLE READINGS.—

February 2. M.

February 3. T.

February 4. W.

February 5. T.

February 6. F.

February 7. S.

February 8. S.

The Poor and the Rich. (Luke 6:20-26.)

How to Treat One's Enemies. (Luke 6:27-88.)

How to Pray. (Matt. 6:5-15.)

The Primacy of the Kingdom. (Luke 12:22-31)

The Worth of a Man. (Matt. 12:9-14.)

A Twofold Loyalty. (Luke 20:19-26.)

The Worth of Wisdom. (Prov. 3:13-18.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. The Law of Christian Love. (Verses 27-30.)
 - II. The Golden Rule. (Verse 31.)
 - III. Applications of the Law of Love. (Verses 32-36.)
 - IV. Love Forbids Judging. (Verses 37, 38.)
 - V. "Can the blind guide the blind?" (Verses 39-42.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

In the fifth, sixth, and seventh chapters of Matthew we have what is called "the Sermon on the Mount;" in the sixth chapter of Luke we have many of the same principles, and by some it has been called Luke's record of "the Sermon on the Mount." In the record given by Matthew it is stated that Jesus "went up into the mountain" and delivered the sermon recorded there, while it is stated in Luke that "he came down with them, and stood on a level place" (Luke 6:17), and delivered the one that is recorded by Luke. In Luke 5:17-39 we have a record of Jesus healing a leper, healing the paralytic, the call of Matthew and the feast at his house, and also the choosing of the twelve apostles before the sermon "on the level place;" while Matthew gives the healing, seemingly of the same leper, after "the Sermon on the Mount" (Matt. 2:1-14), and healing the paralytic, the call of Matthew and his feast, and choosing the twelve apostles, seemingly later on (Matt. 9 and 10).

No doubt Jesus preached those same principles often and to different multitudes of people. He may not have always brought them in the same order or in exactly the same words as recorded by Matthew. It is more than probable that Matthew records the sermon delivered at one time and Luke at another.

We have had "Jesus as the Great Physician," and now we are to study him as "the World's Teacher." As there was no physician who could take his place with a sin-sick soul, so there is no teacher who can take his place in teaching the principles of God's will. It is just as foolish to try to substitute something for the teachings of Jesus in religion as it is to substitute some one for God in healing the sin-sick soul. The world needs Jesus as a teacher; the world needs his teaching, and no substitute should be offered or accepted.

EXPOSITORY NOTES**I. The Law of Christian Love (Verses 27-30)**

Our lesson gives only a part of this great sermon; it begins in the midst of the sermon. The law of Christian love is brought in contrast with the Jews' interpretation of the law. Jesus says: "Love your enemies, do good to them that hate you." This was in direct contrast to their interpretation of the law. The Jew thought that he could hate his enemy. Under the law the Jews practiced retaliation; it was "an eye for an eye, and a tooth for a tooth." (Ex. 34:11-16.) Jesus

advanced upon the teaching of the law when he commanded them to love their enemies. It is not impossible for us to love our enemies, because God never requires impossibilities. Love, as a command, is not a passion, but a principle of service. To love enemies is to treat them as God directs. "But if thine enemy hunger, feed him; if he thirst, give him to drink. . . . Be not overcome of evil, but overcome evil with good." (Rom. 12:20, 21.) To treat our enemies as this directs is to love them; to bless our enemies instead of cursing them or trying to do them injury is to love them; to pray for those who spitefully treat us is to love them. We are taught by the law of love to "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." (Rom. 12:17:19.)

The law of Christian love imposes on each child of God the task of living a life of blessings to others. This law of love has a wide sweep over the whole range or detail of the Christian's life from the beginning to the close. The letter and spirit of retaliation are condemned by the law of love. If we are smitten on the one cheek, we are to offer the other and not resent it; if the enemy takes away our cloak, we are to give him our coat. The specifications mentioned by Luke are included in the general precept given in Matthew: "Resist not evil." Instead of taking vengeance or retaliating, Jesus teaches that we must "give to every one" who asks of us, and of him who takes away our goods we are not to ask for them back. This principle does not forbid us in self-protection, as Paul sought protection when he claimed the right of a Roman citizen (Acts 16:37; 22:25-29) and appealed to Caesar (Acts 25:11); but it does forbid vengeance, and teaches that Christians should endure wrong rather than to do wrong.

II. The Golden Rule (Verse 31)

This is universally called "the Golden Rule." "And as ye would that men should do to you, do ye also to them likewise." This principle should be our guide in all the activities of life that relate unto others. It throws us back upon ourselves and teaches us to look for the law of humanity or the law of love as written in our own heart. It is general, and may be applied by all and to all. It has been called "the Golden Rule" not because it brings unto the rule of gold, but, like "the Golden Age" of a kingdom, this rule is so excellent that it is compared to the most precious metal. There is a great difference between "the Golden Rule" and "the rule of gold." "The Golden Rule" lifts men high above selfishness and leads them from the worship of gold to loving service of men and the worship of God. It is the essence of the law of love. According to this rule, no man can cheat, defraud, wrong, oppress, or rob others. It is loving your neighbor as yourself; it is rendering to all their dues and owing "no man anything, save to love one another" (Rom. 13:7, 8); it is the "royal law" as expressed by the Holy Spirit through James (James 2:8). All that is required in "the law and the prophets" as regards man's duties to others is embraced in this law of life.

In all conditions, circumstances, trades, transactions, and associations with others, Jesus means for us to live daily by this rule. He does not mean that we are to do for people what, in their selfishness,

greediness, sensuality, and foolish wishes, they may ask of us, but that which, in justice, righteousness, mercy, and love, we would have them do to us were we in their place and they in ours. This rule works both ways: we are not only not to injure others in any way, but really to do something for them—to do unto them as we would have them do unto us. It is positive in its demands. It also requires of us not to demand more of others than we are willing to give under similar circumstances. We should know that this rule is positive, active, aggressive in its demands upon us. It is the standard by which all misunderstanding and difficulties may be adjusted. It would bring peace to the world and maintain peace if it is carried out as taught by Jesus.

III. Applications of the Law of Love (Verses 32-36)

This law of love reaches far into the lives of God's people and regulates their conduct toward others in every case. There are two state-merits which should be studied—namely, (1) "Love your enemies;" (2) and, "As ye would that men should do to you, do ye also to them likewise." The details of this great principle and its applications are also twofold: (1) The general injunction is carried into deeds, words, and, highest of all, as the noblest proof and exercise of love, into prayer; (2) the passive side of love is shown as being nonresistant to the three forms of unlovingness—bodily violence, forcible seizure of property, and unreasonable demands. To love only those who love us is human and easily done, but to love our enemies and those who would injure us is divine. We are to "become partakers of the divine nature, having escaped from the corruption that is in the world by love." (2 Pet. 1:4.) To live according to the law of love will make us partakers of the divine nature. We are to go far beyond people in the world, or else we are no better than those who are in the world; hence, Jesus says: "If ye love them that love you, what thank have ye? for even sinners love those that love them." Jesus makes further application by saying: "If ye do good to them that do good to you, what thank have ye? for even sinners do the same." The law of life, the rule of love, as taught by Jesus sets a high standard for human conduct and carries one far beyond the low standards of the world. Many who profess to be Christians do but little, if any, better than do those who are not Christians. Jesus states that those who are depraved love their friends and hate their enemies, do good to those who treat them kindly and retaliate when they are mistreated; but those who follow Christ must always do good to every one and love all, even their enemies. God's people are to be merciful, as the law of love requires mercy.

IV. Love Forbids Judging (Verses 37, 38)

The law of love not only regulates our "conduct" toward others, but it also regulates our "thoughts" of others; the law of love by a Christian operates on our estimates of others and their conduct. "Judging" is forming moral estimates of others and their conduct; it is taking into consideration their motives and attempting to weigh and analyze the motives of others; oftentimes it is "impugning" their motives. The indulgences of censorious criticisms of others is "judging" them.

If we are under the dominion of love, we shall not be in haste to seat ourselves in the judges' chair and pass condemnation on the motives, purposes, and conduct of others before we have a right to do so. It is right to see "the mote" in our "brother's eye" and help him to cast it out, but that clear sight of evil is not the "judging" which Jesus forbids. Some one has said that it is better to be foolishly merciful in judgment of men and their motives than to be mercilessly wise. Cynical criticism does the critic more harm than the one criticized; hence, God's people harm themselves when they violate this law of love in "judging" others.

Judging is the opposite of showing mercy. To know men by their fruits is not forbidden. (See Matt. 7:15-20; 2 Thess. 3:6-15; Rom. 16:17, 18; I Cor. 5:2, 12.) Unjust, unfair judgment and harsh criticism, in which many indulge, is forbidden by the law of love; and the child of God who is submissive to the dominion of love will not be guilty of such. It is wrong to form opinions, to draw conclusions, and to pass sentence upon any one before knowing the facts; it is wrong to do all of this and pass it on to others as though our opinion and conclusions are based upon facts. Forbearance, forgiveness, gentleness, kindness, mercy, and love toward others bring one into favor with God and men. We will receive the judgment that we pass on others, for God "will render to every man according to his works." "Blessed are the merciful: for they shall obtain mercy." "For judgment is without mercy to him that hath shown no mercy: mercy glorieth against judgment." "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14, 15.) People will be judged by their fellow men according to their judgment passed on others.

V. "Can the Blind Guide the Blind?" (Verses 39-42)

Jesus taught much by parables. He impressed an application of the law of love by this simple parable: "Can the blind guide the blind?" It is a ridiculous, as well as a pitiful, sight to behold the blind trying to guide the blind. If the blind lead the blind, they both suffer the same fate. A man who is unkind in his criticisms and unconscious of his own faults cannot help his fellow men. He is like a blind man trying to lead the blind, like one in whose eye there is a beam trying to help one in whose eye there is a mote. As good fruit is produced only by good trees, so only out of hearts full of love can come real helpfulness.

PRACTICAL SUGGESTIONS

1. There is a tendency in human nature to condemn others and justify one's self. This is because we do not love our neighbor as we do our self.
2. Sometimes people will pursue a sinful course and attempt to justify themselves because somebody else does wrong.
3. Selfishness in ourselves blinds us to our own faults and makes us more liable to hunt for faults in others; selfishness is opposed to the law of love.
4. The Golden Rule sums up our duties to others and gives us a standard by which we may measure our own conduct.

5. Love, like faith, is to grow; in fact, the consciousness of being a child of God brings to our attention ever that we are to live according to the law of love.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

What is meant by "the Sermon on the Mount?"
What is meant by "the Sermon on the Plain?"
Are they the same sermons?
How is Jesus the world's great Teacher?
Why cannot there be a substitute for Jesus as a teacher?

The Law of Christian Love

With what is the law of love contrasted?
What does it call upon us to do?
How do we know that it is possible for us to love our enemies?
What is it to love our enemies?
Give some applications of this principle.

The Golden Rule

Why is this called "the Golden Rule?"
In what should it guide us?
How do we know that it is general?
What does it forbid our doing?

What other name is given to it?
How does the rule work both ways?

Applications of the Law of Love

Give the two statements of this principle.
Give the twofold application of it.
What is it to become partakers of the divine nature?
What must we do more than the standards of the world require?
Why cannot a Christian retaliate?

Love Forbids Judging

How does the law of love regulate our thoughts?
What is it to judge others?
How does criticizing others hurt the critic?
Why is it wrong to form opinions of others and express these opinions as facts?
What will we receive in judging others?

"Can the, Blind Guide the Blind?"

What is the meaning of this paragraph?
What is the result of the blind guiding the blind?

Practical Suggestions

State the tendency of human nature.
How do some attempt to justify their sins?
Where may we find the standard of treatment of others?

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secrets; help me bear
Thy strain of toil, thy fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

—Washington Gladden.

Lesson VII—February 15, 1931
JESUS THE FRIEND OF SINNERS
 Luke 7:36-50.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

37 And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment,

38 And standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on.

41 A certain lender had two debtors: the one owed five hundred shillings, and the other fifty.

42 When they had not wherewith to pay, the forgave them both. Which of them therefore will love him most?

43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged.

44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: hut she hath wetted my feet with her tears, and wiped them with her hair.

45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins?

50 And he said unto the woman, Thy faith hath saved thee; go in peace.

GOLDEN TEXT.—"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (1 Tim. 1:15.)

TIME.—A.D. 28.

PLACE.—Probably Capernaum.

PERSONS.—Jesus, a Pharisee named "Simon," the sinful woman, and the guests.

DEVOTIONAL READING.—Rom, 5:1-8.

DAILY BIBLE READINGS.—

February 9. M.

Jesus the Friend of Sinners. (Luke 7:36-50.)

February 10. T.

Hope for Sinners. (Mark 2:13-17.)

February 11. W.

A Sinful Woman Forgiven. (John 8:1-11.)

February 12. T.

Joy Over the Penitent Sinner. (Luke 15:1-10.)

February 13. F.

Jehovah Forgives the Sinner. (Ps. 130:1-8.)

February 14. S.

A Penitent's Prayer. (Luke 18:9-14.)

February 15. S.

Christ Died for Sinners. (Rom. 5:1-8.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Jesus Accepts the Hospitality of a Pharisee (Verse 36.)
 - II. Jesus' Feet Anointed by a Sinful Woman. (Verses 37, 38.)
 - III. Jesus' Parable Replying to Simon's Thoughts (Verses 39-43.)
 - IV. The Lesson of the Parable. (Verses 44-50.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

The incidents of this lesson have nothing to indicate the time or place; the only detail is the name of the ungracious host, Simon. Some have confused the woman with Mary Magdalene or with Mary of Bethany. We have no way of knowing who the woman was, so we need not conjecture about her.

This lesson presents two distinct classes of sinners—namely, (1) the Pharisee—proud, haughty, self-confident, self-righteous, and hypocritical; (2) the sinful woman—in sin through the impulses and appetites of the flesh. Jesus was ready and anxious to save all Pharisees who would come to him, but they would not come. They were zealously religious, and went about to establish their own righteousness. They prayed, fasted, gave alms, and made broad phylacteries on their garments to be seen of men. Jesus exposed them and denounced them in the most withering and scathing terms. Publicans and harlots went into the kingdom of God before the Pharisees (Matt. 21:31, 32), because publicans and harlots in humility and penitence confessed their sins and obeyed God. There can be no greater sinners than those represented by the Pharisees. Such characters will not submit to God's will. God cannot save the immoral in their sins, but immoralities spring from fleshly impulses and not from stubborn and rebellious wills; hence the immoral are more easily moved by the gospel to repentance and a better life than are the stubborn religious bigots.

EXPOSITORY NOTES**I. Jesus Accepts the Hospitality of a Pharisee (Verse, 36)**

There was a Pharisee named "Simon" (verses 40, 44); "Simon" was the name of several different persons mentioned in the New Testament; it was a common name among' the Jews of that age. He invited, or "desired," Jesus to "eat with him." Jesus accepted the invitation, and "entered into the Pharisees' house, and sat down to meat." We do not know who this Pharisee was; neither do we know why he was so anxious for Jesus to dine with him. At this time many of the Pharisees were not so decided against Jesus as to refuse to hear him. Probably Simon wanted to hear him, and so invited him to his house. There is no evidence that he ever did any more than this. He would have to become much better than this lesson presents him to be in order to become a disciple of Jesus. Jesus accepted the invitations alike to eat with publicans and sinners and Pharisees, always with the

purpose to honor God and to teach men. (See Luke 11:37; 14:1; 5: 27-35; John 2:1-11; 12:1-11.) Jesus "sat down to meat," or reclined on his left elbow toward the table, with his feet stretched out behind him, according to the custom of that time.

II. His Feet Anointed by a Sinful Woman (Verses 37, 38)

While Jesus was in Simon's house and at meat, "a woman who was in the city, a sinner," came uninvited into Simon's house. "She brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment." Though the woman was not invited, yet there was no violation of custom or rule of politeness for her to enter the house. It was customary for strangers to pass in and out during a meal if they desired to speak to any of the guests. During Matthews' feast the Pharisees and disciples of John the Baptist went in to talk to Jesus.

This woman was a "sinner;" she was an unchaste woman. Simon was a sinner also. He did not recognize himself as a sinner; neither did others so regard him. The woman probably lived in Capernaum, and had heard of the mercy and compassion of Jesus before, as we learn from the expression, when she knew Jesus was in Simon's house. She may have heard much of his teachings and his "woes" against the wicked cities there and his gracious invitation to those who were heavy laden with sin to come to him for rest and peace. As she was recognized as a "sinner," she could find no mercy and rest among her people. Jesus was her only hope, but her hope was a bright one; he was her only way of escape, but it was a safe one. "Alabaster" is a kind of stone out of which was carved cruses, ornamental vases, and other vessels. It was considered the best material in which to preserve ointments. This woman "brought an alabaster cruse of ointment." On a different occasion, and just before his death, Mary, the sister of Lazarus, at a supper in the house of Simon, the leper, anointed the head and feet of Jesus with a costly ointment of spikenard from an alabaster cruse. (Matt. 26:6-13; Mark 14:3-9; John 11:2; 12:1-8.)

This woman could easily stand at Jesus' feet behind while he reclined at the table. The word of which "standing" is a translation means primarily to place, to put, to take position. This woman took a position behind Jesus. Doubtless she was on her knees with her head bowed to his feet. She meant to pour the ointment on his feet when she first entered the room, but before she could open it her heart opened, and tears of thankfulness and sweet penitence rained down so abundantly as to wet his feet, inflicting an indignity when she had meant to honor him. She had nothing at hand to repair the fault, and so with a touch she loosed the hair, which it was shameful to let down in public, and with the ingenuity of love made a towel of her hair and yelped his feet "with the hair of her head, and kissed his feet, and anointed them with the ointment." Judas and this woman are the only two recorded as having touched the Lord with their lips. In humility and reverence the woman kissed his feet, and in respect and love anointed them with ointment.

III. Jesus' Parable Replying to Simon's Thoughts (Verses 39-43)

This Pharisee had the usual attributes of his class. When he saw what the woman did, "he spake within himself"—that is, he thought, or reasoned, with himself that "this man, if he were a prophet, would have perceived who and what manner of woman" this was. In his self-righteousness he thought that Jesus should not have let her do anything to him. Simon thought that Jesus should maintain a complete separation from such "sinners." He did not express his thought, but he reached the conclusion that Jesus was not a prophet. He thought that Jesus did not know what kind of a woman this was; and since he did not know, he was not a prophet. Jesus knew both Simon and the woman, and his answer shows that he knew Simon's thoughts; and if he knew Simon's thoughts, he could know the kind of woman this was; and according to Simon's own reasoning, he was a prophet.

Jesus replied to Simon's thoughts by giving a parable. He asked Simon's permission to speak, and Simon said to him: "Teacher, say on." Jesus told him that there was a certain lender who had two debtors. One of the debtors owed him five hundred shillings, and the other owed him only fifty shillings. Neither one was able to pay, and the lender forgave both of them their debts. He then asked Simon which one of these men "will love him most?" Simon answered that the one who was forgiven most should love the lender most. Jesus said to Simon: "Thou hast rightly judged." Five hundred shillings were equal to about eighty-five dollars in our money, and fifty shillings were about eight dollars and fifty cents, hi this parable Jesus showed Simon that the amount of gratitude depended upon the realization of the burden that he had relieved each of. When he had entered Simon's house, Simon had neglected the customary service of providing a bath for his feet, but the woman had washed his feet with her tears; Simon had withheld the kiss with which a host usually welcomed his guests, but the woman had in humility kissed his feet; Simon had not furnished the perfume with which it was usual to anoint an honored guest, but the woman had come to his house with the special purpose of pouring fragrant oil upon the feet of her Lord. Perhaps Simon had neglected all of these courtesies because he did not consider Jesus as an honored guest, or he may have thought that he was much better than Jesus, as he was a Pharisee. If Simon was conscious of any sins in himself, in his own estimation they were small. He certainly realized no need of hardening mercy, although we know the enormity of his sins. This poor, unfortunate woman is the larger debtor not that she is really a greater sinner than Simon, but he thinks so, and she feels much more keenly her sense of guilt and shame and her great need of pardon. Which had the greater reason for loving much?

IV. The Lesson of the Parable (Verses 44-50)

Jesus made the application of the lesson. He pointed Simon to the woman, turning to her, but looking at Simon. This was a severe rebuke to Simon. In his own house was the proper place to treat Jesus cordially, and where he had every opportunity for expressions of honor and love. After pointing to the failure of Simon to treat him courteously, he called Simon's attention to what the woman had done for him. Simon could see her penitence and could witness her tokens of

love for Jesus. There was a wide contrast between the treatment of the two. Hence, Jesus says: "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." This does not show that Simon had been pardoned; there was no evidence that Simon was penitent or that he wanted to be forgiven. This rather indicates that he lacked love for Jesus as well as that of penitence. After looking upon Simon, Jesus then turned to the woman and said: "Thy sins are forgiven." He thus assured her of pardon, which had been granted; he also vindicated her in the eyes of the ether guests, and assured them of the new life upon which this woman had already entered.

Jesus then told the woman the basis or ground, of her forgiveness. He said: "Thy faith hath saved thee; go in peace." This woman's faith was not passive, but active; it led her into the house in that public way to Jesus; it was manifested in her penitence and love. Faith which does not act is dead. (James 2:14-26.) We are saved by faith now through Christ, but it is "faith working through love" (Gal. 5:6) that saves. "Go in peace" is the blessed assurance that Jesus gives her of abiding peace with God. Not only had Jesus pardoned the woman, but her forgiveness had awakened gratitude, and her gratitude was expressed by deeds of devoted love. Faith in her case, as in all other cases, precedes forgiveness. Joy and peace follow forgiveness. Jesus' word of encouragement to the woman and his authority to speak forgiveness to her helped to impress all who were present with the fact that he was the Son of God. His authority manifested here was of such a nature as to establish his claim as the Messiah. If they had not been very dull or greatly prejudiced, they might have gathered from his miracles and his teaching that "the Son of man hath authority, on earth to forgive sins." (Luke 5:24.) They should know that he was either the Son of God or a base impostor. If he could not do what he claimed to do and if he were not what he claimed to be, then he was an impostor; but if he could do what he claimed to do and was what he claimed to be, then he was the Messiah to come. There was no other conclusion to be drawn from this incident.

PRACTICAL SUGGESTIONS

1. Jesus is the "Great Physician," the "world's Teacher," and the climax is reached in his being "a friend of sinners."
2. Jesus was not the "friend of sinners" in that he encouraged them in their sins, but in the fact that he was willing to save them from their sins.
3. Many today attempt to entertain Jesus as did Simon, believing themselves to be self-righteous. Jesus rebukes such today, as he did Simon.
4. A humble, penitent, contrite heart always appeals to Jesus. Such a condition of heart and life will receive a blessing, as did this woman.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

With whom have some confused this woman?
What two classes of sinners?
Who may be considered the greater sinner?
Whom can God bless?

Jesus Accepts the Hospitality of a Pharisee

What was this Pharisee's name?
 What did he do?
 Why did Jesus accept his invitation?
 Why did he invite Jesus into his house?
 How did they place themselves at the table?

His Feet Anointed by a Sinful Woman

Who came into Simon's house at this time?
 Did she violate custom in entering the house?
 What did she do?
 What kind of a woman was she?
 Which was the worse sinner?
 How could she get to the feet of Jesus?
 What is meant by "standing?"
 What position did the woman occupy?
 What two people are recorded as having touched
 Jesus with their lips?

**Jesus' Parable Replying to
Simon's Thoughts**

How did Simon regard this matter?
 What argument did he have in mind?
 Why was his conclusion wrong?
 To what did Jesus reply?

With what did he reply?
 Give the parable in details.
 Contrast Simon's treatment as a host of Jesus
 with the woman's treatment.

The Lesson of the Parable

Who made the application of the parable?
 What failures of Simon did Jesus mention to
 him?
 What could Simon see of the woman?
 What did Jesus say in his presence to the
 woman?
 What was the ground of her forgiveness?
 What kind of faith brings a blessing?
 What did his authority in this case teach?
 Why could they not see the force of it?
 What two alternatives with respect to Jesus are
 presented here?

Practical Suggestions

What seems to be the climax of Jesus' attitude?
 In what way is he the friend of sinners?
 How can we entertain Jesus?
 What condition of heart always receives a
 blessing?

Friend of sinners! Lord of Glory!
 Lowly, Mighty!—Brother, King!
 Musing o'er thy wondrous story,
 Grateful we thy praises sing.
 Friend to help us, comfort, save us,
 In whom power and pity blend.
 Praise we must the grace which gave us
 Jesus Christ, the sinner's Friend.

Friend who never fails nor grieves us,
 Faithful, tender, constant, kind!
 Friend who at all times receives us,
 Friend who came the lost to find!
 Sorrow soothing, joys enhancing,
 Loving until life shall end,
 Then conferring bliss entrancing,
 Still in heaven the sinner's Friend!

Oh, to love and serve thee better!
 From all evil set us free;
 Break, Lord, every sinful fetter;
 Be each thought conformed to thee.
 Looking for thy bright appearing,
 May our spirits upward tend,
 Till, no longer doubting, fearing,
 We behold the sinner's Friend!

—C. Newman Hall.

Lesson VIII—February 22, 1931
JESUS BEARING GOOD TIDINGS
 Luke 8:1-15.

1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve,

2 And certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out,

3 And Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

4 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:

5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it.

6 And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.

7 And other fell amidst the thorns; and the thorns grew with it, and choked it.

8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be.

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.

11 Now the parable is this: The seed is the word of God.

12 And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.

13 And those on the rock are they who, when they have heard, receive the word with Joy; and these have no root, who for a while believe, and in time of temptation fall away.

14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

GOLDEN TEXT.—"He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God?" (Luke 8:1.)

TIME.—A.D. 28.

PLACE.—On the shore of the Sea of Galilee, not far from Capernaum.

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

DEVOTIONAL READING.—Isa. 61:1-3, 10, 11.

DAILY BIBLE READINGS.—

February 16. M.

Jesus Bearing Good Tidings. (Luke 8:1-15.)

February 17. T.

Good Tidings to the Poor. (Luke 7:18-23.)

February 18. W.

Good Tidings Concerning the Kingdom. (Isa. 35:3-10.)

February 19. T.

Good Tidings Proclaimed. (Acts 8:1-8.)

February 20. F.

Good Tidings for All Nations. (Acts 10:34-43.)

February 21. S.

Good Tidings for the Bereaved. (John 14:1-10.)

February 22. S.

Good Tidings for the Meek. (Isa. 61:1-11.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Jesus Preached in Many Cities. (Verse 1.)
 - II. The Women Who Ministered. (Verses 2, 3.)
 - III. The Parable of the Sower. (Verses 4-8.)
 - IV. The Lesson of the Parable. (Verses 9-15.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

Jesus came to earth on the greatest mission known to man; hence he is the greatest missionary that ever bore tidings, He came to seek and to save the lost and to call sinners to repentance; he came to serve and not to be served, to give his life that others might live, to taste of death for every man, to shed his blood as a ransom for many, to arise again from the dead for our justification, to return to heaven as conqueror of death and Satan, to live in the presence of God as Priest and Advocate to make intercession for all who trust in him, and to return the second time to usher in the new heavens and earth in which the righteous will dwell forever.

In his teachings Jesus frequently used parables. A parable is a figure of speech or story which conveys an illustration of important truths or principles. This method of instruction by parables was peculiarly adapted to the state of hearers. It was interesting, and would excite attention and would help the hearer to remember the teaching. The parable would lead the mind of a hearer to a correct view of the simple truths before he was aware of it. At the same time the truths thus delivered were covered by a thin veil, and were not immediately apprehended by those who were determined not to accept the truth. The parable is a beautiful and permanent vehicle or vessel for preserving the truth and conveying it down through generations. The parable was the great Teacher's method of teaching, and, therefore, the best method.

EXPOSITORY NOTES**I. Jesus Preached in Many Cities (Verse 1)**

"Soon afterwards" that is, soon after the event recorded in the last part of the preceding chapter—Jesus made a preaching tour. "He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God." He made different tours, going from village to village, from city to city. (Matt. 4:23; 9:35; Mark 1:14, 21, 39; 10:1; Luke 4:15, 44; 6:6; 13:10; John 6:59.) Not only did Jesus go about preaching and bearing to the people "good tidings of the kingdom of God," but at the same time he went about doing good, healing all manner of diseases, giving sight to the blind and hearing to the deaf, casting out demons, and raising the dead. Jesus also sent "the twelve" out on missions of preaching and doing good; later he chose "the seventy" and sent them forth to preach the gospel of the kingdom to "the lost sheep of the house of Israel;" and after his resurrection he sent the apostles to teach "all the nations"

(Matt. 28:19, 20), to "preach the gospel to the whole creation" (Mark 16:15, 16), to preach "repentance and remission of sins in his name unto all the nations, beginning from Jerusalem" (Luke 24:47). The church, as "the pillar and ground of the truth," must teach the truth now to all people. (1 Tim. 3:15.) Christianity is primarily and essentially missionary in spirit. Man ought to appreciate the fact that Jesus came to earth and trod the earth throughout Galilee, down through Samaria, and over the hill country of Judea in order to preach the gospel of his kingdom to man. Jesus went into the homes and taught by the firesides; he went on the housetop and preached to the people; he walked along the shore of Galilee and announced the glad tidings to the workmen; he traveled the highways and byways proclaiming the message of salvation. He made no distinction of persons, but preached the glad tidings to the high and low, to the rich and poor, to the wise and otherwise.

II. The Women Who Ministered (Verses 2, 3)

During this preaching tour through Galilee, Jesus had "with him the twelve." He was also accompanied by "certain women who had been healed of evil spirits and infirmities." Luke has been said to be the writer of the gospel of womanhood. He alone records those tender incidents in the lives of Elisabeth, Mary, and Anna which are associated with the infancy of Jesus; he alone tells us of the widow of Nain, whose son Jesus restored to life; of the woman bowed down by Satan, but relieved by Jesus; of the penitent sinner who anointed his feet; of the domestic scene in the home of Mary and Martha; of the woman who congratulated the mother of Jesus; and of the women who comforted him on his way to the cross. It is a significant statement made by Luke that as Jesus and his apostles went about the cities of Galilee preaching the gospel, these women, "who ministered unto them of their substance," encouraged them.

Luke enumerates by name some of these women who ministered unto Jesus. One of them was "Mary that was called Magdalene," probably called this from the town of Magdala, where she at one time had lived. She was distinguished by this title from Mary the mother of Jesus, from Mary of Bethany, and from other women of the same name. Luke also mentions Joanna, whose husband had charge of the household and personal estate of King Herod. We know nothing more of her than what is mentioned here. All these women mentioned by name "had been healed of evil spirits and infirmities." Jesus had done so much for them that they in turn wanted to minister unto him.

III. The Parable of the Sower (Verses 4-8)

Probably no parable is so well known as this one. It has sometimes been called "the parable of the soils," since it illustrates the various conditions of heart found among those to whom the gospel is preached. In this parable very familiar conditions are mentioned. The character of the soil and the results on the various kinds of soil were familiar to the citizens of that country. In the days of the Savior the people lived in hamlets and villages in order to protect themselves against robbers and others who would do them harm. They sowed their grain in the fields or in fenced or walled gardens. Sometimes the seed was

sown in the open country, where the path passed through the cultivated land, where there were no fences, where thorns grew in clumps all around, where the rocks peep out in places through the scanty soil, and close by patches of very fertile soil. It was common for some seed to fall by the wayside, where the ground was too hard for the seed to germinate and take root. This seed could not be covered, and would soon be eaten by the flocks of birds. Again, some of the seed would fall on stony ground, where the soil was not much more than an inch or two in depth. During the rains the grain would spring up at once from the warmth imparted by the rocks, but would dry out and wither as soon as the dry season came. Again, some seed would fall among the thorns. These seed would spring up and take root and seem to promise a good yield, but their roots soon twined about those of the thorns, and all the moisture and strength of the ground would go to the thorns and other obnoxious weeds and the grain would not develop. Still other seed would fall on good ground. These would spring up and yield an abundant harvest. Sometimes it would produce thirty, sixty, and even a hundredfold. Jesus gave this parable to impress a lesson upon them.

IV. The Lesson of the Parable (Verses 9-15)

Jesus gives his own interpretation of the parable. It seems that his disciples did not understand it, and "asked him what this parable might be," or what the parable meant. Jesus told them why he spoke in parables. Some did not want the truth and would not accept the truth when given. To these the truth was veiled in parables, but to those who were anxious to know, they could hear and understand the parables. It seems that Jesus had not taught much before this incident in parables, and now he teaches much in parables. The parable will awaken the interest and claim the attention of the hearer long enough for him to get the truth and retain it, provided he wants the truth. Jesus tells them that there are truths that his disciples could know and appreciate, and that those who were not his disciples could not understand.

Jesus plainly tells them what the parable means. He tells them that "the seed is the word of God." He then describes the different classes of hearers. The seed which fell by the wayside represent that class of hearers upon whom no impression is made by the preaching of the gospel. The word of God finds no place in their heart, and Satan snatches it away as a bird picks up the grain which has fallen by the wayside. The seed which fell upon stony ground represents that class of hearers who receive with joy the message of life and salvation; but when subjected to the persecutions and trials to which a follower of Christ is subjected, they quickly turn away from following Christ.

The third class of hearers is represented by the seed which fell among thorns. The seed springs into life, but it has no room for development; it is robbed by the thorns of its needed nourishment. So some hearers are so engrossed and preoccupied by "cares and riches and pleasures" that they can bear no spiritual fruit. This class of hearers would like to lay up treasure in heaven, but they prefer more to trust in uncertain riches upon the earth; in fact, they attempt that impossible performance of trying to serve God and mammon. The

result is that, having this double mind and divided heart, they are unstable in all their ways. The good seed is choked by their worldliness. The fourth class of hearers is represented by the seed which fell on "good ground," and it brought "forth fruit a hundredfold. This represents the class that receives the truth "in an honest and good heart" and patiently and perseveringly produces in their lives a golden harvest of grain. This class of hearers hungers and thirsts for righteousness; it loves and seeks for the truth. Into such hearts the truth falls, is treasured, springs up, and bears abundantly the fruits of the Spirit. The effect is manifest in the change of life.

Jesus warns his disciples in verse 18 about how to hear. He says: "Take heed therefore how ye hear." The purpose of this parable was to give spiritual light on the kind of hearers that existed and to encourage them to be the class represented by the seed which fell in good ground. Those who love Jesus and obey his word will have their understanding quickened and their knowledge increased, but one who is careless Or disobedient to the truth will lose "even that which he thinketh he hath." It is a great privilege to hear the gospel of Christ and to let our heart become the treasury of the truths of redemption. It involves a great responsibility, as we must give an account as to how we hear and receive or reject the truth of God.

PRACTICAL SUGGESTIONS

1. The preacher or teacher sows the seed; the seed is the word of God. No one should sow any other kind of seed except gospel truth.

2. It is our duty to sow the seed of the kingdom everywhere, even if some should fail to fall in good ground. We never know which heart will prove to be the "good ground." It is our duty to sow.

3. It is not the fault of the truth, but the hardness of the hearts of the children of men, if the seed, or word of God, does not bring forth fruit. There was no difference in the kind and nature of the seed which fell by the wayside, on stony ground, among thorns, or into good ground.

4. If the heart is hardened by the world, the word of God, the good seed, will be rejected. The one rejecting it must answer to God for such a crime.

5. Good soil, good seed, and good culture are essential to a good crop; the good seed of the word of God, a good and honest heart, and a faithful continuance in well doing are essential to a spiritual harvest.

QUESTIONS ON THE LESSON

Give the subject.

Repeat the Golden Text.

Give the time.

Locate the place.

Name the persons.

Give the Lesson Analysis.

Introductory Thoughts

What was Jesus' mission to earth?

What was the nature of his mission?

Where is he now?

What is a parable?

Why is this a good method of teaching?

How do we know that it was the best?

Jesus Preached in Many Cities

Where did Jesus preach?

What did he preach?

What other preaching tours did he make?

What else did Jesus do besides preach?

Whom did Jesus send out to preach?

What must all do today?

What ought we to appreciate?

The Women Who Ministered

Whom did Jesus take with him on this tour?

What has Luke been called?

Of what women did he write?
 How did these women minister to Jesus?
 Name three women who ministered to him.
 What had Jesus done for them?

Parable of the Sower

What other name has been given to this parable?
 Why has it received this name?
 Give the four places where some seed fell.
 Describe each place.

The Lesson of the Parable

How do we know what the parable means?
 What did Jesus' disciples ask him?
 What did Jesus say to them?
 What does the seed represent?

What class of hearers is represented by the seed
 that fell by the wayside?
 By the seed that fell on stony ground?
 By the seed that fell among thorns?
 By the seed that fell on good ground?
 What warning does Jesus give his disciples?
 What responsibility rests upon the hearer?

Practical Suggestions

Who sows the seed?
 What responsibility in sowing seed?
 What duty have all to perform?
 Why is it not the fault of the seed, or the word of
 God, as to the harvest?
 Why do some reject the word of God?
 What are essential to a good crop?

Sow in the morning thy seed;
 At eve hold not thy hand;
 To doubt and fear give thou no heed,
 Broadcast it o'er the land.

Thou knowest not which shall thrive,
 The late or early sown;
 Grace keeps the precious germs alive,
 When and wherever strown.

And duly shall appear,
 In virtue, beauty, strength,
 The tender blade, the stalk, the ear,
 And the full corn at length.

Thou canst not toil in vain;
 Cold, heat, and moist, and dry
 Shall foster and mature the grain
 For garner in the sky.

Thence, when the glorious end,
 The day of God, shall come,
 The angel reapers shall descend,
 And heaven shout, "Harvest home!"

—James Montgomery.

Lesson IX—March 1, 1931

JESUS SENDING FORTH MISSIONARIES

Luke 10:1-11, 17, 21, 22.

1 Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

2 And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

3 Go your ways; behold, I send you forth as lambs in the midst of wolves.

4 Carry no purse, no wallet, no shoes; and salute no man on the way.

5 And into whatsoever house ye shall enter, first say, Peace be to this house.

6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

7 And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say,

11 Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh.

17 And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.

21 In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight.

22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him.

GOLDEN TEXT.—"The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Luke 10:2.)

TIME.—Autumn, A.D. 29.

PLACE.—Supposed by many to be Perea.

PERSONS.—Jesus and the seventy.

DEVOTIONAL READING.—Rom. 10:8-15.

DAILY BIBLE READINGS.—

February 23. M.

February 24. T.

February 25. W.

February 26. T.

February 27. F.

February 28. S.

March 1. S.

The Twelve Sent Forth. (Luke 9:1-6.)

The Seventy Sent Forth. (Luke 10:1-11.)

Experiences of the Early Missionaries. (Luke 10:17-24.)

Elements Vital to Christian Missions. (Luke 24:44-49.)

Philip and the Ethiopian Eunuch. (Acts 8:26-38.)

Intrusted with the Gospel (1 Thess. 2:1-9.)

The Missionary and His Message. (Rom. 10:8-15.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. The Sending of the Seventy. (Verses 1, 2.)
 - II. Jesus' Instruction to the Seventy. (Verses 3-11.)
 - III. The Return and Report of the Seventy. (Verse 17.)
 - IV. The Prayer of Jesus. (Verses 21, 22.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

Between the feast of tabernacles and the feast of dedication (John 10:22) some suppose that Jesus returned to Galilee, and thence back to Jerusalem through Galilee and Samaria eastward to the Jordan and through Perea, "beyond the Jordan," and while in Perea sent forth the seventy. It is supposed that Matt. 19:1; Mark 10:1; Luke 9:51 record the final departure from Galilee. Others suppose that Jesus remained at Jerusalem, or in Judea, during this interval, and sent forth the seventy after the feast of dedication.

The fact that there were male disciples enough at the end of the Galilean ministry to allow of the selection of so large a number, indicates that a very considerable number of disciples of both sexes had been made. The mission of the seventy shows that our Lord felt that he was about to enter into danger, and that he wanted to spread the good tidings of the kingdom to as many as possible at as early date as possible. Jesus had already selected his twelve apostles, and they had been sent out on a limited commission, or to the "lost sheep of the house of Israel." The seventy seem to have been sent on a short mission and with a simple message. The commission to the seventy seemed to indicate that they were to make haste in their task. There is no special significance attached to the number seventy. It is true that Moses appointed seventy elders and that the Sanhedrin was composed of seventy, but this has no significance as to the number that Jesus selected.

EXPOSITORY NOTES**I. The Sending of the Seventy (Verses 1, 2)**

The Lord "appointed seventy others"—that is, he appointed seventy others in addition to the twelve. He "sent them two and two before his face into every city and place, whither he himself was about to come." It has been suggested that the twelve apostles represented or corresponded to the twelve tribes of Israel, and that the seventy corresponded to the seventy elders which were appointed to assist Moses. (Num. 11:16, 17.) Twelve and seventy are among what has been called "the sacred numbers." He sent them "two and two," as he had formerly sent out the twelve apostles. (Mark 6:7.) One could supplement the work of the other, or one could reach some that the other could not reach. They could encourage, help, and sympathize with each other; and, as Jesus says, it was written in the law "that the witness of two men is true." (Deut. 17:6; John 8:1.7.)

Luke is the only writer that mentions the sending out of the seventy

messengers, and the special work which they were to do is not clear. In some way they were to prepare the way for the ministry of Jesus. He sent them "before his face into every city and place, whither he himself was about to come" that is, they were to go in advance of his coming and prepare the people for Jesus. The time was short, and his ministry increased in activity as it drew to its close. The seventy would preach the gospel of the kingdom to the people, awaken an interest, beget hope, show mercy, and prepare them for the coming of Jesus. As he had selected the apostles to be with him (Mark 3:14, 15) for a while in training before he sent them out, so now, having trained others, he sends them forth. That the seventy were ready to go shows how his work grew. It is God's law that to him that has shall more be given, and to one faithful in little will be opened opportunities for great usefulness.

The seventy were to go as reapers, but they were few compared to the great need; so as they went and worked, they were to pray to the Lord to send others. This shows that prayer is effective: It was understood that God would hear and answer the prayers; but while they prayed for other laborers, they must go themselves. It is so with us. While we pray for the salvation of men, we must work as laborers in the harvest. It is an abomination in the sight of God to pray for "the spread of the gospel" and for "those laboring in word and doctrine" while we do nothing to spread the gospel or to support those who do. There is today great need of God-sent laborers. The work of the seventy was for only a limited time, and their office was temporary.

II. Jesus' Instruction to the Seventy (Verses 3-11)

After selecting the seventy and giving them their commission, Jesus gives them instruction. Although they had been disciples of his for some time, yet they needed special instruction, as they were going on a special mission. Jesus tells them that he sends them "forth as lambs in the midst of wolves." They were as defenseless and helpless as lambs among wolves; their enemies were many and fierce; they were to harm or hurt no one, and were not to defend themselves by force or with "carnal weapons" against any attack of the enemy. They were not equipped with carnal weapons. Christ himself was like a sheep led to the slaughter and like a lamb dumb before his shearer.

They were to "carry no purse, no wallet, no shoes." "Purse" is here used for money; "wallet" was a traveling bag used for carrying provision, a shepherd's bag used by the shepherd, for carrying food when tending his sheep away from home; "no shoes" means they were to take no extra clothing. It was customary to carry an "extra" pair on a journey, but the seventy were to go without further preparation for their journey, and to depend upon the provision God would make for them ("for the laborer is worthy of his hire"—Luke 10:7,), and those whom they served would supply their needs. They were to dress in a simple way and to live according to the customs of the common people; they were to go without expense, show, and self-seeking, and not with the air of superiority, like the rabbis or many of the modern clergy. They were to "salute no man on the way." Jesus would not have them be impolite and discourteous, but the salutations of that day, as in the East now, were formal, insincere, and consumed much time,

and their work required haste. Singleness of purpose is the point emphasized here by Jesus, while they were to be sincerely polite and courteous to all; for when they went into a house, they were to salute it with: "Peace be to this house."

The enjoyment of the blessings of that house depended upon the reception which the inmates of the house gave them. "If a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again"—that is, if they will receive you as servants of God and extend to you kindness and hospitality, the blessings of God would abide upon them. If the house was worthy, they should remain in the house, "eating and drinking such things as they give." Jesus here lays down a principle that is worthy of our consideration today, for he says: "The laborer is worthy of his hire." They were given power to "heal the sick." This power would impress upon all who saw it that they were sent of God.

It is well to note their mission was not merely to perform miracles, but to announce that "the kingdom of God is come nigh unto you." They were to preach the same thing that the twelve preached. (Matt. 10:7.) The expressions, "is come nigh" and "at hand," mean the same. The preparatory work of the kingdom was still in progress; the kingdom was not yet inaugurated, but it was approaching. After the resurrection and ascension of Jesus, none ever preached "the kingdom of heaven is at hand," for the kingdom was established on the Pentecost after the ascension of Christ.

If they went into a city and that city did not receive them, then they were to "go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh." If any city should not receive them or should not hear the gospel of the kingdom which they preached, they were to shake the dust off their feet against it, showing they had cleared themselves of all responsibility, and their parting word to that city was "that the kingdom of God is come nigh." This would leave their message to the people in such a way that they would think of it after the messengers left. The seventy had but little time for their work, as Jesus would follow close behind them.

III. The Return and Report of the Seventy (Verse 17)

"The seventy returned with joy" over their work. They were successful and rejoiced in their work. Luke completes the story of the seventy by simply describing at once their return. As they came back elated with the success of their mission, they made a favorable report to Jesus. Their report was that "even the demons are subject unto us in thy name." His name carried great weight with them; and when Jesus went into these cities, the people would be more likely to listen to him, since the seventy had performed miracles in his name. Jesus admonished them not to rejoice so much in their work, or rather that their chief joys should not be in their ability to perform these wonderful works, but rather in their having a part in his triumphant cause and in receiving his salvation. (Verse 20.)

IV. The Prayer of Jesus (Verses 21, 22)

There are a number of prayers recorded of Jesus; all are full of instruction to us and show a sympathy for and an interest in man, whom he came to redeem; At this time Jesus shared somewhat in the exultation of his disciples and gave thanks unto God, the Father, for what had been accomplished through the humble messengers whom he had chosen and had sent out, Jesus ascribes unto God the honor of being Lord of heaven and earth, and says that God had revealed the wisdom of salvation unto "babes," but had hidden them "from the wise and understanding." If any one would learn the will of God today, that one must be as a child—docile and anxious to learn.

We note further in this prayer that all things had been delivered unto him by the Father; that no one knew the Father except the Son and those to whom the Son revealed him. Jesus was God manifest in the flesh, and revealed the will of God to man; but the revelation through Christ to man was understood only by those who were humble in heart and desired to know the will of the Lord, Jesus is about to finish his work in Galilee, and the common people in that section of the country had held him gladly, and he had revealed unto them the wisdom of God. While many of the rabbis, scribes, and Pharisees had: rejected him and his teaching, the common people had received him and rejoiced in his salvation, No one can know God today except as he is learned through Christ. Christ reveals God unto us; and if people reject Christ, they cannot know God.

PRACTICAL SUGGESTIONS

1. The Christ was a missionary the greatest missionary the world has known. He made his apostles missionaries and also seventy others. He makes all who follow him today missionaries.

2. Those whom God has called he has qualified to bear his message to the world. The fact that one is not qualified to teach or preach the gospel today is evidence that that one has not been called

3. Those who preach the gospel Should live of the gospel; those who give their time and their all to the preaching of the gospel should be supported by those who receive the blessings of the gospel.

4. Those who hunger for the word of God are in condition of heart to be led into a fuller knowledge of the same; those who reject his word show themselves to be unworthy Of God's blessing.

QUESTIONS ON THE LESSON

Give the subject.

Repeat the Golden Text

Give the time.

Locate the place.

Name the persons.

Give the Lesson Analysis.

fulfill?

What significance is there to the number seventy?

The Sending of the Seventy

How many disciples did Jesus send out at this time?

How were they sent out?

What may be said about the numbers twelve and seventy?

Why should they go by twos?

What writer only mentions the sending out of the seventy?

Introductory Thoughts

What two feasts that come about this time?

Where is it thought that Jesus went?

From where did he send the seventy?

What may we understand about the number of disciples at this time?

What mission had he already sent the twelve to

Why were they sent out?
 How much time did they have?
 For what were they to pray?
 What were they to preach?

Jesus' Instruction to the Seventy

What did Jesus do for the seventy?
 What special did they need?
 How were they to go out?
 Why were they not to be armed?
 Why were they not to carry purse, wallet, or shoes?
 What is meant by "the laborer is worthy of his hire?"
 How were they to dress?
 Why should they not salute any one by the way?
 How do we know that they were to be courteous?
 How were they to salute the house in which they entered?
 What power did they have?
 What would this show?
 What were they to do if the city rejected them?

The Return and Report of the Seventy

How did they return?

Over what did they rejoice?
 What report did they make?
 What did they say about the name of Jesus?
 In what did Jesus tell them to rejoice?

A Prayer of Jesus

What may he said of the prayers of Jesus?
 For what did Jesus give thanks at this time?
 To whom had God revealed the wisdom of salvation?
 From whom had he kept it?
 Why?
 Who knew the Father?
 Who else could know him?
 To whom did Christ reveal him?
 Why cannot we know God today except through Christ?

Practical Suggestions

How was Christ a missionary?
 Who has Ire made missionaries today?
 What is evidence that God has not called certain ones?
 Why should those who hear the gospel support those who preach it?
 What is one condition of knowing the word of God?

Jesus, the truth and power divine,
 Send forth these messengers of thine;
 Their hands confirm, their hearts inspire,
 And touch their lips with hallowed fire.

Be thou their mouth and wisdom, Lord:
 Thou, by the hammer of thy word,
 The rocky hearts in pieces brake.
 And bid the sons of thunder spake.

To those who would their Lord embrace,
 Give them to preach the word of grace;
 Sweetly their yielding bosoms move,
 And melt them with the fire of love.

—Charles Wesley,

Lesson X—March 8, 1931
THE GOOD SAMARITAN
 Luke 10:25-37.

25 And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

26 And he said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho: and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34 And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou, spendest more, I, when I come back again, will repay thee.

36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

GOLDEN TEXT. "Thou shalt love thy neighbor as thyself." (Lev. 19:18.)

TIME. Autumn, A.D. 29.

PLACE.—Probably Perea.

PERSONS. Jesus, the lawyer, and characters of the parable.

DEVOTIONAL READING.—Matt. 5:38-48.

DAILY BIBLE READINGS.—

March 2.	M.	A Good Neighbor. (Luke 10:25-37.)
March 3.	T.	Racial Antipathies. (John 4:1-9.)
March 4.	W.	Racial Prejudices Overcome. (Acts 10:23-33.)
March 5.	T.	No Respector of Persons. (James 2:1-9.)
March 6.	F.	Duties to Neighbors. (Lev. 19:9-18.)
March 7.	S.	The Command to Love. (Mark 12:28-34.)
March 8.	S.	The Supremacy of Love.(Matt. 5:38-48.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Love to God. (Verses 25-27.)

II. Love Thy Neighbor. (Verses 27-29.)

III. Jesus Answers With a Parable. (Verses 30-35.)

IV. The Lesson of the Parable. (Verses 36, 37.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

We have no means of determining either the time or place when the incident of this lesson Occurred. It stands by itself, bearing in its dependent parable of the good Samaritan an exquisite and perfect flower, from whose deep cup has dropped for a long time its lesson to the children of men. Luke is the only writer of the New Testament that records this parable. The greatest consideration of life is responsibility—responsibility to God and men. It embraces all responsibility. The parable of this lesson shows two things—namely, (1) what it is to love one's neighbor as one's self; (2) who one's neighbor is. This is a most important lesson, and it should be understood and practiced by all, because it is the only road to heaven. If there was ever a time when love was needed—love for God, love for neighbor, love for enemies, and love for brethren—this is the time.

This parable was given by Jesus in answer: to a question, We know not whether the one who asked the question was sincere or not; we only know that his question became the occasion for Jesus to teach one of the most beautiful lessons that we have in the New Testament. Many think that the question was not sincere, or Jesus would have given a direct answer. There is no way by which we may be able to determine the sincerity of the lawyer who asked the question, We know that the enemies of Jesus attempted at different times to ensnare Jesus by asking him questions and not in order to learn the truth, it may be that this lawyer thought that Jesus would give Some answer contrary to the law of Moses, and hence he would have occasion to accuse Jesus Of teaching contrary to the law'

EXPOSITORY NOTES

I. Love to God (Verses 25-27)

Probably during one of Jesus' public discourses "a certain lawyer" asked Jesus: "What shall I do to inherit eternal life?" Jesus simply answered his question by asking another: "What is written in the law? how readest thou?" The lawyer with promptness replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The lawyer answered correctly; the law required love for God. It may be that the lawyer thought that Jesus would answer something contrary to the law. He had asked what he should do to inherit eternal life. Jesus came not to destroy the law or the prophets, but to fulfill them. The lawyer and Pharisees destroyed the law and the prophets by their traditions. The question that the lawyer asked was an important one; it is one that should be asked by every one today

To love God is to keep his commandments, and one must do this with all the powers of one's being—physical, mental, and spiritual. The heart is the inner man, the site of spiritual life; the heart is that which thinks, intends, imagines, purposes, desires, aspires, wills, hates, and loves. "Heart," "soul," and "mind" are used here to teach that with all one's inner nature and powers one must love God; while with the "strength" means the physical powers must be devoted to his service. The Christian's body is the temple of the Holy Spirit, and must

not be abused and destroyed by sin. (1 Cor. 3:16, 17; 6:19.) When one thus loves God, the whole man is fully offered to God and laid out in his service.

To love God is to obey him, and to love men is to serve them. There is no true obedience without love, and there is no love to God without obedience. Our love for God is accurate. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5:3.) "If ye love me, ye will keep my commandments." (John 14:15, 21.) In service we manifest our love to God. As Jesus laid down his life for us, we see his love for mankind in his death.

The law did not make provisions for eternal life; this must come through Jesus Christ. He came into the world that we might have life, and have it more abundantly. So in him is life. He teaches how we may enter into him and enjoy that life on earth and receive at the end of our faith eternal life.

II. Love Thy Neighbor (Verses 28, 29)

Love for God and men comprises the whole of Christianity. "On these two commandments the whole law hangeth, and the prophets." (Matt. 22:40.) Love as described in the Bible is not a mere sentiment or animal passion. "God is love," but God is not animal: he is Spirit. God's love for man is manifested in his redemption of man. His love for man was an active principle; so our love-for our fellow men is an active principle. To love God with all that is within us and to love others as we love ourselves fulfills the requirements of Christianity. Our love for others grows out of our love for God. No one can love God as God teaches him to without loving his fellow men; neither can one love his fellow men as taught in the Bible without loving God.

Our love for others must be sincere. All the love some seem to have is "with the tongue" and "in word," not in deed. "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:14, 15.) We do not know that we "love the brethren" by some animal emotion or feeling. "Hereby we know that we love the children of God, when we love God and do his commandments." (1 John 5:2.) "Love worketh no ill to his neighbor: love therefore is the fulfillment of the law." (See Rom. 13:8-10.) We are to love our enemies as God loves his. "But if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head." (Rom. 12:20.) "But I say unto you, Love your enemies, and pray for them that persecute you." (Matt. 5:44.) All the quotations here given, and many others which could be given, show that love is an active principle. No action, no love.

The lawyer correctly answered that we should love our neighbor as our self. When he so answered, Jesus said: "Thou hast answered right: this do, and thou shalt live." Jesus tells him that perfect love to God and to man is surely the way of life. This was true under the law, and it is true under grace. To keep the commandments of God under the law would lead one to faith in the Messiah which was to

come, and to keep the commandments of God now shows our love for him.

III. Jesus Answers With a Parable (Verses 30-35)

The lawyer, desiring to justify himself, asked Jesus the question: "Who is my neighbor?" Jesus answered this question by the parable which we know as the "good Samaritan." Jesus said to him that there was "a certain man" who was on his way from Jerusalem to Jericho, and as he passed through the narrow gorge he was beset by robbers, who stripped him of his garments and took his possessions and left him "half dead." After stripping him and robbing him and beating him, they left the unfortunate man in this condition to die or make the best of a bad situation. Jericho was about eighteen or twenty miles northeast from Jerusalem, near where the Israelites crossed the Jordan; it was the city whose walls fell down by faith "after they had been compassed about for seven days" (Heb. 11:30); it was literally "down from Jerusalem," since the descent is about thirty-five hundred feet in this short distance. The road led through the desolate mountain pass, which made it a dangerous road to travel, since thieves and robbers could prey upon the travelers. It is still considered a dangerous road for one to travel without guards to protect one.

"By chance a certain priest was going down that way"—that is, from Jerusalem to Jericho. The priests were descendants of Aaron, of the family of Kohath, and of the tribe of Levi, whose duty it was to make offerings for the people. It was also their duty to teach the people by precept and example the true worship of God. (Lev. 10: 9-11; 2 Chron. 15:3.) The law of God required mercy to burdened beasts as well as to suffering humanity. (Ex. 23:4, 5; Deut. 22: 1-4.) A priest ought to have been a good, merciful, and holy man; but this one was destitute of all such characteristics. He saw the robbed, naked, wounded, and suffering man lying helpless on the road, but "passed by on the other side," leaving him to suffer there unaided.

Next "a Levite also, when he came to the place, and saw him, passed by on the other side." The Levites waited upon the priests in their service of the temple. (Lev. 3:5-10.) They were taken in lieu of the firstborn of the children of Israel. (Lev. 3:11-13.) Like the priests, they should have known and practiced the law; but this Levite, like the priest, "saw" the wounded sufferer and passed him without giving him any assistance. It is supposed that this man which fell among the thieves was a Jew, and that the priest and Levite were under many obligations to assist their brother; but neither one gave him any assistance or even any sympathy.

At last a Samaritan came by. The Samaritan was a man of an alien race and of a despised religion. The Samaritans were looked upon by the Jews as enemies and dogs. "For Jews have no dealings with Samaritans." (John 4:9.) This Samaritan had sympathy for the unfortunate traveler, and was more willing to sacrifice for him and to help him and showed more of the spirit of God than the self-righteous priest and Levite. According to their own interpretation of the law, since this traveler was a Jew, they should have helped him as neighbors. If any one had excuses for not helping him, that one was this Samaritan, for whom the wounded Jew had no respect; but the Samaritan "was moved with compassion."

This despised Samaritan "came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee." The Samaritan showed the spirit of love. He gave his personal attention to the wounded man, and gave money for his lodging and careful attention that others should give him

IV. The Lesson of the Parable (Verses 36, 37)

After relating this parable to the lawyer, Jesus said to him: "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" Jesus showed by this parable not only who is our neighbor, but also what it is to love our neighbor as our self. In this way Jesus would break down also the wall of race prejudice between the Jews, the Samaritans, and all other races. The Samaritan, though a stranger, was neighbor to the wounded Jew and did a neighbor's part by him. Jesus would bring together into One spiritual family and brotherhood all the nations of the earth. Our neighbor is any one who may be in need and whom we can help; any one who helps us is our neighbor. When Jesus asked the lawyer which one proved to be neighbor to him he could make but one answer: "He that showed mercy on him." This conclusion was logical and irresistible. Jesus then says to the lawyer: "Go, and do thou likewise." So the lawyer who attempted to ensnare Jesus fell into the pit that he had dug for Jesus, and was caught in his own trap. Such service as the Samaritan gave is the kind of service that all who claim to follow Jesus should give. Such sympathy, such self-sacrifice, and such personal service as was given by the Samaritan are commanded of all of God's people today. We are blessed as we help and bless others.

PRACTICAL SUGGESTIONS

1. We are to love others as we love ourselves. Our neighbor is not the only one who "lives near" us, but one who needs our help.
2. The law of loving service is not limited to one of our own race, but must be extended to all who are within our reach.
3. This parable teaches the neighborhood and brotherhood of man. We are to make no distinctions when the opportunity to help is presented.
4. The Samaritan forgot himself and his own comfort and ease in his loving, helpful service of the wounded man; so we forget our own sacrifice and service when we render service in the name of Christ to others.
5. "Go, and do thou likewise," is the Master's command to us. We are to see in every man everywhere a brother, whose keeper we are.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Who alone records the incident of this lesson?
What two things may we learn from it?
Why is it an important lesson?

Why was this parable given?
 Why did this lawyer tempt Jesus by asking questions?

Love to God

At what time did this lawyer ask the question?
 What did he ask Jesus?
 What answer did Jesus give him?
 What is it to love God?
 How must we love God?
 How may we show our love to God?

Love Thy Neighbor

How is love described in the Bible?
 What comprises the whole of Christianity?
 Why cannot we love God and hate our fellows?
 How can we know we are children of God?
 How may we fulfill the law?
 What is it to love our fellow men?

Jesus Answers With a Parable

What question did the lawyer ask?
 How did Jesus answer it?
 Relate the incident of the parable.
 Who first came by?
 Who were the priests?
 Who came by next?

What did the Levite do?
 Who came next?
 What did the Samaritan do?
 What relation existed between the Jews and Samaritans?
 From which did the wounded man have a right to expect aid?

The Lesson of the Parable

What question did Jesus now put to the lawyer?
 How did the lawyer answer him?
 What did Jesus show by this parable?
 What would the principle taught here do for the race prejudice?
 What did Jesus tell the lawyer to do?
 How had the lawyer been caught in his own trap?
 When are we blessed?

Practical Suggestions

Who is our neighbor?
 What are the limitations of loving service?
 Why cannot we make distinctions between them?
 What must we forget in serving others?
 What is a practical lesson in this for us?

Who is thy neighbor? He whom thou
 Has power to aid or bless,
 Whose aching heart or burning brow
 Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
 Whose eye with want is dim;
 Oh, enter thou his humble door,
 With aid and peace for him!

Thy neighbor? He who drinks the cup
 When sorrow drowns the brim;
 With words of high, sustaining hope,
 Go thou and comfort him.

Thy neighbor? Pass no mourner by;
 Perhaps thou canst redeem
 A breaking heart from misery;
 Go, share thy lot with him.

—William Cutter.

Lesson XI—March 15, 1931

JESUS AMONG FRIENDS AND FOES

Luke 10:38-42; 11:42-46, 52-54.

38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.

40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things:

42 But one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone.

43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces.

44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

45 And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also.

46 And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to press upon him, vehemently, and to provoke him to speak of many things;

54 Laying wait for him, to catch something out of his mouth.

GOLDEN TEXT.—"Ye are my friends, if ye do the things which I command you." (John 15:14.)

TIME.—A.D. 29.

PLACE.—Bethany, and the house of a Pharisee:

PERSONS.—Jesus, Mary and Martha, and the Pharisees.

DEVOTIONAL READING.—Ps. 86:1-7.

DAILY BIBLE READINGS.—

March 9. M.

Jesus Among Friends. (Luke 10:38-42.)

March 10. T.

Jesus Among Foes. (Luke 11:42-54.)

March 11. W.

Misunderstood by His Brethren. (John 7:1-9.)

March 12. T.

Christ and Human Relationships. (Matt. 10:34-39.)

March 13. F.

Christian Behavior Under Persecution. (Matt. 10:16-28.)

March 14. S.

Victory Through Christ. -(Rom. 8:31-39.)

March 15. S.

Comfort in Time of Trouble. (Ps. 86:1-7.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Jesus Entertained by Martha and Mary. (Luke 10:38-41.)
- II. "Mary Hath Chosen the Good Part." (Verse 42.)
- III. Jesus Entertained by a Pharisee. (Luke 11:42-44.)
- IV. Among the Lawyers. (Verses 45, 46.)
- V. Among the Scribes and Pharisees. (Verses 52-54.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

It is not strange that Jesus would have friends, as he "went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38.) Any one who came to earth and went about doing good as did Jesus would be expected to have friends. But the strange thing is that he should have enemies. That any one should have enemies who lived the life that he lived and blessed humanity as he did while here in the flesh is one of the strange things of life. However, Jesus had enemies—enemies who hounded his every step, seeking an occasion to accuse him and bring him before the Sanhedrin. Jesus was often found among his enemies, as he often associated with his friends.

Another strange thing is that his enemies were religious folk. His most bitter enemies were leaders in the Jewish worship. In teaching the truth, Jesus had to contradict the errors which they taught; he had to denounce their traditions; he had to rebuke their hypocrisy and sin. In doing this, they regarded him as their enemy, and they became his enemies. The Psalmist says: "I hate every false way" (Ps. 119: 104, 128), "I hate them that are of a double mind" (verse 113), and "I hate and abhor falsehoods" (verse 163). Jesus hates today all shams, all pretense, all hypocrisy. He had to denounce these evils which many loved and practiced at that time; hence they became his enemies. Those who reject Christ and disobey his commandments are his enemies today, while those who do his commandments are his friends. Jesus says: "Ye are my friends, if ye do the things which I command you." (John 15:14.)

EXPOSITORY NOTES**I. Jesus Entertained by Martha and Mary (Luke 10:38-41)**

Jesus had many friends, and among these were Martha and Mary. Luke is the only writer that gives an account of these two entertaining Jesus at this time. They lived in "a certain village," which was Bethany. (John 11:1.) Martha and Mary were the sisters of Lazarus. Luke, many think, did not record this in chronological order; hence the time of this lesson, according to some, would be back in the year A.D. 28; however, the time for the lesson has been given as occurring in the year A.D. 29.

Bethany was less than two miles east from Jerusalem, and, so far as we know, the home of these three—Martha, Mary, and Lazarus—

whom Jesus loved. These good people loved Jesus, and he loved them and frequently stopped with them. (John 11; 12:1-8.) That Martha received Jesus "into her house" and served indicates that she, at least, had charge of the household affairs and was the manager if she did not own the home. Mary and Lazarus may have lived with her. At the supper given Jesus at Bethany, Martha served, Lazarus sat with him at the table, and Mary anointed him. (John 12:1-8.) Martha was practical. It was she who suggested that Lazarus' body had begun to decay, he having been dead four days. (John 11:39.) Mary "sat at the Lord's feet, and heard his words." She sat as a pupil at the feet of the Teacher. (See Acts 22:3.) This was more important than we may think now, because the teaching of Jesus had not been written, and Mary could not read it, as we do, when he was gone. She wanted to learn all that she could of his will.

We are told that "Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me." Martha was not worldly-minded and did not strain to make a "spread" and a show; but nothing she had was too good for Jesus, and she wanted to prepare for him the best she had and plenty of it. She seemed to think Jesus would approve of her course, and asked if he cared not that her sister had left her to serve alone, and requested him to bid Mary help her. Jesus repeated Martha's name in order to get her attention and to emphasize what he was about to say. While he did not condemn her, he kindly reproved her for being "anxious and troubled about many things" for him to eat. He then said that "but few things" (see margin), or "one thing," were necessary.

II. "Mary Hath Chosen the Good Part" (Verse 42)

Mary had chosen "the good part" of hearing the word of Jesus, which could never be taken away. This is a good and great thing today. The cares of this world sometimes choke out the word of God, but this was not Martha's condition. Some now are too anxious about many things to eat, especially during protracted meetings; but this is not necessarily a sign of worldly-mindedness. Like Martha, they want to do the best they can for the preacher and the meeting. Hearing and doing the word of God is "the good part." This is the food which never perishes, but endures until eternal life. (John 6:27.)

There was no need for an elaborate meal; but few things, or even one thing, would have been sufficient; yet one thing was needful, and Mary had chosen that one thing. It is true that the Master appreciated all that Martha undertook to do for him; yet he knew that her first need, as well as Mary's and all others, was to sit at his feet and learn well the truths which he had to reveal. While Jesus had a kind rebuke for Martha, he had only words of commendation for her sister, whom she had been so openly and sharply upbraiding. So we find the truest type of service in Mary's learning the Master's will that she may the more intelligently serve him and others as well as glorify God in the service. Martha shows a kind of service which is not to be despised; yet it is not the highest kind of service. We should remember that both of these sisters were trying to please Jesus in their Service to him—Martha burdened with the cares of the physical needs,

while Mary had chosen the good part of learning the will of God. Both kinds of service must be given, but the part which Mary chose was the better part, and hence Jesus commends her. He did not rebuke Martha for the service that she was rendering to him, but rebuked her for not choosing the better kind of service and putting the emphasis on the better kind.

III. Jesus Entertained by a Pharisee (Luke 11:42-44)

There were two prominent religious sects among the Jews while Jesus was here in the flesh namely, Pharisees and Sadducees. The name "Pharisee" has become a synonym of hypocrisy. The Pharisees prayed to be seen of men and gave alms to have praises made. They were largely the most numerous sect among the Jews, having the scribes, the learned men, and most of the people. Paul was a Pharisee before he became a Christian. The name "Pharisee" was taken from a Hebrew word which meant "separated." It was the original purpose of the Pharisees to separate themselves from the national pollutions of the Jews and to restore the pure worship of God; but they soon degenerated into mere pretenders and hypocrites, and were denounced as such by our Savior in the plainest and most scathing and withering terms. "Pharisaism" means anything else but "holiness." We learn something about the theories and pretenses of the Pharisees in this lesson.

"A Pharisee asketh him to dine with him: and he went in, and sat down to meat." (Verse 37.) Jesus was always among his enemies when he was in company with the Pharisees. They had no love for him and sought to destroy him. Occasionally they would invite him into their homes, and Jesus went into their homes. He knew that they were his enemies and not seeking to know the truth; however, many times Jesus taught others the truth in the homes of the Pharisees. This Pharisee who invited Jesus to "dine with him" watched very closely every action of Jesus as well as every word to see if he could not find some fault with him. Of course Jesus knew that they were seeking such an occasion, and he knew how to answer them. The Pharisee who proposed to be host to Jesus observed that he "had not first bathed himself before dinner." He was astonished, or "marveled," at this act of Jesus. Washing the hands, different vessels, and tables in order to cleanse them from dirt was not peculiar to the Jews; others did that and do it now. Jesus did not condemn that practice, but he rather condemns all kinds of filthiness. However, it mattered not how free from dirt were their hands, vessels, tables, and themselves; the Pharisees performed the act of washing them as a religious service; they performed them as religious services or ceremonies or rites. They washed their hands "with the fist" and "up to the elbow" (margin at Mark 7:3), and emersed their vessels, their tables, and themselves.

Jesus knew the mind of the Pharisee, and answered him. It is to be noted that Jesus denounced the hypocrisy of the Pharisees while in the home of this Pharisee, He said: "But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God." Jesus did not condemn their doing this, such as tithing, but he says: "These ought ye to have done, and not to leave the

other undone." He pronounces another woe upon them because they, loved "the chief seats in the synagogues and the salutations in the market places." Another woe is pronounced upon them,' as they were like the tombs—beautiful on the outside, but full of corruptions within. The conflict between Jesus and his enemies reached its climax here. Jesus rebuked their hypocrisy and pronounced upon them six solemn woes. His words are full of warning for his followers in all ages. Religion ever tends to become a matter of form and ritual; such practice is almost universal.

IV. Among the Lawyers (Verses 45, 46)

"One of the lawyers" who heard Jesus' denunciation upon the Pharisees said "unto him, Teacher, in saying this thou reproachest us also." The "lawyer" was one who claimed authority to interpret the law and judge others in respect to their obedience to it. This lawyer perceived that at least a part of what Jesus condemned included them also; he thought that perhaps Jesus had been unguarded in his expressions, and that some explanation or apology should be offered by Jesus showing that he did not include "the lawyers" in his condemnations of the Pharisees. However, Jesus replied to him with equal boldness and clearness and said: "Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." The lawyer must have been astonished at such a rebuke.

It was true that most lawyers were also Pharisees and would be included in the condemnation given to the Pharisees, but not all of them were Pharisees. The lawyers were the professional teachers of the Pharisees, as well as of others; and when their students were condemned, the teachers felt the force of the condemnation. Jesus' reply showed that the religious teachers were not sincere and had not taught others to be sincere in these matters, and hence again the lawyers merited a rebuke. Jesus pronounced upon the lawyers three woes—namely, (1) for extracting from the law minute and burdensome requirements which they were not careful to observe themselves; (2) their heartless cruelty and fanaticism; (3) they kept back some of the knowledge of God by their false interpretation of the law. Jesus was among his enemies while in company with the lawyers.

V. Among the Scribes and Pharisees (Verses 52-54)

The lawyers had taken away "the key of knowledge" and were condemned for it. When Jesus came out of the house, "the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth." They were seeking to ensnare him; they were not seeking to know the truth. The "scribes" were those who transcribed the law, or made copies of it to be used in the synagogues and other places where the law was taught. They did not have printing presses then, and all copies of the law had to be made by hand, and this called for a class of men who could write readily and furnish copies of the law in a short time. As they copied the law, they were supposed to know the law. Their position or work gave them places of promi-

nence among the leaders of that day. The scribes were classed with the lawyers and Pharisees; they were all in the same class and under the same condemnation of Jesus.

PRACTICAL SUGGESTIONS

1. One of the greatest blessings that can come to any one is to be a friend of Jesus. Abraham was called a "friend of God;" the faithful followers of Christ are called his "friends."

2. The fact that one is a friend of Jesus is proof positive that that one is a good character. No one can be a friend of Jesus and be evil.

3. To be an enemy of Jesus means to be an enemy of all that is good. This puts one in a class which is condemned.

4. It is a fearful thing to be an enemy of the Son of God. To be an enemy of the church and the Lord's people is to be an enemy of Christ.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Why is it not strange for Jesus to have friends?
Why is it strange for him to have enemies?
Why were some people his enemies?
Among what class of people were his enemies?
What did Jesus do to make them enemies?

Jesus Entertained by Martha and Mary

Who were Martha and Mary?
Where did they live?
Where was Bethany?
What did Martha do?
What did Mary do?
Why did Martha rebuke Mary?
Why did Jesus rebuke Martha?
Describe the two kinds of service these sisters gave.
Which was the better?

"Mary Hath Chosen the Good Part"

What is meant by "the good part?"
Mary is a type of what kind of service?
Martha is a type of what kind?

Jesus Entertained by a Pharisee

Who were the Pharisees?
Of what is the name a synonym?
Why did this Pharisees invite Jesus to his home?
What did he observe that Jesus did not do?
What was the custom of the Pharisees?
What answer did Jesus give to the Pharisee?
What woes did Jesus pronounce upon them?
What may his words be to us today?

Among the Lawyers

Who were the lawyers?
What did one of the lawyers say to him?
In what way did Jesus condemn the lawyers in condemning the Pharisees?
What are the three woes pronounced upon the lawyers?

Among the Scribes and Pharisees

Who were the scribes?
What position did they hold?
Why were they supposed to know the law?
With whom were they classed?
What condemnation was placed upon them?

Practical Suggestions

What is a great blessing?
How can we be a friend of Jesus?
How can one be an enemy of him today?

Lesson XII—March 22, 1931

**THE USE AND ABUSE OF GOD'S GIFTS
(TEMPERANCE LESSON)**

Luke 12:16-21, 41-48.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

17 And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

20 But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

21 So is he that layeth up treasure for himself, and is not rich toward God.

41 And Peter said, Lord, speakest thou this parable unto us, or even unto all?

42 And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will set him over all that he hath.

45 But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken;

46 The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.

47 And that servant, who knew his lord's win, and made not ready, nor did according to his will, shall be beaten with many stripes;

48 But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

GOLDEN TEXT.—"Be not drunken with wine, wherein is riot, but be filled with the Spirit." (Eph. 5:18.)

TIME.—A.D. 29.

PLACE.—Probably Perea; some think Jerusalem.

PERSONS.—Jesus, his disciples, and multitudes.

DEVOTIONAL READING.—Matt. 6:19-24.

DAILY BIBLE READINGS.—

March 16. M.

March 17. T.

March 18. W.

March 19. T.

March 20. F.

March 21. S.

March 22. S.

A Foolish Rich Man. (Luke 12:16-21.)

Stewardship Unavoidable. (Luke 20:9-16.)

"Ye Are Not Your Own." (1 Cor. 6:12-20.)

The Use and Abuse Of God's Gifts. (Luke 12:41-48.)

Clean Living Enjoined. (2 Cor. 6:14-18.)

Servants Of Righteousness. (Rom. 6:12,18.)

Treasures in Heaven. (Matt. 6:19-24.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Jesus Warns Against Covetousness.
 - II. The Parable of the Rich Fool. (Verses 16-20.)
 - III. The Lesson of the Parable. (Verse 21.)
 - IV. Jesus Teaches Watchfulness. (Verses 41-48.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

Everything that we have that is right and good is a gift from God; our powers of mind and soul, as well as our bodies and all that makes them pleasant and comfortable, are gifts from God—in fact, our homes, houses, lands, possessions, positions, and everything should be considered as gifts from God. It is one of the important lessons of life to use these gifts as God directs that they should be. Every one should seek to know how to use the gifts of God. To use anything that God has given us in the service of the devil or to promote the welfare and interest of the kingdom of Satan would be an abuse of the gifts of God. Anything that can be used can be misused; any misuse of a gift is an abuse of that gift.

Our possessions are gifts from God; our ability to gain wealth is a gift of God, and to use this ability to gain anything dishonestly would be an abuse of the gift. Covetousness is an abuse of the gifts of God. This sin is severely condemned by the Savior. Jesus' mission to earth was to save souls. He teaches the principles of life, truth, justice, mercy, unselfishness, love, and obedience, which will relieve all difficulties and right all wrongs; but he is not a temporal, political prince, forcing men to do right. He leads men into the possession of the right spirit, and teaches them to suffer wrong rather than to do wrong themselves, and fits them for the enjoyment of the heavenly inheritance.

EXPOSITORY NOTES**I. Jesus Warns Against Covetousness**

Covetousness was and is a very common sin. Jesus knew its sinfulness, and in mercy has warned all against it. Covetousness means to let anything come between us and God; covetousness is idolatry. (Col. 3:5.) We are sorry for the poor heathen worshipping his idols, but the professed church member who is covetous is in a worse condition. Covetousness is not simply the desire to have more by honest efforts and righteous means; it is covetousness to desire that which is another's without due compensation or giving him "value received." The last of the Ten Commandments forbids covetousness.

To seek gain at the expense of others in any way or at the destruction of higher and better things is covetousness. Besides, a greedy, selfish use of one's own gains is covetousness. It is covetousness not to use that which one has made by honest means to the glory of God, as a parable in this lesson shows. It is wrong to spend what one honestly accumulates upon one's lusts. (James 4:3.) "But thou shalt

remember Jehovah thy God, for it is he that giveth thee power to get wealth." (Deut. 8:18.) "Honor Jehovah with thy substance, and with the first fruits of all thine increase." (Prov. 3:9.) It is as much covetousness and sin to rob God as it is to rob men. "Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation." (Mal. 3:8, 9.) Every man should give as God prospers him. (1 Cor. 16:2.) "Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:7.) He who does not do this is covetous. Jesus gives the warning to "keep yourselves from all covetousness," or all kinds of covetousness.

A fool may inherit a fortune, and a gambler, rascal, thief, robber, or defaulter may have money. Honor, integrity, uprightness, truth, purity, virtue, kindness, mercy, and love are elements of the true life, the real life. These may all be sold for money, but a world full of money cannot buy them back. Souls are sacrificed for money, but money cannot buy happiness and heaven. "But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (1 Tim. 6:6-10.) All should learn the lesson that the things of earth are only means, and not the end, of our living on earth as God directs that we should.

II. The Parable of the Rich Fool (Verses 16-20)

This parable illustrates the most common and most dangerous form of covetousness. This rich farmer was not covetous, not a sinner and a fool, because he owned a farm. He was not accused of any dishonesty. It was not a sin for him to own property. Rich men may become Christians, and the Lord instructs how to live. (1 Tim. 6:17-19.) Neither was this man a fool and covetous simply because his ground brought forth plentifully. God made the earth beautiful, fertile, and fruitful as man's home, and he does not call a man a fool for accepting it. God directs that man shall till the soil. He commends and blesses energy, industry, and diligence; while sloth and laziness bring their corresponding curses. This man's foolishness and covetousness did not consist in his energy and industry. Industry, energy, thrift, and prosperity are no signs of foolishness and covetousness. God sent fruitful seasons, and this man was not foolish for using and enjoying them. In what, then, did his foolishness and covetousness consist?

This man in the parable was heaping up goods for selfish enjoyment in future years, and was suddenly confronted by the necessity which death brings of leaving to others all that he had amassed, for his foolishness consisted in forgetting that fortune and life itself are dependent upon the will of God, and that a man really owns nothing, but owes everything to God, and that the real value of life consists in the unselfish use of wealth and of opportunity according to the will

of God. He is selfish. There are several mistakes that this man made; they are as follows: (1) He disregarded God, who had given unto him all things; (2) he was selfish, taking no account of any one except himself; (3) he put himself on the low level of a beast, saying that he would "eat, drink, be merry;" (4) he planned to live without work, as he had "much goods laid up for many years"—"take thine ease," he said; (5) he expected his soul to be happy with only temporal things. His selfishness is seen in the fact that he uses "T" six times and "my" five times. He speaks of "my fruits," "my barns," "my grains," "my goods," and "my soul."

This rich man "reasoned within himself"—that is, studied the matter over as to how he would preserve his abundant harvests, into what he would gather his fruits, for his old barns were too small. He soon decided to pull down these and to build larger ones, and in them "gather his grain" and "goods." He was not a fool and not covetous because he built new barns and because he took care of his abundant crop. It would have been both foolish and sinful to have allowed them to go to waste for lack of shelter. Wastefulness is sin. Jesus teaches economy in ordering his disciples to gather up the fragments, "that nothing be lost." (John 6:12.) Frugality is praiseworthy. Yet he could have found other places than new barns for his goods; he could have filled the mouths of the poor and the homes of widows and orphans with them; he could have used them in ministering to the wants of God's people, and so laid them up as treasures in heaven. In his own wisdom he attributed his success and prosperity to himself and forgot God.

III. The Lesson of the Parable (Verse 21)

Jesus draws his own conclusion from this parable and states it as follows: "So is he that layeth up treasure for himself, and is not rich toward God." It matters not how industriously one may work, how economically one may preserve things, or how honestly it may be done; to lay up treasures for one's self and not to be "rich toward God" is covetousness and sin. The sin is not in being "rich toward God." What is it to be "rich toward God?" When one gives regularly, liberally, and according to the prosperity of the Lord, he is "rich toward God;" but the one who lays up treasure for himself and is not "rich toward God" is foolish. He who thinks more of this earth—its pleasures and merriments, its treasures and honors—than he does of his soul is foolish in the sight of God.

God called this man a "foolish one." When God says a man is "foolish," he is absolutely so. This man was not foolish in the eyes of men; perhaps men praised him as being thrifty and prosperous, wise and provident. Again, his foolishness and sins consisted in not thanking God, in not attributing his success to God, in not honoring God with his substance, in thus robbing God, in making such a selfish use of that with which God had abundantly blessed him, and in thinking his soul's greatest need and greatest good would be found in eating, drinking, and making' merry. When he thought he was ready for such a time, his life suddenly ended, and he was called away to leave all the things behind. The rich man cannot use his wealth after death. It is a millstone about his neck to sink him in the pool of destruction.

This warning is applicable to all today. He is wise who heeds the warning given by Jesus. Had he laid up treasures in heaven, they would have met him there as blessings; but he had to leave them here, because they were laid up here.

IV. Jesus Teaches Watchfulness (Verses 41-48)

Jesus had warned his disciples against allowing their minds to be occupied in the selfish acquisition of wealth, and against being anxious about needed food and clothing. They were to be supremely concerned about his kingdom, which would appear in glory soon. They were to be watching for his kingdom and watching for his return. With several parables Jesus enjoined upon them the attitude of watchfulness. The attitude of watchfulness would occupy their thoughts and would help to keep them from worldliness and from worry. They would be better prepared to serve him diligently if they were ever watchful. Two parables emphasized watchfulness as given here by Luke; they are: (1) the parable of the returning lord, (2) and the parable of the thief. In the first the master has been attending a marriage; his servants are awake and clothed, and the house is lighted, and all are ready to receive him; he is delighted on his arrival to find his servants faithful and ready for his return; he is even willing to have them sit down and partake of the banquet with him which they have prepared for him. The second parable illustrates the truth that as the time when a thief will come is unknown, therefore the only way to act is to be ready at all times for his approach; therefore, Jesus said: "Be ye also ready: for in an hour that ye think not the Son of man cometh." (Verse 40.)

As Jesus had been directing his teaching to his disciples, Peter seemed to have been in doubt as to whether these parables had reference to the disciples; hence Peter asked him if "this parable" was spoken to a disciple "or even unto all?" Jesus answered that the faithful and wise steward would be blessed if the master came and found him doing the master's will. Jesus tells Peter and the other disciples that the master will "set him over all that he hath," if he is found faithful in his service when he comes. The attitude of watchfulness and of interest in the return of Christ should be emphasized and impressed today. It is dangerous for any one not to be watching for the return of our Lord. The way to be watchful is to be busy in the service of God. No one can stand and gaze into the heavens and be ready for the Lord's return; he must be busy carrying out the Master's orders at all times if he would be ready for him.

PRACTICAL SUGGESTIONS

1. The proper use of anything' is to use it as God intended that it should be used; any other way is an abuse of the gift.
2. The warning of Jesus is to all who "would be rich." Many who have no earthly possessions are in as great danger as the one who has accumulated much wealth; the one who is poor may have covetousness in his heart.
3. It is foolish to think more of an earthly home than a heavenly one; it is sinful to lay up treasure upon the earth.

4. The watchwords of the Christian should be "ready and watching." If all live according to these words, it matters not when the Lord may come.

QUESTIONS ON THE LESSON

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

Why it is not wrong to practice economy and industry?

Introductory Thoughts

What gifts do we have from God?
What should we seek to do with them?
How may they be misused?
What should be our relation to the things upon the earth?

The Lesson of the Parable
What lesson does Jesus draw from the parable?
What is it to lay up treasures on earth?
What is it to lay up treasures in heaven?
What is to be "rich toward God?"
Why did God call this one "foolish?"
What occurred to him when he thought he was ready to enjoy the things of this life?
How is this a warning to us today?

Jesus Warns Against Covetousness

What does covetousness mean?
How is it idolatry?
How may we seek gain at the expense of others?
How is it covetousness to spend what has been honestly gained?
What is it to rob God?
Is it wrong to possess wealth?
What will the love of money do for one?
How should we regard the things we have here?

Jesus Teaches Watchfulness
Against what had Jesus warned his disciples?
What lesson does he now seek to impress?
Give two parables teaching watchfulness.
What conclusion does Jesus draw from them?
What question did Peter ask?
What answer did Jesus give him?
How may we be ready for Christ?
What is it to be watchful?
What is a dangerous attitude to take?

The Parable of the Rich Fool

What does this parable illustrate?
Give the items of the parable.
What good qualities did this rich man have?
In what did his foolishness consist?
In what did his covetousness consist?
Name five mistakes that he made.

Practical Suggestions
What is the proper use of any gift?
Is it wrong to desire to be rich?
How may one who is not rich be in great danger?
Which home do you think more of?
What should be the watch words of all Christians?

Christian, seek not yet repose;
Cast thy dreams of ease away;
Thou art in the midst of foes
Watch and pray.

Gird thy heavenly armor on;
Wear it ever, night and day;
Near thee lurks the evil one—
Watch and pray.

Watch, as if on that alone
Hung the issue of the day;
Pray that help may be sent down—
Watch and pray.
—Charlotte Elliott.

Lesson XIII—March 29, 1931
JESUS AND THE SABBATH
 Luke 13:10-17.

10 And he was teaching in one of the synagogues on the sabbath day,

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

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

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

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

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

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

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

GOLDEN TEXT.—"The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27.)

TIME.—A.D. 29.

PLACE.—Probably Perea.

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

DEVOTIONAL READING.—Col. 2:16-23.

DAILY BIBLE READINGS.—

March 23. M.

March 24. T.

March 25. W.

March 26. T.

March 27. F.

March 28. S.

March 29. S.

The Ten Commandments. (Ex. 20:1-17.)

Punishment of Sabbath Violator. (Num. 15:32-36.)

Sabbath Violators Suppressed. (Neh. 13:15-22.)

Christ Greater Than Moses. (Heb. 3:1-6.)

Christ Lord of the Sabbath. (Mark 2:23-28.)

A Change of the Law. (Heb. 7:11-25.)

The First Day of the Week, (1 Cor. 16:1-9.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Jesus Taught on the Sabbath. (Verse 10.)

II. Jesus Healed on the Sabbath. (Verses 11-17.)

III. Jesus is Lord of the Sabbath.

IV. The Sabbath Belongs to the Law.

V. The First Day of the Week.

Practical Suggestions.

INTRODUCTORY THOUGHTS

It is not possible to give the exact chronological order of events in the earthly life of Jesus; it is not necessary to know them. We can group the events together and know that they occurred during a certain period of his life, but we are not able to give an order of them in detail according to either time or place. We cannot know the exact time of the present lesson; Luke alone records it, and he does not give us anything by which we can determine the exact time.

This lesson takes the place of the usual "review lesson." A "review lesson" has proved to be unsatisfactory for the following reasons: (1) It is impossible to review twelve lessons in so short a time as is allotted to the lesson; (2) there is so much irregularity in attendance that the students have not prepared all the lessons of the quarter; hence a review of that which has not been studied is absurd. Instead of the "review lesson," other important lessons can be given. An opportunity is afforded to substitute lessons on any subjects that may be thought best to study. There will be no "review lessons" given this year.

EXPOSITORY NOTES

I. Jesus Taught on the Sabbath (Verse 10)

Jesus "was teaching in one of the synagogues on the Sabbath day." After the Jews were scattered from their native land, they began to build houses in which they could meet for study and worship. They could not go to the temple in Jerusalem, so they provided convenient places where they were sojourning. These places they called "synagogues." "Sabbath" was the seventh day of the week and the day on which they met in the synagogues. Each synagogue had its "ruler," or one who looked after the house and usually directed the study and worship. Jesus frequently visited the synagogues and taught the people. The synagogue to the Jews corresponded to our church houses. Soon after the baptism and the temptation of Jesus we have a record of his going "about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." (Matt. 4:23.) Again, we have a similar statement' in Matt. 9:35; also in Matt. 13:54. Jesus and his disciples went "into Capernaum; and straightway on the Sabbath day he entered into the synagogue and taught." (Mark 1:21.) Again: "When the Sabbath was come, he began to teach in the synagogue." (Mark 6:2.) "He entered, as his custom was, into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, The Spirit of the Lord is upon me. . . . And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him." (Luke 4:16-20.) "Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing." (John 18:20.) Jesus went into the temple and synagogues and taught, because he could get a hearing at these places of worship.

II. Jesus Healed on the Sabbath (Verses 11-17)

In our lesson Jesus was in the synagogue on the Sabbath, and healed a woman who "had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up." She had suffered long, and was in a deplorable condition. Jesus healed her immediately by laying his hands upon her, and she "glorified God." Jesus healed others on the Sabbath. On another Sabbath Jesus "went into the house of one of the rulers of the Pharisees" to eat, and healed a man of the dropsy. "They were watching him." (Luke 14:1-6.) Still on another occasion on the Sabbath prior to this "the scribes and the Pharisees watched him, whether he would heal on the Sabbath; that they might find how to accuse him." (Luke 6:6, 7.)

When Jesus healed this woman on the Sabbath, the ruler of the synagogue became indignant and murmured to the multitude that there were "six days in which men ought to work," and that in them men ought to come and be healed and not come on the Sabbath. At one time in Jerusalem on the Sabbath Jesus healed a man who had been afflicted thirty-eight years, and the Jews persecuted him because he did this. (John 5:1-18.) When the ruler murmured against this good deed that Jesus had performed, Jesus answered him and those who sympathized with his criticism by saying: "Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" They had to answer in the affirmative. Then Jesus said: "Ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?" This put his adversary to shame and caused the multitude to rejoice over his glorious deed. Jesus did not violate the law regulating the Sabbath; he only violated their conception and interpretation of the law. Jesus kept the law.

III. Jesus Is Lord of the Sabbath

At one time when they criticized Jesus for going through the grain fields on the Sabbath and his disciples plucking the ears as they went along, the Pharisees criticized him because of what his disciples had done on the Sabbath. Jesus answered them and drew this conclusion: "The Sabbath was made for man, and not man for the Sabbath: so that the Son of man is lord even of the Sabbath." (Mark 2:27, 28.) Jesus showed that the priests, in order to carry out the temple service in obedience to God's law, prepared the showbread and made these offerings on the Sabbath; but "one greater than the temple is here." Jesus is above the temple, because he is the Son of God and has authority over the temple service. Therefore, since the priests "profane the Sabbath" in order to carry out the temple service on that day, Jesus' authority over the Sabbath must be regarded, for he is "greater than the temple." Moses was a servant in God's house; but Jesus, as a Son in God's house, "hath been counted worthy of more glory than Moses, :by so much as he that built the house hath more honor than the house," and "he that built all things is God." (See Heb. 3:1-6.)

If the priests, in the preparation of the showbread and the sacrifices, by divine authority could "profane the Sabbath" and be "guiltless," how much more could Jesus, who is "greater than the temple" and is

"lord of the Sabbath," heal the afflicted or do any other good deed on the Sabbath? Jesus showed his authority as a Son of God over the Sabbath. Since he was "lord of the Sabbath" and since "the Sabbath was made for man," he could set it aside when the good of man demanded it. Neither Moses nor any other man is called "the lord of the Sabbath." Since Jesus had come to fulfill the law and to take it out of the way, he could, being "lord of the Sabbath," prepare the Jews for the abolishment of the Sabbath. His work, his teaching, and his life lived among the Jews, all prepared the Jews for the abolishment of the Sabbath.

IV. The Sabbath a Part of the Law

The Sabbath belonged to the law of Moses; it was given as a sign and a covenant between God and the Israelites. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed. (Ex. 31:16, 17.) "Moreover also I gave them my Sabbath, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them. Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God." (Ezek. 20:12-20.) The Sabbath was the Covenant and sign that they were a people from God's own possession and that he was their God. The Sabbath was not given to other nations.

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

In keeping the Sabbath the Israelites honored God, and in breaking it they rebelled against him. Among all their sins for which they were condemned, breaking the Sabbath was kept prominently before them as one which showed that they had rejected God. (See Neh. 13:15-22; Isa. 1:13; 56:4; Jer. 17:21-27; Ezek. 20:12-20; Hos. 2:11.) Christ's teaching in regard to the Sabbath and its perpetuity is clear. He kept the Sabbath, met with the people in their synagogues, taught them, healed the afflicted, cast out demons on that day, and showed that performing deeds of mercy on that day was not desecrating the Sabbath. At first the Sabbath was only a day of rest; God gave no order of worship to be observed on that day by the people; later, under the guidance of the prophets, and especially after the captivity from Babylon, it became a day of worship, and synagogues were built for this purpose.

Doubtless, as some say, the Jews went to extremes in their traditions about keeping the Sabbath, and were quite inconsistent in their practice, as Jesus shows; but Jesus sought not simply to correct these extremes, but to demonstrate that he "is lord of the Sabbath" (Matt. 12:8), and to show his authority over it. Jesus did not make the

keeping of the Sabbath, or seventh day of the week, as a part of the new covenant. It belonged to the old covenant, or the law, and passed when the law passed away. It served its purpose until the law was fulfilled, and then it with the law were nailed to the cross.

V. The First Day of the Week

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

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

Jesus arose from the dead on the first day of the week. (See Matt. 28:1; Mark 16:1, 2,9; Luke 24:1; John 20:1.) Under Moses, circumcision and the Sabbath were God's positive laws; under Christ, baptism and the Lord's Supper are his positive laws. God has changed his positive laws with each dispensation; the moral law has never been changed. One of the chief items of worship on the first day of the week is the eating of the Lord's Supper, commemorating the death, resurrection, and the second coming of the Son of God.

PRACTICAL SUGGESTIONS

1. A day of rest for man and beast is necessary for the general welfare of all. This day of rest with the Lord's people has been turned into a day of worship.
2. The New Testament nowhere authorizes any Christian to keep "the Sabbath." No inspired writer ever condemned any church or individual for not observing "the Sabbath" under the law.
3. The death, burial, and resurrection, ascension, coronation, and the second coming of Christ give emphasis to the worship on the first day of the week.
4. Sunday, as we know the names of the days of the week, is called "the first day of the week," or "the Lord's day" (Rev. 1:10) in the New Testament.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Why is it impossible to give the exact dates of the events in the life of Christ?
Why is it not important to give the dates?

What is the important thing to know?
Why have review lessons proved unsatisfactory?

Jesus Taught on the Sabbath

Where did Jesus teach?
What were the synagogues?
What was their custom to do on the Sabbath?
Why did Jesus go to the synagogue on the Sabbath?
Give instances of his teaching on the Sabbath.

Jesus Healed on the Sabbath

Whom did Jesus heal on the Sabbath in this lesson?
Why did he heal her on the Sabbath?
Who criticized this act of Jesus?
What did he say?
What did Jesus answer?
In what were they inconsistent?

Jesus Is Lord of the Sabbath

For whom was the Sabbath made?
How is Jesus "lord of the Sabbath?"
What did this give him authority to do?
How did he show his authority?
How was he greater than Moses, who gave the law?
How did Jesus prepare the Jews for the

abolishment of the Sabbath?

The Sabbath a Part of the Law

To what did the Sabbath belong?
Why did God give it to the children of Israel?
How do we know that it was a positive law?
For what were the Jews condemned?
How do we know that God did not give the Sabbath to any other people?

The First Day of the Week

How do we know that the first day of the week is not the Sabbath?
Why should we not speak of the first day of the week as the Sabbath?
What false claim do some people make?
Why had God selected the first day of the week as the day of worship?

Practical Suggestions

Why is a day of rest necessary?
How do we know that God does not want his people to observe the Sabbath?
What is the purpose of meeting on the first day of the week?
What names do we find in the Bible for this day?

Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes!

The King himself comes near,
And feasts his saints today;
Here we may sit, and see him here,
And love, and praise, and pray.

One day in such a place,
Where thou, my God, art seen,
Is sweeter than ten thousand days
Of pleasurable sin.

My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.

—Isaac Watts

The Great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer—
Oh, hear the voice of Jesus!

Your many sins are all forgiven—
Oh, hear the voice of Jesus!
Go on your way in peace to heaven,
And wear a crown with Jesus.

His name dispels my guilt and fear,
No other name but Jesus;
Oh, how my soul delights to hear
The charming name of Jesus!

The children, too, both great and small,
Who love the name of Jesus,
May now accept the gracious call
To work and live for Jesus.

—William Hunter.

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**SECOND QUARTER
JESUS THE WORLD'S SAVIOR**

STUDIES IN LUKE

(SECOND HALF OF A SIX-MONTHS' COURSE)

Lesson I—April 5, 1931

JESUS TEACHES HUMILITY

Luke 14:7-14; 18:15-17.

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

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

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

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

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

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

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

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

15 And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them.

16 But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

GOLDEN TEXT.—"Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." (Luke 14: 11.)

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

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

PERSONS. Jesus, the Pharisee and his guests,

DEVOTIONAL READING.—Phil. 2:1-11.

DAILY BIBLE READINGS.—

March	30.	M.	Jesus Teaches Humility. (Luke 14:7-14.)
March	31.	T.	The Childlike Spirit. (Luke 18:15-17.)
April	1.	W.	The Divine Command. (Lev. 16:29-31.)
April	2.	T.	Paul's Humility. (2 Cor. 12:5-13.)
April	3.	F.	The Disciples' Weakness. (Luke 22:24-30.)
April	4.	S.	Washing the Disciples' Feet. (John 13:1-11.)
April	5.	S.	Christ Our Example. (Phil. 2:1-11.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Jesus Rebukes Vainglory. (Luke 14:7-9.)
 - II. Jesus Commends Humility. (Verses 10, 11.)
 - III. Humility in Service. (Verses 12-14.)
 - IV. Humility Taught by Children. (Luke 18:15-17.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

The teaching of Jesus is general as well as specific. His teaching covers all the needed lessons of mankind and reveals the fullness of our Father's will. There is no lesson more important than that of humility. Jesus taught humility by his life as well as in his teaching. The lesson of humility is taught in many ways, as is seen in this lesson. It may be taught with plain and simple language; again, it may be taught by parables; and, again, it may be taught by object lessons. Jesus knew all of these methods in teaching humility.

Humility is opposed to pride and arrogance; humility is opposed to boasting and the parading of pompous power. The leading sect among the Jews while Jesus was upon earth was afflicted greatly with pride and arrogance. The Pharisees boasted of their self-righteousness and thought themselves better than all others. Jesus had occasion to rebuke this, and did so frequently. One way of rebuking them was to emphasize the importance of humility. It is to be noted that pride is never commended in the Bible; a haughty spirit is always condemned. Oftentimes Christians use the terms "pride" and "proud" when they should not be used. We should be grateful and thankful for all good things, but we should never be "proud" of them; parents should be thankful for the success that their children may honorably achieve, but should not be "proud".of them.

EXPOSITORY NOTES**I. Jesus Rebukes Vainglory (Luke 14:7-9)**

Jesus went into "the house of one of the rulers of the Pharisees on the Sabbath to eat bread," and they were watching him to find some occasion to accuse him. While in this house, there was a man afflicted with dropsy. Jesus knew the hearts of his critics and put a question to the "lawyers and Pharisees." The question greatly disturbed them. It was: "Is it lawful to heal on the Sabbath, or not?" They were not expecting such a question, and were not prepared to answer it. There

was in their presence an afflicted man; there was also Jesus, who had the power to heal him; and it was the Sabbath. Here was an occasion for Jesus to do good and a need for him to exercise his divine power in doing good. The lawyers and Pharisees would readily answer that it was well to do good; that if one had the power to do good and would not use it, that one would be mean at heart and sinful in life. The only question that disturbed these lawyers and Pharisees was: Should this be done on the Sabbath? Their traditional views of the Sabbath would not permit the healing of this man on the Sabbath; but when Jesus confronted them with this question, they held their peace, and Jesus proceeded to heal the man of the dropsy. Again, Jesus put another question to them, which showed that they did even worse than what he had done, as they would help to get "an ass or an ox" out of the well into which it had fallen on the Sabbath; and since they would help an animal on the Sabbath when it needed help, why should not he help an unfortunate man on the Sabbath?

These lawyers and Pharisees were watching Jesus in order to find, if possible, some fault in him and some cause of accusation against him. It is pharisaical merely to seek for faults just to criticize these faults. Sometimes Christians are watching each other—not to help . each other, but to find an occasion of criticizing each other and making each other's faults the subjects of gossip. It is well to help each other overcome any. fault, but it is wrong to make that fault the subject of common gossip. If we see one who has been overtaken in any wrong,. then in the spirit of gentleness we should seek to restore that one and help him make amends for his wrongs. (Gal. 6:1, 2.) It is hypocritical to put oneself forward as righteous and to "set all others at naught," or to attempt to justify others in palpable and repeated wrongs. All such conduct is contrary to the spirit of humility; it fosters the spirit of vainglory and is to be condemned.

The Pharisees loved to make a show and display of their seeming righteousness. They found fault with Jesus because he ate with publicans and sinners. While the Jews objected to Jesus' healing on the Sabbath, they practiced feasting on the Sabbath, and their feasts and banquets were frequently luxurious and costly. No food was prepared on the Sabbath; it was cold. At these feasts the Pharisees loved to make a display of worldly honor and vainglory. They sought the chief seats at feasts and in the synagogues, and loved to be called of men "rabbi." (Matt. 23:1-12.)

Jesus saw this disposition manifested during this feast, and that the self-important, but less honorable, man, who had taken a chief seat, was asked down by the host to give place for a more honorable man than himself.

II. Jesus Commends Humility (Verses 10, 11)

Jesus commended everything that was good; he never rebuked any truth or anything that was good. This is a beautiful example for his disciples to follow. Jesus did rebuke error and wrongdoing; he corn; mended the truth and right doing; he commended humility. It is better to practice humility, since we will be doing that which Jesus commends. Self-exaltation is the opposite of humility. When the Pharisees attended a feast and occupied at first the chief places of honor,

they were exalting themselves. Jesus teaches that it is better to take a humble place and let another invite us to places of honor. From these instructions, based on their social customs, Jesus passes into the higher realm of spiritual instruction. Paul emphasized the same lesson when he said by the Holy Spirit: "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith." (Rom. 12:3.) Again he said: "In honor preferring one another." (Verse 10.) And again: "Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits." (Verse 16.) It is one of the highest crimes that man can commit for frail and fallible, weak and erring man to exalt himself above God, or "all that is called God or that is worshiped" (2 Thess. 2:4), and to set aside God's way and order of things for his own. He who humbles himself in obedience to God will be exalted to salvation in heaven.

III. Humility in Service (Verses 12-14)

If one is adorned with the spirit of humility, it will manifest itself in all that one does. It is possible for one to claim humility, but not to be in possession of it. There is no better way to show humility than in the service that we render both to God and to our fellows. Everything that we say and do ought to be said and done in the humility of Christ. In teaching humility, Jesus shows that the Pharisees did not manifest the spirit of humility in their worship nor in their service to God. Everything that they did showed irreverence and a haughty spirit; even their service to relatives and each other bore the marks of self-exaltation.

Jesus used this occasion to show what feasts are acceptable to God and the true spirit of making feasts. A feast should not be made for the sake of earthly reward or to gain the favor of the rich and great or in the spirit of vainglory. Instead of inviting the renowned and wealthy to a feast in order to gain some social prestige and enjoy the vainglory of earth, he teaches that we should "bid the poor, the maimed, the lame, the blind: and thou shalt be blessed." The reason assigned for this is: "They have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just."

Jesus does not condemn or forbid entertaining friends and relatives, but he does forbid making feasts for what are called "social advantages," selfish ends, and vainglory of life. Those who feed the poor and clothe the naked in the name of Jesus will be blessed both on earth and "in the resurrection of the just." The satisfaction and peace of having done right and of having added to the happiness of others are great blessings. In helping the poor, it should be done in humility; and if done in the name of Christ, it will be done in humility. One may go into the home of the poor in order to relieve distress in such a way as to crush the poor and thus portray a "holier-than-thou" spirit. Such service may relieve the temporary needs of the poor, but it cannot commend the service as being that which Christ would give. Preachers and teachers may teach and preach in the wrong spirit. The spirit of meekness and humility should be manifested in this service as well as everything else. Those who wait at the Lord's table and exhort

the church should render this service in humility; those who give should do so in humility. Every act of service that is pleasing to God must be done in humility.

IV. Humility Taught by Children (Luke 18:15-17)

At one time during the personal ministry of Jesus, babes were brought unto Jesus "that he should touch them." The parents probably brought the children in their arms and wanted Jesus to bless them. This was a beautiful picture and showed the parental love for their children and their trust in Jesus. However, "when the disciples saw it, they rebuked them," for they did not want the Master to be burdened with the children in addition to the great burden that he was already carrying in helping and healing those who were in distress. "But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not." This reply of the Master to his disciples has cast an unfading halo about the faces of all children. Their innocence and their need made a special appeal to him. Jesus added: "For to such belongeth the kingdom of God." It belongs not only to those particular children whom Jesus was blessing, but to all of whatever age who are childlike in their trust-and dependence and purity. All who become like little children in purity, innocence, humility, and trustfulness enter into the kingdom and receive its many blessings. It is true that their presence took time from the Master that might be occupied by the unfortunate and diseased of earth, but Jesus makes this an object lesson of humility. There is no authority in this for what has been called "infant membership in the church." Jesus uses the humility of a child to impress a characteristic that must belong to all of his children. The citizen in the kingdom of God must be adorned with purity, innocence, and humility, as are manifested in children.

Children should be taught from infancy to love and honor Jesus. They should be kept in the state of innocency and purity as long as possible. The children are pure and innocent—have committed no sin. Of Such the kingdom of heaven is formed. But those who have sinned can only become like these—sinless and pure—by receiving the remission of their sins through becoming children of God. Children are noted for their sense of dependence and trustfulness in those who have the care of them. God wants his children to trust him.

PRACTICAL SUGGESTIONS

1. Humility is such an adorning trait of character that every one should strive to possess it.
2. No one can walk in the footsteps of Jesus who has a proud heart and a vain life.
3. Usually with wealth and positions of honor among men go a haughty spirit and a vain life. These must be put away in order to follow the meek and lowly Jesus.
4. The church could fill its mission on earth so much better if its members were clothed in humility.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

What may be said of the teaching of Jesus?
How complete is his teaching?
How did Jesus teach humility?
What is humility?
How did Jesus rebuke the Pharisee?
Why should we never use the terms "pride" and "proud?"

Jesus Rebukes Vainglory

Where was Jesus at this time?
What was he doing?
Why were they watching him?
What question did he ask?
How did they answer him?
How were they inconsistent?
In what way only should we look for faults in others?
How did Jesus rebuke the vainglory of life?

Jesus Commends Humility

What was Jesus' attitude toward all good?
How did he commend humility?
What was the custom of the Pharisees at a feast?
What should be our attitude toward each other?

What is one of the highest crimes of man?
How may we be exalted?

Humility in Service

Where may we manifest humility?
How can one claim to be humble and not manifest it?
Contrast the Pharisee's conduct with that of Christ.
What was their custom at feasts?
What did Jesus commend?
What does this not condemn?
How are the humble at heart blessed?
How may teachers and preachers show the wrong spirit?

Humility Taught by Children

Who were brought to Jesus?
Why were they brought?
Who objected to it?
What did Jesus say?
To whom does the kingdom of God belong?
Name the characteristics of a child.
How is humility taught by children?

Practical Suggestions

How does humility adorn a life?
Why is it necessary?
What usually goes with wealth and power?
How does the lack of humility hinder the church in its work?

Show pity, Lord; O Lord, forgive;
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?

My crimes, though great, cannot surpass
The power and glory of thy grace:
Great God, thy nature hath no bound;
So let thy pardoning love be found.

Oh, wash my soul from every sin,
And make my guilty conscience clean;
Here, on my heart, the burden lies,
And past offenses pain mine eyes.

—Isaac Watts.

Lesson II—April 12, 1931

THE PRODIGAL SON

Luke 15:11-24.

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19 I am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring the fatted calf, and kill it, and let us eat, and make merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

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

TIME.—Probably first of A.D. 30.

PLACE.—Perea.

PERSONS.—Jesus and his disciples, the publicans and sinners, scribes and Pharisees.

DEVOTIONAL READING. Isa. 55:1, 2, 6-11.

DAILY BIBLE READINGS.—

April 6. M.

April 7. T.

April 8. W.

April 9. T.

April 10. F.

April 11. S.

April 12. S.

The Prodigal Son. (Luke 15:11-24.)

Repent and Live. (Ezek. 18:21-32.)

Hezekiah's Repentance. (2 Chron. 32:20-26.)

Josiah's Repentance. (2 Kings 22:11-20.)

Nineveh's Repentance. (Jonah 3:5-10.)

Peter's Repentance. (Luke 22:54-62.)

Isaiah's Call to Repentance. (Isa. 55:1-11.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. The Younger Son's Request. (Verses 11, 12.)
- II. His Prodigality. (Verses 13-16.)
- III. "He Came to Himself." (Verses 17-19.)
- IV. His Repentance. (Verses 20, 21.)
- V. His Father's Joy. (Verses 22-24.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This parable is peculiar to Luke—that is, no other writer records it. The two preceding parables of this chapter, the lost sheep and the lost piece of money, and this one were given of Jesus in justification of Christ's conduct in receiving publicans and sinners and eating with them. Even these scribes and Pharisees who were criticizing Jesus could not but approve of the compassion and mercy of the forgiving father; neither could they help condemning the actions of the elder son. They claimed to be righteous. The publicans and sinners were self-confessed sinners. The elder son represents them and all sinners like them, and the prodigal son represents the publicans and sinners and all penitent sinners returning to God. (Luke 15:1-3.)

Some think that the parable of the prodigal son illustrates the condition of the Jews and Gentiles; however, the context seems to make it clear that Jesus did not so apply the parable. When Jesus makes an application of a parable, we must accept his application. In the two preceding parables Christ seeks the lost, and in this the lost sinner seeks his Father's house, while all represents the joy of heaven over repentance. The parable of the prodigal son, being linked with the parables of lost sheep and of the lost coin, helped to condemn the Pharisees' attitude toward the social outcast and penitent sinners. Jesus rebuked his enemies by showing that they naturally rejoiced in the recovery of a lost sheep or a lost coin or a lost son. How much more, then, must God rejoice in the recovery or salvation of a lost soul? Those who fail to share his joy must be out of sympathy and fellowship with him. In the parable of the prodigal son we have described the experience of the repentant sinner and also the unsympathetic attitude of the disdainful Pharisee. The penitent sinner is represented in the parable by the prodigal in his return to his father, and the disdainful Pharisee is represented by the conduct of his elder brother.

EXPOSITORY NOTES**I. The Younger Son's Request (Verses 11, 12)**

The parable is introduced by "a certain man," which represents God, who is full of compassion and love for sinners. This man had "two sons." The younger son is known as "the prodigal son," who represents publicans and sinners; the elder son represents the scribes and Pharisees, who claimed to have remained with God.

The "first-born" under the law of Moses inherited a double portion as a birthright (Deut. 21:17); and, therefore, this "younger" one would inherit only one-third of his father's estate. He demanded "his portion" before his father's death. It was customary in the East at that time for sons to demand and receive their portion of the inheritance during their father's lifetime. The father usually complied with the request of his sons; so in this case the younger son's request was granted. We are not told why the younger son made this request at this time, but from his life after he received his portion we are led to believe that he was tired of home restraints and the corrections of a father. He was self-willed, undutiful, ungrateful, and determined to go wrong. He wanted to be free from any restraint and to enjoy his inheritance; he wanted to spend his own money in his own way, and that was in the gratification of his strong appetites and passions. He could not see 'the consequences of such a life; many who walk in his footsteps today do not see the fearful consequences, of such a course. In a short while he is reduced to poverty; he becomes a ragged, degraded, profligate wanderer. "He that soweth unto his own flesh shall of the flesh reap corruption." (Gal. 6:8.) There is no exception to this rule. Many a criminal began just as this prodigal began—by growing weary of home and of the society of father and mother. The world has its allurements and enticements, of which all should be warned.

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

II. His Prodigality (Verses 13-16)

The son had time to reflect upon his determination to go; but if he reflected at all, he was the more determined to go. This is usually the way young people do. So "not many days after" he "gathered all together," took his "portion," and departed "into a far country." Any place of sin is "a far country" from innocence, purity, righteousness, and God. He left home with its sacred purity, its hallowed influences, and its loving protection against sin. He left upon the high tide of appetite, passion, and worldly pleasure. He sought the society of the dissipated as more congenial to his present tastes and desires. One always travels more rapidly on the down grade, so what he had did not last very long. He "wasted his substance [threw it to the winds] with riotous living." "Riotous living" means dissipation, revelry, and licentiousness. These publicans and sinners had turned away from God, just as the prodigal had turned away from his father's house. They were wasting and devouring the blessings of God while they were away from him in their sins.

He was soon brought to want and shame. Perhaps he had many friends (so called) while his "portion" lasted; but now, after it has been exhausted, his gay companions in his prodigality turn their backs upon him and seek others who are as foolish as was he. He is now

away from home, without any means, with no friends, hungry, ragged, and dirty. He seeks work for food. He goes to one of "the citizens of that country" and is sent "into his fields to feed swine." The swine were unclean to the Jew-. What a sad picture he now presents! The down grade was steep, and he traveled with accelerated speed. Just when he reached the bottom in the valley of destitution, a sore famine began. Sin is always a famine—a famine to the soul. The world, with its pleasures, emoluments, and glories, cannot satisfy the hungry soul. "He began to be in want." His money was gone, he was in shame, and was forced "to feed swine." This was an unlawful and disgraceful calling among Jews. His sin sinks him deeper into sin and disgrace, for "he would fain have filled his belly with the husks that the swine did eat." "Husks" were the pods of the carob tree—just a little similar to our "honey locusts." The pods do not open. They contain a large quantity of sweet mucilage, and are used for feeding cattle, horses, and pigs. In his extremity of hunger this prodigal ate this food of the swine, for "no man give unto him." Trying to satisfy the soul on the pleasures of sin is like feeding one on the "husks."

III. "He Came to Himself" (Verses 17-19)

It was one of the best lessons for the prodigal to learn to be without any means of support; it was a great blessing to him when his "portion" of his father's inheritance was all spent. He now has time for reflections; he has time to meditate upon his condition; he did not have time while in the giddy world and frivolity of spending his substance. He had been like one delirious or intoxicated, mad, and foolish. Starvation stared the sinful son in the face. To go farther was utter destruction. This condition cooled his passions and brought him to his right mind. His senses returned. "He came to himself." His reason now asserted itself, and he said his father's many hired servants had bread enough, and to spare, while he was perishing with hun-get. Sin entices, fascinates, and infatuates, and worldly honors promise much; but he who feeds on them will certainly die of hunger. All persons must come to themselves sooner or later, or they will never amount to anything here or be saved hereafter. The prodigal now realizes his shameful state, and while he has opportunity he determines to turn from such a life.

IV. His Repentance (Verses 20, 21)

There is no more beautiful picture than the Master draws here of the penitence of the prodigal son. After he came to himself, he realized his desperate need and resolved to arise and go to his father. He saw that he had sinned against his father and against God, and that he was wholly undeserving of any further blessings from his father or God. Repentance includes more than sorrow for sin. "Godly sorrow worketh repentance unto salvation." (2 Cor. 7:10.) Repentance is a change of purpose which leads to a change of life. This prodigal furnishes a fine illustration of repentance. He is honest with himself and his father; he did not conceal the fact that he had done wrong; he determined to confess his sins frankly and fully and freely. Any one who conceals his sins or refuses to confess them has not repented.

A penitent is ashamed of his sins, but he is not ashamed to confess them. Repentance is a change of heart and a resolution for a new life which manifests itself in definite action; so "he arose, and came to his father."

He confessed that he had sinned, first "against heaven" and then against his father. All sin is a violation of God's commandments and is sin against him. This penitent prodigal did not blame any others for his sin; he never even blamed them to his own "weakness." He frankly said: "I have sinned." He made no excuse; he offered no alibi. Another element of repentance is a feeling and an acknowledgment of unworthiness. He said: "I am no more worthy to be called thy son." "Jehovah is high unto them that are of a broken heart, and saveth such as are of a contrite spirit." (Ps. 34:18.)

V. His Father's Joy (Verses 22-24)

This prodigal son put his resolution into action and turned away from his disobedience and sin and went to his father. Every sinner must do this. In God's house are innumerable blessings. "In thy presence is fullness of joy; in thy right hand there are pleasures for evermore." (Ps. 16:11.) God's love and heaven are great inducements to repentance, while solemn warnings come from the regions of sin and perdition. The prodigal went away distrusting his father and trusting in himself; he returns distrusting himself and trusting in the love of his father.

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

The prodigal was ready to confess his fault to his father; but his father scarcely heard his words, as he commanded his servants to "bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry." This is a picture not only of pardon, but of complete restoration. Jesus taught the scribes and Pharisees that the publicans and sinners who thus came to God would be received with joy.

It is well to note that the elder brother, which represented the scribes and Pharisees, objected to the kind reception and joy with which the father received the prodigal son. The scribes and Pharisees were objecting to Jesus' eating with the publicans and sinners and receiving them into his favor.

PRACTICAL SUGGESTIONS

1. All claims of self-righteousness may be taken as evidences that one is not penitent.
2. Prodigality in time, opportunities, and money lead away from God.

3. No one who has gone into sin can return to God until that one has first come to himself.
 4. It was a fortunate thing that the prodigal spent all of his substance. Often fortunes come to us through misfortunes.

QUESTIONS ON THE LESSON

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

What may that represent?
 What did he do there?
 What shame did he bring upon himself?
 What became of Iris companions?
 Why did they not help him?
 Upon what did he feed?

Introductory Thoughts

Who were criticizing Jesus?
 What two parables had been given in answer to them?
 What was the third parable given by Jesus at this time?
 Name the three important characters in this parable.
 Whom do some claim that the sons represent?

"He Came to Himself"

What is meant by his coming to himself?
 What caused him to do this?
 How did he reason?
 What must all do?

His Repentance

What did he resolve to do?
 What showed Iris penitence?
 What does godly sorrow do?
 What did he do when he came to his father?
 What is repentance?

The Younger Son's Request

What request did the younger son make of the father?
 What portion belonged to him?
 Whom does the younger son represent?
 Why was his portion given him?
 Why did he want his portion?
 What may his portion represent?
 Why could he not see the folly of his request?
 What choice have all today?

His Father's Joy

Whom does the father represent?
 What does God want all to do?
 How did the father receive him?
 Who objected to this?
 Why did he object?

His Prodigality

What time did he have to reflect?
 Why did he not change his mind?
 Where did he go?

Practical Suggestions

How may we be prodigal?
 What must all do?
 How may blessings come to us in disguise?

A broken heart, my God, my King,
 To thee a sacrifice I bring.
 The God of grace will ne'er despise
 A broken heart for sacrifice.

My soul lies humbled in the dust,
 And owns thy dreadful sentence just.
 Look down, O Lord, with pitying eye,
 And save the soul condemned to die.

—Isaac Watts.

Lesson III—April 19, 1931

THE RICH MAN AND LAZARUS

Luke 16:19-31.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:

20 And a certain beggar named Lazarus was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.

26 And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.

27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

28 For I have five brethren: that he may testify unto them, lest they also come into this place of torment.

29 But Abraham saith, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead.

GOLDEN TEXT.—"Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." (Matt. 6:20.)

TIME.—Probably first of A.D. 30.

PLACE.—Perea.

PERSONS.—Jesus, his disciples, and Pharisees.

DEVOTIONAL READING.—I John 3:13-18.

DAILY BIBLE READINGS.—

April 13.	M.	The Rich Man and Lazarus. (Luke 16:19-81.)
April 14.	T.	Careless Ease.(Amos 6:1-8.)
April 15.	W.	A Tragic End.(Matt. 21:41-46.)
April 16.	T.	Buried Talents.(Matt. 25:24-30.)
April 17.	F.	Leaving All.(Mark 10:23-31.)
April 18.	S.	Treasure in Heaven. (Matt. 6:16-23.)
April 19.	S.	Brotherly Love. (1 John 3:13-18.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. The Rich Man and the Beggar. (Verses 19, 20.)
 - II. The Contrast of the Two on Earth. (Verse 21.)
 - III. The Contrast of the Two After Death. (Verses 22-25.)
 - IV. No Chance After Death. (Verses 26-31.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

The three parables in Luke 15—the lost sheep, the lost coin, and the prodigal son—were directed against the self-righteousness of the Pharisees. The Pharisees understood that Jesus applied the teachings of the parables to them, so "the Pharisees, who were lovers of money, heard all these things; and they scoffed at him." (Luke 16:14.) They loved money, but thought they would be saved; hence this teaching of Jesus seemed to them very absurd. They treated Christ's teaching with contempt. They saw that he placed spiritual and eternal things incomparably above the riches of earth. This seemed absurd to them. Their empty form of worship gave them credit before men, but their covetous hearts were an abomination in God's sight. Respectability is one thing, and a pure, God-fearing heart is quite another.

Some have doubted whether this should be called a "parable;" however, it seems clear that it is a parable and should be treated as such. The parable of the unrighteous steward, which precedes this one, was intended to teach the possibility of the right use of wealth, while the parable of the rich man and Lazarus was designed to teach against the abuse of wealth. It has been said that the love of money is inherent in the Jewish race, but we need not go to them now to find examples of it. Covetousness is a very common sin with people today, as it was then; and all need to be taught how to use wealth today, as they needed it back at that time. This teaching being given as a parable does not destroy the facts that Jesus intended to teach concerning the right use of wealth; neither does the fact that it is put in a parable weaken the force of the truth which Jesus taught. It is dangerous to press a parable and make it teach that which Jesus did not intend for it to teach; it is equally dangerous to take the incidents of the parable and make them teach things which they were never intended to teach. We should be satisfied when the simple truth that the Savior taught is learned from the parable without adding anything to it or taking anything from it.

EXPOSITORY NOTES**1. The Rich Man and the Beggar (Verses 19, 20)**

The parable is introduced to us by the Savior with these words: "There was a certain rich man." His name is not given to us; yet some have given him the name of "Dives," but there is no authority for this. It is an impressive way of teaching to bring things and persons into contrast with each other. In this lesson "the rich man" is

brought into contrast with "Lazarus, the beggar." The rich man was "clothed in purple and fine linen, faring sumptuously every day;" while the "beggar named Lazarus was laid at his gate, full of sores." Purple was a very costly dye, and was the color of the Roman emperor and a badge of power and distinction. "Fine linen" was a costly fabric. Some of it was as fine as silk, of dazzling whiteness, and said to be worth twice its weight in gold. The rich man's daily apparel was of the finest and richest kind. He fared "sumptuously every day," not just occasionally. His sin was not in the possession of his riches. The mere possession of riches is not sin. Abraham was rich. Neither was this man accused of obtaining his wealth by fraud. He was not considered a bad man in the eyes of the world, but he was respectable and "highly esteemed" in the world. His sin was the use he made of his money and not in the way that he obtained it.

"Lazarus" means "God has helped." Jesus had a friend named "Lazarus" who lived at Bethany; he was the brother of Mary and Martha. "Lazarus" was a common name with the Jews. The beggar's name is given us, while the rich man's name is not. In the history written by man the names of the rich are heralded abroad, while the names of beggars are unknown. His body was covered with ulcerous sores. Such cutaneous diseases were common in the East. Lazarus was helpless, and some kind friends laid him at the rich man's gate. Beggary and helplessness were more common then than with us, and, in the absence of almshouses and hospitals, beggars were kept up by the charity of the rich. They were placed in public places to attract attention. Lazarus was laid at this rich man's gate. This was a public place, and he would receive the attention both of the rich man and his friends.

II. The Contrast of the Two on Earth (Verse 21)

Lazarus desired to be fed with the crumbs that fell from the rich man's table. This was the reason that he was placed here. We do not know that the rich man fed him, but it is implied that he was in the habit of helping the poor, or Lazarus would not have been laid there by his friends. "The crumbs" were the insignificant fragments which were left after the rich man and his friends had finished eating. Lazarus needed more than food; he needed sympathy and attention; his sores needed dressing. In the absence of human hands and tenderness, the dogs licked them, not in compassion, but as filthy dogs will do, thus alleviating his suffering to some extent. This shows the utter degradation to which he was reduced, as the dog was an unclean animal, a street scavenger, for which the Bible has no good word. The rich man's sin was not merely his failure to give "the crumbs," but to do more for the poor, helpless man who lay dying at his gate.

There is a sharp contrast between the rich man and Lazarus. The rich man was dressed in elegant fashion, Lazarus was covered with sores; the rich man fared "sumptuously," while Lazarus starved and begged for the crumbs; the rich man was at ease and enjoyed his wealth, while Lazarus was in misery and despaired of his poverty; the rich man was surrounded with gay associates, while Lazarus was licked by dogs. There can scarcely be found a wider contrast between two men so far as their relation to wealth is concerned. One has plenty and

can give, the other has nothing and must beg. One thing is common to the two men—they both died. Lazarus died first, worn out by privation and disease. It is significant that Lazarus is the only person in any parable of our Lord to whom a special name has been given. Some have suggested that this name has been given because it means "God, my help," or "Help of God," which signifies that God helps such characters as depicted by Lazarus.

III. The Contrast of the Two After Death (Verses 22-25)

The contrast between the two after death is wider than the contrast between the two while on earth. On earth Lazarus is lying in great misery, so motionless and helpless that the dogs came about him as if he were dead, and he had no strength to drive them away; the next moment we have him in the company of angels, who carried him into Abraham's bosom. We have the rich man robed in his purple and fine linen, reveling in his wealth while on earth; and the next moment we have him "in Hades," "being in torment." "Abraham's bosom" represents the place of rest, or heaven, while "being in torment" represents hell. It is not stated that the beggar was given a decent burial, but his body was placed somewhere, and we can imagine what little respect was given to it. As the pure, righteous spirit left his rag-covered, sore-afflicted body, the angels of God received him and conducted him home to "Abraham's bosom," the typical place of rest for the people of God. Now he is clothed in "fine linen, bright and pure," and sits down to the marriage supper of the Lamb. (Rev. 19:7, 8.) The "rich man also died, and was buried." He was buried, and we may infer with such honors as it was usual to bestow upon one of his station. These honors of men, a rich burial, and a splendid tomb are now all his wealth can do for him. "For we brought nothing into the world, for neither can we carry anything out." (1 The. 6:7.) No angels received his spirit; no place of rest was his destiny, but he goes down into eternal condemnation. The identity and conscious existence of this rich man were preserved, just as the identity of the beggar was preserved. In the parable both are represented as knowing who they are and remembering their earthly life.

Note the difference between the two now. The contrast is great. Lazarus is in the place of rest, while the rich man is in the place of torment; Lazarus is in a state of joy, while the rich man is in a state of misery and woe; Lazarus is surrounded with the blessings of eternity, while the rich man groans in the torment of his soul; Lazarus is in heaven, while the rich man is in hell. The rich man is represented as speaking to Abraham and calling him "Father Abraham," and asking him to have mercy on him and to send Lazarus to minister unto him. But Abraham is represented as saying: "Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish." The rich man's "good things" were the wealth and pleasures he enjoyed on earth. He gave up no comfort and made no sacrifices for others. Thus he saved his life; he spared himself all trouble, pain, and self-denial, and lost his soul. The "evil things" which Lazarus received were his poverty and sore afflictions, but in them all he was true and obedient to God and saved his soul. Abraham shows the rich man that his punishment is just, and that he brought it all upon

himself by his abuse of God-given means and opportunities. The rich man went where he was prepared to go. Men, like Judas, go to their own places; they go where their earthly life and character have fitted them to dwell.

IV. No Chance After Death (Verses 26-31)

Abraham informs the rich man that there is a great gulf fixed between him and Lazarus; that there can be no passing from the one to the other; and that there can be no change in the states, or destinies, of the two. As sure as it is appointed unto men once to die and after death the judgment, so sure must each remain in the destiny for which he has prepared himself. When a man is once in perdition, he is there forever; there is no passing into the regions of the lost to preach a second chance to him. This destroys the idea of "another chance"—that is, a chance after death to be saved.

After he had been informed that there was no change to be made in his destiny, he then asked that some one go and inform his five brothers who were headed in the same direction and get them to turn. Abraham reminds him that there are sufficient means to instruct them and warn them against such a course in life; and if they will not heed the instruction already given, there is no use for one to "rise from the dead" and warn them. Two things are necessary to faith—namely, (1) sufficient testimony; (2) an honest heart, a heart true to its best interests and greatest good. The good and honest heart in the parable of the sower (Luke 8:15) is the only one benefitted by the word of God. When people ask for more evidence than that found in God's word, it is not that they may be led to faithful obedience to his word, but that they may be confirmed in their opinions and theories that they can be saved in disobedience to him. Jesus means to say that even a miracle will never convince those whose hearts are not right with God. One who fails to observe the law of the right use of wealth and take advantage of the Opportunities for doing good with it will ever be under the condemnation and peril of eternal pare.

PRACTICAL SUGGESTIONS

1. It matters not whether a truth is expressed in a parable or plain, simple teaching, it must be regarded as sacred and potent if it comes from inspiration.
2. A man is not cursed merely because he is wealthy; neither is he blessed because he is poor. The use that one makes of his wealth determines whether he will be blessed, and one need not depend on his poverty to commend him to God.
3. The world estimates the things of this life according to one standard, and God estimates them according to another. We should seek to know God's estimation of earthly things and put that evaluation on them that will be pleasing to God.
4. It is a crime to have the poor and distressed of earth crying unto us for help and refuse to give unto them that which is possible for us to do.
5. Christian sympathy and love may be given when we have not money and other things to give. The human needs are multitudinous, and we can always give something in the name of Christ.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Name the three parables which Jesus had given to the Pharisees.
How did they understand them?
What did they see that Jesus did?
How do we know that the rich man and Lazarus is a parable?
What danger should he avoided in studying the parables?

The Rich Man and the Beggar

What has the rich man sometimes been called?
What was the poor man's name?
What does it mean?
How was the rich man dressed?
How was Lazarus dressed?
How did the rich man fare?
How did Lazarus fare?
What difference is to be noted in the name of the beggar and the world's standard of things?
Where was the beggar placed?
Why was he placed there?

The Contrast of the Two on Earth

What did Lazarus desire?
What else did he need besides food?
Name four points of contrast between the two.

What one thing was common to the two?

The Contrast of the Two After Death

Where did Lazarus go after death?
Where did the rich man go?
What kind of burial did Lazarus receive?
What kind did the rich man receive?
Name three points of contrast after death.
How did the rich man speak to Abraham?
What did he want?
What did Abraham reply?
Why should the rich man be punished?
Why should Lazarus be blessed?
Where do all go after death?

No Change After Death

What did Abraham inform the rich man?
What may we say of the eternal destiny of one?
How do we know there is no change after death?
What two things are necessary to faith?
How do we know that the rich man's brothers had opportunity for these?
What is the great lesson taught by the parable?

Practical Suggestions

Why does it not matter how a truth is taught?
How do we know one is not cursed because of wealth?
How does the world estimate the value of things?
Name a great crime.
Is it possible for one to be too poor to give something?

Father of Jesus Christ, my Lord,
My Savior and my Head,
I trust in thee, whose powerful word
Hath raised him from the dead.

In hope, against all human hope,
Self-desperate, I believe;
Thy quickening word shall raise me up,
Thou shalt thy Spirit give.

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, "It shall be done!"

—Charles Wesley.

Lesson IV—April 26, 1931

HOW TO PRAY

Luke 18:1-14.

1 And he spake a parable unto them to the end that they ought always to pray, and not to faint;

2 Saying, There was in a city a judge, who feared not God, and regarded not man:

3 And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

6 And the Lord said, Hear what the unrighteous judge saith.

7 And shall not God avenge his elect, that cry to him day and night, and yet he is longsuffering over them?

8 I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week; I give tithes of all that I get.

13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

GOLDEN TEXT.—"Lord, teach us to pray." (Luke 11:1.)

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

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

PERSONS.—Jesus, his disciples, and Pharisees.

DEVOTIONAL READING.—Ps. 61.

DAILY BIBLE READINGS.—

April 20.	M.
April 21.	T.
April 22.	W.
April 23.	T.
April 24.	F.
April 25.	S.
April 26.	S.

The Pharisee's Prayer. (Luke 18:9-12.)
The Publican's Prayer. (Luke 18:13-17.)
The Model Prayer. (Matt. 6:9-13.)
Hezekiah's Prayer. (2 Kings 19:14-19.)
Peter's Prayer. (Matt. 14:23-33.)
Paul's Prayer. (Eph. 3:14-21.)
David's Prayer. (Ps. 61.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. The Parable of the Unjust Judge. (Verses 1-5.)
- II. Perseverance in Prayer. (Verses 6, 7.)
- III. A Lack of Faith. (Verse 8.)
- IV. Examples of Two Prayers—Pharisee's and Publican's. (Verses 9-14.)
Practical Suggestions.

INTRODUCTORY THOUGHTS

It is a very important lesson to learn how to pray. At one time Jesus' disciples came to him while he was praying and requested him to teach them how to pray, "as John also taught his disciples." (Luke 11:1.) Prayer has always been an essential part of worship. It is so important that all ought to want to know how to pray. The Christian life may be developed more rapidly into the image of Christ by earnest, frequent prayer. It is very essential to have the spirit of prayer, to live in the atmosphere of prayer, and to appreciate the privilege of prayer. Jesus set the example of prayer; he prayed frequently and sometimes spent the entire night in prayer. It was necessary for him to pray, and it was necessary for the apostles to pray. How much more necessary is it for the disciples of Christ to pray today!

There are certain conditions of acceptable prayer; these conditions must be complied with in all acceptable prayers. Prayer must be offered in faith (Heb. 1:6; James 1:5); prayer must be offered in penitence (Acts 8:22), in humility and in "reverence and awe" (Heb. 12:28), in the spirit of forgiveness (Matt. 6:12-14), in obedience and submission to God (1 Pet. 3:12; 1 John 3:22; 5:14, 15), in resignation to God (Luke 22:42), in accordance with the will of God (1 John 5:14), and in the name of Christ (John 14:13). Under the old covenant they were taught the conditions of acceptable prayer. "If I regard iniquity in my heart, the Lord will not hear." (Ps. 66: 18.) And again: "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28:9.) The two parables of this lesson deal with prayer, though they may not both have been spoken on the same occasion. One of them exhorts us to persevere in prayer, while another one teaches us to be humble in making our petition.

EXPOSITORY NOTES**I. The Parable of the Unjust Judge (Verses 1-5)**

In this parable the two prominent characters are the unrighteous judge and the importunate widow. Jesus spoke this parable to his disciples "to the end that they ought always to pray, and not to faint." Amid their trials and in view of the seeming delay of Christ's second coming, mentioned in the last verses of the previous chapter, Christ's

disciples should not become discouraged and dejected, but should continue to trust God and pray. This judge was one "who feared not God, and regarded not man." He was an unrighteous and dishonorable judge. "There was a widow in that city" who sought justice and mercy at the hands of this judge. She went often to him and pleaded with him to give justice. She had an adversary who wronged her, and she asked redress at the hands of this judge, whose business it was to see that all received justice. God commanded that judges and all officers should deal justly with all, and he condemned respected persons. "Thou shalt not wrest the justice due to thy poor in his cause." (Ex. 23:6.) Again: "Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgment is God's." (Deut. 1:17.)

God had always made provision for the care and protection of widows. This was done in the law of Moses (Deut. 14:29; 24:17-21), and also done especially in the New Testament. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (James 1:27.) The unrighteous judge and the poor widow are brought into strong contrast in this parable. One of the main points in the parable is that this widow "came oft unto" the judge, and he would not listen to her. After her much pleading with him, he finally decided to render judgment—not because he wanted to do right or carry out the law of God, but he said he would do so, "lest she wear me out by her continual coming." This judge regarded neither the law of God nor the rights of man. It is difficult to conceive of a more unjust and unfaithful public officer. Such men are selfish and base, for they do not love righteousness and only do what is right as a matter of expediency; they do not do right because it is right. So not for the sake of right and justice did he avenge her, but through his own selfishness, because she troubled him; and lest by her continual coming she should wear him out, he gives judgment to her.

II. Perseverance in Prayer (Verses 6, 7)

We have the lesson of perseverance in prayer taught by this parable. Other parables teach about the same lesson. (See Luke 11.) Jesus makes his own application of this parable. He says: "Hear what the unrighteous judge saith. And shall not God avenge his elect, that cry to him day and night, and yet he is long-suffering over them?" The argument is: If an unjust judge, who has regard for neither God nor man, would yield to the importunity of an unknown widow because he feared that she would annoy him by her repeated requests, how much more will a just God be ready to reward the persevering petitions of his own children who cry unto him continually? The argument is like that of the parable of the importunate friend, or of the reference to fathers, "being evil," who "know how to give good gifts" to their children; how "much more" will God give unto him that asks him? If you will take the opposite of every point in the description of the unjust judge, we will have the picture of our Judge. He does not delay for his own ease; neither is he careless with respect to our sorrows nor deaf to our prayers.

God is long-suffering over his elect for their good and toward their persecutors in order to lead even the persecutors to repentance. "The

Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) If an unjust, selfish, hard-hearted judge can be moved by the repeated entreaties of a widow, "shall not God," who is just and righteous, tender and merciful, forbearing and forgiving, "avenge his elect, that cry to him day and night?" The widow's repeated entreaties represent importunity and persistence in prayer. God's elect should not "faint" or become "weary in well doing" (Gal. 6:9), but in faith should continue "steadfastly in prayer" (Acts 2:42; Rom. 12:12), and "pray without ceasing" (1 Thess. 5:17). In the garden of Gethsemane Jesus prayed three times, "saying again the same words." (Matt. 26:44.) In order to persevere in praying we must not become weary and must pray according to the will of God.

III. A Lack of Faith (Verse 8)

There is a deep mournfulness in the question which Jesus asked after giving this parable; it is: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" God's elect should serve him in faith and patience, calling upon him in submissive trust "day and night," believing "that he is, and that he is a rewarder of them that seek after him." (Heb. 6:11.) The coming of "the Son of man" was declared in the last verses of the previous chapter, and Jesus here refers to it again. Will there still remain on earth those who are true to Christ and who will love him and still be looking for his return? The question itself is a solemn warning against those who may become weary in well doing and who may cease to watch and pray. A lack of faith in his disciples was painful to Jesus; and as he looks down the stream of time with a clear vision to his return, he sees that many will fall by the wayside and that only a few will be waiting his return. Comparatively few will be saved. Jesus compares the few he will find faithful at his coming to the salvation of Noah and his family and Lot and his two daughters. (See Luke 17:26-30.) Jesus' question gives further emphasis to the persevering prayer that has been taught; it also enforces the exhortation that there are dangers which may cause the elect to faint by the way.

IV. Examples of Two Prayers—Pharisee's and Publican's (Verses 9-14)

The following parable was spoken by Jesus against the Pharisees, "who trusted in themselves that they were righteous, and set all others at naught." We have learned that the Pharisees were hypocrites, and their claim for self-righteousness only emphasized their hypocrisy. They were also filled with pride and had a contempt for all others. To trust in oneself is to rely upon one's own wisdom, strength, and righteousness, and not upon the wisdom, guidance, and righteousness of God. Self-trust leads to distrust in God, and there can be no greater sin against God than to fail to trust him. Trusting in self is the opposite of being "poor in spirit." Self-trust leads to two sins—namely, (1) setting aside God's will for one's own will, and (2) despising all who do not accept one's own will as their standard of right and worship.

In this parable is presented "two men" who "went up into the temple to pray." Note that both went "into the temple" to pray. This was the proper place to pray. "One a Pharisee" and "the other a publican." There is a wide contrast in the prayers of these two men; the contrast is as great as the contrast between the characters of the two men, or the attitude of heart of the two toward God. Let us notice the Pharisee's prayer. "The Pharisee stood and prayed." Some translate this that "the Pharisee stood by himself"—that is, he was isolated in his self-righteousness from all others. He prayed "thus with himself"—that is, Christ interpreted his attitude of heart and soul in his prayer. In this prayer he uses the pronoun "I" five times. His prayer is a boasting of what he is and what he has done. He rejoiced that in comparison with other men he formed a class by himself. He accuses in his prayer all others as being "extortioners, unjust, adulterers;" he points to the publican as an example of such sinners as all other men were. He boasted that he refrained from the sins of other men, and also that he had performed more good deeds than the law required. He fasted "twice in the week," while the law of Moses made fasting a volunteer service. Some things were exempted by the law from the tithe, but this Pharisee claimed that he gave "tithes of all that" he got. The Pharisee claimed to be better than God required in the law; he thus placed God under obligation to him. Jesus, in giving this exposition of the Pharisee's prayer, gives a description of the worship in general of the self-righteous Pharisee. Truly, there was no acceptable worship in his prayer, as there was no acceptable worship with any of the Pharisees. Men should take warning from this Pharisee's prayer.

It is well to note the contrast in the publican's prayer. It is shorter, and is presented in humility and penitence. He stood at a respectful distance from the Pharisee, and in his humility and penitence he did not venture to look toward heaven; he "smote his breast" as a sign of mourning and cried out in anguish, "God, be thou merciful to me a sinner;" he confessed himself to be "the sinner" that the Pharisee accused him of being; he acknowledged his guilt and confessed his sins and prayed for the mercy of God.

He felt his unworthiness to come into the presence of God in the temple, but he also felt his need of the mercy of God, and was impelled by this to go and seek for pardon. It is to be noted that both the Pharisee and the publican were Jews and had a right to go to the temple to worship; both of these were in covenant relation with God. It is a perversion of the word of God to let the publican represent an alien sinner; the alien sinner is not and has not been in covenant relationship with God and cannot pray as did this publican.

The Savior makes his own application of this parable. "This man went down to his house justified rather than the other." The publican, in the condition of heart just described, prayed, and was forgiven; the Pharisee was not heard, and was not forgiven. This shows that all prayers are not answered. There are certain conditions or elements of acceptable prayer, and these must be complied with in order to receive the blessings in prayer. The main point to be emphasized in this parable is that of humility in prayer and trustfulness in God as we approach him in prayer; it also teaches us that the way of penitence is the only path to pardon and to peace,

PRACTICAL SUGGESTIONS

1. To know how to pray is to know how to approach the throne of mercy and grace. This can be done now only through Christ as our great High Priest.
2. Perseverance is an admirable trait of character in all phases of activities. Its greatest virtue may be realized in prayer.
3. To trust self is to doubt God; to depend upon God is to put no confidence in the flesh.
4. Every one in approaching the throne of grace in prayer can begin by saying: "God, be merciful to me a sinner."
5. The "poor in spirit" are those who trust in God and have no confidence in their own ability or self-righteousness.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

What request did Jesus' disciples make of him?
What may be said of the importance of prayer?
How did Jesus set the example of prayer?
Name some of the conditions of acceptable prayer.

The Parable of the unjust Judge

Who are the two characters in this parable?
Describe the judge.
Describe the widow.
What request did she make?
What was the duty of the judge?
Why did he finally grant her request?
Why was he not to be praised for this act?

Perseverance in Prayer

What is the one point in this parable?
What is it to persevere in prayer?
What seems to be the argument in the parable?
What does God want all to do?
How are we taught to pray?
What should we not do?

A Lack of Faith

What question did Jesus ask?
What is implied in his question?
What coming does he refer to?
What is it to lack faith?
How many will be waiting his return?

Examples of Two Prayers— Pharisee's and Publican's

To whom was this parable spoken?
What is it to trust in oneself?
What two sins are committed in trusting in self?
Describe the Pharisee's attitude in prayer.
What does Christ do in this prayer?
How many times does the Pharisee refer to himself in the prayer?
What really does he do in his prayer?
State the points of contrast in the publican's prayer.
How does the publican present himself?
What lesson does Jesus teach by this parable?

Practical Suggestions

How may we approach God in prayer?
Where does perseverance manifest its greatest virtues?
What is it to trust in God?
What may every one who prays say?
Who are the "poor in spirit?"

Lesson V—May 3, 1931

JESUS IN THE HOME OF ZACCHAEUS

Luke 19:1-10.

1 And he entered and was passing through Jericho.

2 And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich.

3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, lie is gone in to lodge with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man came to seek and to save that which was lost.

GOLDEN TEXT.—"The Son of man came to seek and to save that which was lost." (Luke 19:10.)

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

PLACE.—Jericho.

PERSONS.—Jesus and Zacchaeus.

DEVOTIONAL READING.—Ps. 103:1-10.

DAILY BIBLE READINGS.—

April	27.	M.	Jesus in the Home of Zacchaeus. (Luke 19:1-10.)
April	28.	T.	The Call of Matthew. (Luke 5:27-32.)
April	29.	W.	Jesus the Door. (John 10:1-10.)
April	30.	T.	Jesus the Good Shepherd. (John 10:11-18.)
May	1.	F.	Jesus the Bread of Life. (John 6:48-58.)
May	2.	S.	Jesus the Light of the World. (John 8:12-20.)
May	3.	S.	The Mercy of Jehovah. (Ps. 103: 1-10.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Zacchaeus, a Chief Publican. (Verses 1, 2.)

II. His Anxiety to See Jesus. (Verses 3, 4.)

III. Jesus a Guest of Zacchaeus. (Verses 5-7.)

IV. Zacchaeus' Sincerity. (Verses 8, 9.)

V. The Mission of Jesus. (Verse 10.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

At the time of this lesson Jesus and his disciples were journeying from Perea toward Jerusalem, and the route passed through Jericho. This was Jesus' death march. He was in the lead, and the disciples "were amazed" and "afraid" as they followed him. They knew the Jews had determined to kill him (John 11:1-8, 16); that twice he had retired from Jerusalem to escape death at their hands (John 10:40; 11:46-54); but now Jesus seemed determined to return to Jerusalem. He had taken "again the twelve" and showed them once more what he must suffer at Jerusalem, and with clear, prophetic vision described the very details of his trial and the manner of his death. (Matt. 20: 17-19; Mark 10:32-34.) "And they understood none of these things." (Luke 18:31-34.)

Jericho was about five miles west from the Jordan and six or seven miles north from the Dead Sea; it was probably eighteen or twenty miles northeast from Jerusalem and "down" from Jerusalem. Jericho is connected with the Old Testament history in two very important incidents. Joshua destroyed Jericho soon after he led the children of Israel across the river Jordan into the promised land. "By faith the walls of Jericho fell down, after they had been compassed about for seven days." (Heb. 11:30.) In blind unbelief the walls of Jericho were rebuilt and a curse placed upon the one who rebuilt them. (1 Kings 16:34.) It was in Jericho that Jesus dined with Zacchaeus, and also in this city he healed blind Bartimeus and another blind man. (Matt. 20:29-34; Mark 10:32-52.)

EXPOSITORY NOTES

I. Zacchaeus, a Chief Publican (Verses 1, 2)

Jesus "entered and was passing through Jericho" on his way to Jerusalem; his disciples were following him. It had been noised abroad in the little city that Jesus was passing through, and the people were anxious to get a view of him—some for the first time, and others possibly a last view of him. Anyway, many were anxious to see him. There was one man "called by name Zacchaeus;" he is described by Luke as being "a chief publican, and he was rich." The name "Zacchaeus" means "pure." Being "a chief publican," he probably had supervision over the other publicans of his district. Jericho was on the trade route of the countries east of the Jordan to Jerusalem, and custom was paid at Jericho.

A "publican" was one who gathered taxes or who bought up certain provinces by paying so much money cash into the Roman treasury. The one who did this then collected the taxes in that province and got his money back with a good profit. Oftentimes the publicans made the people pay much more than they otherwise would have had to pay had the taxes been collected direct by the Roman government. The original publicans were rich Roman knights, who formed joint stock companies when one man was not able to pay for the entire province. These men did not collect the taxes themselves, but divided up the provinces into districts, and sublet these districts to others, usually to inhabitants of the country who knew the resources of the people and how much tax they could pay. These subagents were "the publicans"

of the New Testament. The Jews considered their subjugation to the Romans as a degradation, and paying tribute to them was considered dishonoring to God. The publicans among the Jews were not only odious as taxgatherers, but were considered also as traitors to their nation and as apostates from the religion of their God. They were classed with sinners, harlots, and heathens. (Matt. 9:11; 11:19; 18: 17; 21:31, 32.)

Almost everything was taxed by the Roman government, and the rate of taxation was allowed to be fixed on the value of exports and imports by the taxgatherer. This gave the publicans good opportunities to extort from the people more than was due, as well as to practice fraud. Hence, John the Baptist exhorted this class to "exact ,no more than that which is appointed you," and Zacchaeus said: "If I have wrongfully exacted aught of any man, I restore fourfold." (Verse 8.) Publicans were not necessarily dishonest. John the Baptist and Jesus found many of them who were ready to accept the truth, and from this class Jesus chose one of the twelve. (Luke 3:12; 7:29, 30; Matt; 21:31, 32.)

II. His Anxiety to See Jesus (Verse 3, 4)

We are to note here the character and motives of Zacchaeus. His name shows his Jewish origin; hence we conclude that he was a Jew. Being a publican, he showed that formerly he cared more for gain than for the favor and good will of his people. There was something in him better than his Jewish friends would attribute to him, as is seen by his desire to see Jesus. So when it was announced that Jesus was to pass through Jericho, "he sought to see Jesus, who he was." We are not told whether he wanted to see him through mere curiosity or whether he was wanting to see him to judge whether or not he was the promised Messiah. We are told that he could not see Jesus "for the crowd, because he was little of stature." This was a great difficulty in his way, as he was not tall enough to look over the crowd. There are many difficulties in life, and all must learn to overcome these difficulties. Zacchaeus is to be commended because he overcame the difficulty that was in his way. He did this by running before the crowd and climbing "up into a sycamore tree to see" Jesus as he passed by. Zacchaeus was rich and possibly maintained the dignity which wealth usually gives one; yet he ran ahead, and in an undignified way to many he climbed into the tree so that he could see Jesus as he passed. Obstacles often arise in the way of those who would come to Christ, and these must be overcome if one would be blessed. There is always a way for the determined soul to come to Christ. This wealthy publican did not care for the ridicule nor the jeers that might be hurled at him because of his small stature and his climbing into a tree. Some one has said that the sycamore tree is always barren, but that this one was laden with rich fruit when Zacchaeus climbed into it.

III. Jesus a Guest of Zacchaeus (Verses 5-7)

We note the surprise that must have come to Zacchaeus while in the tree. Jesus passed along, and when he came to the place where Zacchaeus was, "he looked up, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house." We are not

told how Jesus knew that he was there nor how he knew his name. How did he know Nathanael? (John 1:45-51.) It is stated of Jesus and his knowledge of men that "he himself knew what was in man." (John 2:25.) So he knew Zacchaeus. Since Zacchaeus was not in the tree in order to be conspicuous, for doubtless the thick foliage of the tree would conceal him from many in the crowd, yet Jesus knew him. Since he wanted to see Jesus from sincerity of heart, Jesus wanted to see him. Jesus not only called him by name, but kindly commanded him to get down in haste, that he would dine with him that day. Jesus had the same effect on Zacchaeus that he did on Nathanael. Calling him by name, asking him down in haste, and stating his intention to lodge with him must have surprised Zacchaeus greatly and convinced him that Jesus was a teacher with divine wisdom.

Jesus had accepted invitations to eat with publicans and with Pharisees, but here he does not wait for an invitation. He states emphatically to Zacchaeus that he would abide at his house that day. It is very likely that Zacchaeus would not have invited him, and here was a man who needed the blessings of Jesus; so Jesus invites himself. We do not know how long Jesus remained there, whether for a midday meal or for the night; many think that he spent the night there, but we have no way of knowing. This is the only instance that we have recorded where Jesus volunteered his company to a host. He knew Zacchaeus' heart and knew that he would be welcome.

Zacchaeus "made haste, and come down, and received him joyfully." Jesus wins a place in the heart of Zacchaeus by this offer to go to his house and dine with him. To eat with one in one's home was to place oneself on social equality with that home. Zacchaeus sought to see Jesus, and not only saw him, but was blessed with a visit from him. Any family is blessed with Jesus in the home, and he will abide in any home that will receive him. Christ has found a sinner who has the attitude of heart to accept the Savior, and Zacchaeus has found a Savior. When a penitent sinner comes face to face with a Savior, a soul is redeemed.

When the crowd saw that Jesus had gone into Zacchaeus' house, "they all murmured, saying, He is gone in to lodge with a man that is a sinner." To the murmuring crowd this act of Jesus was evidence that he was not the promised Messiah; to Zacchaeus it was sufficient evidence that he was the promised Messiah. How differently the two classes look at Jesus! If any one wishes Jesus to be his guest and welcome him, there will Jesus dwell. It was contrary to the conception of the Messiah of the scribes and Pharisees for them to associate with this class.

IV. Zacchaeus' Sincerity (Verses 8, 9)

We do not know how long Jesus had been in Zacchaeus' house before he began to make declarations to Jesus. Zacchaeus stood before him and acknowledged him as Lord. He said: "The half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." Many think that he meant by this that it was not his custom to give half his income to the poor, but that from henceforth he vowed to give half he possessed to the poor. He further states that if he had exacted anything wrongfully of any man, he would restore it "fourfold." This is neither an admission that he had

accumulated his wealth by fraudulent means or practices, nor is it a denial that he had ever cheated any one. He meant that whatever under numerous and strong temptations he had exacted more than was due, upon reflection and examination of his conduct he would restore fourfold. This is the fruit of repentance. Many think that he had never done this before, but that he is now willing to do so. He was frank and honest to confess his sins, and showed his repentance by making restoration. (See Ex. 21:1; 2 Sam. 12:6; Lev. 6:1-6.) He knew that he was liable to do wrong, and that perhaps he had made mistakes. There is no hope for one who confesses his sins, but will not turn from them. He who confesses his wrong and does his best to make them good shows that he is honest and sincere in his penitence.

V. The Mission of Jesus (Verse 10)

No briefer statement can be found concerning the mission of Jesus to earth than this: "For the Son of man came to seek and to save that which was lost." This statement grew out of the conclusion that Jesus gave concerning Zacchaeus. After Zacchaeus had made declaration of what he was anxious to do, Jesus comforted him and encouraged him by saying: "Today is salvation come to this house, forasmuch as he also is a son of Abraham." This shows that Zacchaeus was a Jew, and that he had faith in Jesus as the promised Messiah. As the multitude had murmured about his going into Zacchaeus' house, Jesus now declares that his mission is to seek and save the lost. They admitted that publicans and sinners were lost, or in a lost condition, and now Jesus declares that it is his mission to save them.

In this way Jesus justifies his entrance into Zacchaeus' house. He is seeking those that are lost and saves those who put their trust in him. Jesus was not afraid of being contaminated by associating with the lost of earth. No heart is too foul for Jesus' entrance, if only there be the desire that he should enter and cleanse it. Jesus comes where he finds an open door; he answers the call of the heart for his power to redeem. Wherever Jesus goes, salvation goes. This is the mission of the church and the Lord's people today—to seek and to save the lost. All should be busy filling this mission.

PRACTICAL SUGGESTIONS

1. A desire to know the truth is essential to finding it; a love for the truth will woo the truth.
2. No good thing may be had today without overcoming difficulties. A courageous heart will not falter at the sight of difficulties, but will overcome them.
3. There are no difficulties or obstacles between any one and Jesus that cannot be overcome. A heart determined to go to Jesus will arrive there in peace.
4. A desire to see and be with Jesus is the holiest desire that mortals may have. Such a desire will always be realized.
5. All Christians are identified with the body of Christ and have the same mission that Christ had—namely, to seek and to save the lost.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Where was Jesus at the time of this lesson?
What was he doing?
Why had Jews sought to kill him?
Where was Jericho?
Name two instances of its connection with Old Testament history.

Zacchaeus, a Chief Publican

Why was Jesus passing through Jericho?
Who were seeking to see him?
What man was among this crowd?
What does "Zacchaeus" mean?
What was a "publican?"
What did the original ones do?
What were the "publicans" of the New Testament?
Why were they despised of the Jews?
How would they oppress the people?
What position did Zacchaeus have among the publicans?

His Anxiety to See Jesus

Of what nationality was Zacchaeus?
Why was he a publican?
Describe his stature.
What did he desire?
What obstacle was in his way?
How did he overcome it?
Why do we know that any one can overcome

obstacles in the way to come to Jesus?

Jesus a Guest of Zacchaeus

What did Jesus do when he came to the place?
What did he say to Zacchaeus?
What effect did this have on Zacchaeus?
Why did Jesus not wait for an invitation to go to his house?
What did Zacchaeus do?
What is always the result when one desires to see Jesus?
Why did the crowd murmur?

Zacchaeus' Sincerity

How do we know that he was sincere?
How much did he say he would give to the poor?
What did he say about making a wrong right?
What does this show?
How do we know that he did not mean that he had never done wrong?

The Mission of Jesus

How is the mission of Jesus stated?
What did Jesus say to Zacchaeus?
What admission did the people make as to publicans?
Why should Jesus go into his house?
Where does Jesus go today?

Practical Suggestions

What is essential to finding the truth?
What must courageous hearts do?
How do we know that nothing can keep us from Jesus if we desire to go?
What is the noblest desire of our lives?
What is the mission of all Christians?

Sinners, the voice of God regard;
'Tis mercy speaks today;
He calls you by his sacred word
From sin's destructive way.

Like the rough sea that cannot rest,
You live devoid of peace;
A thousand stings within your breast
Deprive your soul of ease.

Why will you in the crooked ways
Of sin and folly go?
In pain you travel all your days,
To reap eternal woe.

—John Fawcett.

Lesson VI—May 10, 1931

THE PARABLE OF THE POUNDS

Luke 19:11-26.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GOLDEN TEXT.—"It is required in stewards, that a man be found faithful." (1 Cor. 4:2.)

TIME.—Shortly before the crucifixion.

PLACE.—Jericho.

PERSONS.—Jesus, his disciples, and others.

DEVOTIONAL READING.—Ps. 103:11-18.

DAILY BIBLE READINGS.—

May 4. M.

The Parable of the Pounds. (Luke 19:11-27.)

May 5. T.

The Parable of the Talents. (Matt. 25:14-21.)

May 6. W.

Unfaithful and Foolish Stewards. (Matt. 21:33-43.)

May 7. T.

Faithful and Wise Stewards. (Luke 12:41-48.)

May 8. F.

The Right Use of Gifts. (Rom. 12:1-8.)

May 9. S.

Reward of Faithfulness. (2 The. 4:1-8.)

May 10. S.

The Goodness of Jehovah. (Ps. 103:11-18.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. False Views Corrected. (Verse 11.)
- II. Nobleman Went to Receive a Kingdom. (Verse 12.)
- III. The Conduct of the Citizens. (Verses 13, 14.)
- IV. The King's Return. (Verse 15.)
- V. He Reckons with His Servants. (Verses 16-26.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This parable was probably given while Jesus was still in Jericho: it was given to the multitudes because of their misconception of Jesus' kingdom. He may not have left Zacchaeus' house before he taught this parable. The crowds had received the impression that something out of the ordinary would occur when Jesus arrived at Jerusalem. Both the disciples and the multitudes were inflamed with expectations as to what would occur; both his disciples and the multitudes had wrong views concerning the nature of his kingdom, and Jesus sought to correct these views. His disciples needed to be taught a patient waiting for Christ and to continue in an active life in faithful service to him until he should return. Many others who had not openly confessed him believed that he would possibly set up some earthly kingdom or change in some way the attitude of the Roman government toward the Jews. Jesus well knew that he would be rejected and crucified; he also knew that a long interval of time would elapse before his return in triumph without sin. In this parable he definitely predicted this rejection and warned the unbelieving Jews of their peril.

The parable of the pounds should be studied in connection with the parable of the unprofitable servant (Luke 17:7-10), the laborers in the vineyard (Matt. 20:1-16), and the parable of the talents (Matt. 25:14-30). In the parable of the unprofitable servant Jesus seems to teach that no reward can be claimed as a matter of merit; in the parable of the laborers in the vineyard he warns against a mercenary spirit in which people might attempt to serve the Master for the sake of a reward; in the parable of the talents Jesus teaches that while opportunities and abilities for the service of Christ may differ, yet those who are equally faithful will receive equal reward; in the parable of the pounds Jesus teaches that when opportunities are the same, greater faithfulness will receive greater rewards.

EXPOSITORY NOTES**I. False Views Corrected (Verse 11)**

The false views which the people entertained were based upon their own desires and not on anything that Jesus had taught. Even the disciples had preconceived conceptions of the kingdom which were hard to correct—in fact, they never fully understood the nature of Jesus' kingdom until after Pentecost. Jesus was not far from Jerusalem at

this time—only fifteen or twenty miles at Jericho. He gave this parable "because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear." The kingdom had not yet been set up or inaugurated. As the kingdom and church were used frequently synonymously, the church had not been established. Remember, this was just before Jesus' crucifixion; hence the church was not set up in the days of John the Baptist nor during Christ's personal ministry.

John and Jesus had taught that the kingdom was nigh, even "at hand;" the multitudes had tried to make Jesus king by force, and time and again the apostles had discussed who would occupy the highest place and be chief minister in it; but as yet it had not "appeared." They all thought that Jesus would proclaim himself king at Jerusalem at this time. They still had the idea of a temporal and political kingdom; they dreamed of the restoration of the earthly kingdom of David, when they would be redeemed from their enemies and worldly, peace and prosperity would return. One purpose of Jesus' giving this parable at this time was to correct these false hopes; it also taught the disciples to serve on and wait in patience, while it served as a warning to his enemies and showed them their destiny.

II. Nobleman Went to Receive a Kingdom (Verse 12)

"A certain nobleman went into a far country, to receive for himself a kingdom." The Jews were familiar with this fact in the case of the Herods, who went to Rome to receive a kingdom from Caesar. For instance, when Archelaus, who succeeded his father, Herod the Great, in Judea, had gone to receive from Augustus Caesar the kingdom, we learn that the Jews sent a large deputation from Judea, which was joined by thousands of Jews at Rome, to oppose him. The kingdom was not in the "far country;" it was there at the home, and the citizens were there; but the authority was received from the ruling power in the "far country." When the nobleman received "the kingdom" and was declared "king," he returned to take possession and to rule in this kingdom.

The nobleman in the parable represents Christ; the "far country" into which he was going was heaven. He said to his apostles: "It is expedient for you that I go away." (John 16:7.) He went after his death and resurrection, on the day of his ascension. (Luke 24:50-53; Acts 1:6-12.) He was made King by the Father, and received all authority from him. (Matt. 28:19, 20; Acts 2:36; Phil. 2:9.) His kingdom is here on earth, and all Christians are willing subjects. (Matt. 16:18, 19; Col. 1:13; Heb. 12:28; Roy. 1:9.) "For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." Then he will deliver up "the kingdom to God, even the Father." (1 Cor. 15:24-27.) Jesus will return, and all must give an account unto him. Three points stand out prominently in this parable—namely, (1) the nobleman in the far-off land, (2) the servants, (3) and the enemies in the territory which is to be his kingdom.

III. The Conduct of the Citizens (Verses 13, 14)

He called "ten servants of his" and "gave them ten pounds," and asked them to trade with them until he came. He placed upon them

certain duties and responsibilities, and indicated to them that he would be back to reckon with them. Instead of faithfully using the pounds which he had given them, "his citizens hated him, and sent an embassy after him, saying, We will not that this man reign over us." This is similar in some respects to the parable of the talents in Matt. 25:14-30. In that parable the master gave different talents to his servants, according to the "several ability" of each, and in this one each servant improved his one pound according to his ability. The "servants" were the disciples of Christ then, and are the professed followers of Christ now. The "pound," like the "talents," represents all the opportunities and abilities one has for doing good. He who does not use his talent for God will as surely be lost as he who does not use his preaching talent or any other abilities for God. All the talents, money, mental powers, and all blessings may be represented by the "pound." God has committed his truth to his servants, and has made the church "the pillar and ground of" it (1 The. 3:15), and they must make good use of their abilities till he comes; they must extend his kingdom and spread his gospel.

But the citizens hated him; they did not want him to rule over them, and sent messengers after him warning him that they would not let him reign over them. This is just what the Jews did when they did not want Archelaus to rule over them. So the Jews would not have Jesus to reign over them. They hated him (John 15:18), and said, "We have no king but Caesar," and they cried: "Crucify him, crucify him!" (John 19:6). "He came unto his own, and they that were his own received him not." (John 1:11.) After he died and ascended to heaven and was crowned King, the Jews, as a nation, rejected and despised him still. These and all others who reject him are represented by the "enemies" in the parable.

IV. The King's Return (Verse 15)

Having obtained the kingdom, the nobleman, or king, returned and called his servants to whom he had given the money to give an account for their conduct. Jesus will return as King, and all must appear before him in judgment and give an account of the way in which they have used the opportunities, money, abilities, and the truth which he has committed to them. The king had a right to expect that his servants would trade and get gain for that which he had intrusted to them. All faithful servants should use the "pound" and make it gain other' pounds. One of the chief joys of a king under such circumstances would be to find that his servants had been faithful and diligent in his absence and had done all in their power to promote his interests while he was absent—in fact, this is usually a good test of servants in the common affairs of life. If a servant is diligent and faithful in the absence of the master, he may be trusted; if the servants are always working for the best interest of the master in his absence, they are entitled to a reward, and it is a joy unto the king to reward them. On the other hand, if they are unfaithful and slothful, the king is displeased and disposed to punish the servants.

Jesus will return in the Father's good time. It will add to his joy if his servants here have been diligent and faithful in promoting the interest of his kingdom while he is away. It is the duty of the church

to use all of the means and ability, together with all opportunities, for promoting his interests upon earth. It is the duty of each Christian to see that by life and influence the welfare of the Master's kingdom has been promoted while the King is absent. Not only will it be a joy to the King when he returns and finds his servants faithful, but it will be the chief joy of the church and its members to have the King return, if all have been faithful in his absence.

V. He Reckons With His Servants (Verses 16-26)

The first servant called before the king gave an account of the use that he had made of the one pound, and he had gained "ten pounds more." The king said to him: "Well done, thou good servant." He had been faithful over the little that had been intrusted to him, and now he receives the reward of "authority over ten cities." The second servant made a report that he had gained "five pounds," and the king blessed him and said, "Be thou also over five cities." The third one reported that he had kept the pound "laid up in a napkin;" he had not used it, but was careful, as he reported, to keep the one pound so that it could be delivered back to its owner. He assigned as a reason for his failure to use the pound that he knew that the master was "an austere man," and that he took up gain where he had not yet invested and reaped "that which thou didst not sow." The master judged him according to his reported conception of the master, and took away from him the pound and gave it unto the one who had "ten pounds."

Christ here stated a common law of human experience; he said: "Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him." We see this everywhere. A failure to use any gift causes that gift to perish. If we fail to use the God-given powers of body, mind, or soul, they will perish and we will be cursed. On the other hand, if we will use the blessings which God gives us, they will be multiplied and increased until they become a greater blessing. The right employment of even small gifts results in their enlargement, but failure to appreciate and employ that which we possess results in its ultimate loss. It is dangerous to possess a gift and fail to use it; it is perilous to be unfaithful in the service of the Lord. The Jews refused to improve their opportunities in Christ's day, and eternity alone can estimate their loss. Those who accepted Christ became the charter members of his body and citizens of his kingdom, while those who rejected him were cursed. The Jews, as a nation, rejected Christ, while later the Gentiles accepted him. The Jews are still cursed and the Gentiles are blessed in accepting Christ. The truths are fearful, and we should with trembling heart accept them lest we be cast into outer darkness.

PRACTICAL SUGGESTIONS

1. A willful misunderstanding of any truth will lead one into grosser errors. To accept the truth on any point gives us light to see greater truths.
2. It is an honor to be trusted by any one with power and position. All should appreciate this trust and prove worthy of it.
3. We ought to examine ourselves to see if there are any gifts or powers which have not been used. If there be any, they will condemn us.

4. A proper use of all the gifts and blessings which God gives to us will help to make us greater blessings to others; a failure to use these gifts not only robs others of blessings, but proves a curse unto us.

5. The Lord will return; he has not told us when, but has told us to be faithful. We may know that he will abundantly reward all who have been faithful to him.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Where was Jesus when he gave this parable?
To whom did he give it?
Why did he give it?
What did Jesus know at this time?
What other parables have points similar to this one?

False Views Corrected

What had John and Jesus preached?
What kind of kingdom did they expect him to set up?
Why did they have such false views of it?
What did the disciples think of his kingdom?
How do we know that his kingdom had not been set up at this time?
How did Jesus seek to correct their false views?

Nobleman Went to Receive a Kingdom

What was the custom at that time?
Where did the nobleman go?
Whom does he represent?
Whom do the servants represent?
Whom do the enemies represent?
When will Jesus come?
Name the three points prominent in the parable.

The Conduct of the Citizens

How many servants did the nobleman call to him?
What did he give them?
What did they do?
What does a "pound" represent?
Why did the citizens hate him?
Why did the Jews hate Jesus?

The King's Return

When did the king return?
What does this king represent?
What did he have a right to expect?
What should they all have done?
When will Jesus return?
What is the duty of the church till then?
What are the duties of its members?

He Reckons With His Servants

What had the first servant done?
How was he rewarded?
What had the second one done?
How was he rewarded?
What about the third one?
What curse was placed upon him?
What is a common law of human experience?
What will the right use of anything do?

Practical Suggestions

What will accepting a truth on a point do for us?
What ought all to do?
What will Jesus do when he comes?
How may we become a greater blessing to others?

If faith produce no works, I see
That faith is not a living tree.
Thus faith and works together grow,
No separate life they e'er can know;
They're soul and body, hand and heart;
What God hath joined, let no man part.

Lesson VII—May 17, 1931

JESUS ENTERS JERUSALEM AS KING

Luke 19:29-42, 45-48.

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.

41 And when he drew nigh, he saw the city and wept over it,

42 Saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.

45 And he entered into the temple, and began to cast out them that sold,

46 Saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him:

48 And they could not find what they might do; for the people all hung upon him, listening.

GOLDEN TEXT.—"He is Lord of lords, and King of kings." (Rev. 17:14.)

TIME.—About the first of April, A.D. 30.

PLACES.—Bethany and Jerusalem.

PERSONS.—Jesus, his disciples, the applauding multitudes, the rejoicing children, and the indignant scribes and Pharisees.

DEVOTIONAL READING.—Ps. 24.

DAILY BIBLE READINGS.—

May 11. M.

May 12. T.

May 13. W.

May 14. T.

May 15. F.

May 16. S.

May 17. S.

The Triumphal Entry. (Luke 19:28-40.)

Weeping Over Jerusalem. (Luke 19:41-48.)

Returning to Bethany. (Mark 11:1-11.)

"The World Has Gone After Him." (John 12:12-19.)

Zeal for His House. (John 2:13-17.)

"Out of the Mouth of Babes." (Ps. 8:1-9.)

The King of Glory. (Ps. 24:1-10.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Christ's Part in the Triumphal Entry. (Verses 29-31.)
- II. The Disciples' Part. (Verses 32-35.)
- III. The Procession. (Verses 36-42.)
- IV. Christ Cleanses the Temple. (Verses 45, 46.)
- V. He Teaches in the Temple. (Verses 47, 48.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

We have followed Jesus from Perea through Jericho, pausing there for a short time, and then on his way to Bethany and Jerusalem. This lesson has to do with his triumphal entry into Jerusalem. Jesus knew that this was his last journey to the holy city; he knew that he would be betrayed and crucified; he knew that he should finish his earthly ministry at Jerusalem. We have learned that Jesus while in the house of Zacchaeus, or immediately after he left the house and while he was in Jericho, gave the parable of the pounds. After giving this parable, Jesus continued his journey to Jerusalem, going before, while his disciples and a great multitude followed him. (Luke 19:2, 28; Matt. 20: 29.) The multitude was going to Jerusalem in order to attend the Passover; hence the highway would be more crowded at this time than at any other time. The attendance at the Passover necessarily called for multitudes who thronged the highway leading to Jerusalem:

When Jesus reached Bethany, about two miles out from Jerusalem, he 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; it is the most eventful and wonderful week in the history of the world.

EXPOSITORY NOTES**I. Christ's Part in the Triumphal Entry (Verses 29-31)**

Matthew (21:1) says of Jesus and his disciples that "they drew nigh unto Jerusalem, and came unto Bethphage," while Mark and Luke say that Jesus "drew nigh unto Bethphage and Bethany," 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 anointed 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 this eventful week which fol-

lowed, "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 two of his disciples" (which two, we know not), and said to them: "Go your way into the village that is over against you. This "village" was doubtless Bethphage, separated from them perhaps by a valley and not far away. The main road, it is supposed, led around the head of the valley, or gorge, while a foot path led more directly across to the village. There at once upon entering the village they would find "an ass tied, and a colt with her." (Matt. 21:2.) Luke states that they would "find a colt tied, whereon no man ever yet sat." In giving these minute details, Jesus showed his divine knowledge, which was additional evidence that God had sent him,

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 fleetier 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.) Some think 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.) They were instructed to say, if any one should ask them why they were taking the ass, that "the Lord hath need of him."

II. The Disciples' Part (Verses 32-35)

The two disciples who were sent "found even as he had said unto them" the ass, and "as they were loosing the colt, the owner thereof said unto them, Why loose ye the colt?" They had been instructed by Jesus that if the owner should make inquiry just what they should say to him, and they very promptly replied: "The Lord hath need of him." They brought the ass to Jesus, and "threw their garments upon the colt, and set Jesus thereon." The disciples who were sent by Jesus had only two conclusions to draw about Jesus—either he knew all things, and was, therefore, the Son of God as he claimed, or he had arranged with the owner to send for it and had agreed with the owner upon a sign and countersign by which the owner would know Jesus' messengers. We conclude that they believed him to have superhuman knowledge.

III. The Precession (Verses 36-42)

As they went along the way toward Jerusalem, "they spread their garments in the way." This presents a sad and pathetic picture. Jesus is riding on an ass, leading the procession. He knows that he is marching to the cross and his death upon the cross. The admiring and applauding multitude is marching, as it thinks, to Jerusalem to see him set up an earthly kingdom. His disciples are in the line of

march with commingled fear and hope. They were in feat' because of what Jesus had said to them about his death, and they were in hope that the kingdom of Israel would be restored to Israel and the Roman power broken and Jesus would become king. How different the vision of the future in Jesus' mind and in the minds of the multitude and his disciples! They dreamed of a throne. Jesus knew that it was the cross to which he was marching. As they went along the way, they came to the southern shoulder of Mount Olivet, where the long line of the temple walls glistened in the sunlight across the valley. At this point, as the view of the holy city burst upon them, they broke into loud acclamations, saying: "Blessed is the King that cometh in the name of the Lord;" "Peace in heaven, and glory in the highest; Hosanna to the son of David;" "Blessed is he that cometh in the name of the Lord."

"And as he was now drawing nigh, even at the descent of the Mount of Olives," they began to rejoice. A great multitude took the branches of the palm trees, and went forth out of Jerusalem "to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel." (John 12:13.) When the multitude that came out of Jerusalem 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. 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. 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." 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 laid between him and the throne, but over the wickedness and doom of Jerusalem.

IV. Christ Cleanses the Temple (Verses 45, 46)

After the triumphal entry on this day into Jerusalem, Jesus entered the temple and observed the abuse that the worshipers made of sacred things. Possibly he returned with the twelve that evening to Bethany and spent the night there, and then returned to Jerusalem the next morning. "He entered into the temple, and began to cast out them that sold, saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers." We have here Jesus exercising sovereign authority in his Father's house. This act again would declare his divinity. Both his disciples and his enemies must acknowledge his authority in the temple; and since the temple was the God-ordained place of worship to Jehovah and since Jesus assumes authority over it, he must be, what he claimed, the Son of God.

The law required certain animals to be offered as sacrifices; and as many of the Jews lived far away from Jerusalem, there were those who kept these animals near the temple and under the porches of the temple for sale. They would sell them for a great price, and thus rob the worshiper; hence, Jesus called them "robbers." It is to be noted that Jesus calls the temple "my Father's house," and his assuming authority over it establishes his claim to be the Son of God. His rebuke of the hucksters showed his authority over the worship as well as the place of worship. His cleansing the literal temple typifies his cleansing the worship and the spiritual temple. He is to set up a new and spiritual temple, which would purify the worship as well as show the passing of the literal temple and its worship.

V. He Teaches in the Temple (Verses 47, 48)

Teachers among the Jews belong to the tribe of Levi; they were usually the priests. Only priests could enter the temple proper and officiate in the worship. Jesus shows his divine authority by going into the temple, rebuking the rulers for allowing the house of God to be desecrated by degrading traffic, and standing in the center of the scene and teaching the people. "And he was teaching daily in the temple." The last week of his earthly life was spent in teaching in the temple. Perhaps this teaching was done in the court of the temple, as the common people were permitted only to enter the court and the porches of the temple. This presents another pathetic picture. On the one hand, the multitudes were hanging admiringly about him to hear his teaching, on the other hand the rulers of the Jews, "the chief priests and the scribes and the principal men of the people," were plotting against his life. Soon the rulers were to persuade the crowds to cry out for his crucifixion.

There are three things to be noted and put in sharp contrast with each other in viewing the whole affair; they are: (1) the calm courage of Christ in continuing to teach in the temple daily, (2) the growing bitter hatred of the rulers who were to influence others against Christ, (3) and the eager people to hear his teaching, which baffled the murderous designs of the rulers. Jesus knew that his hour had come, and he willingly presents himself as a sacrifice for the sins of the world. At the same time that he is making the sacrifice he sees all the hate of the rulers at work around about him; yet he is busy daily at the task of winning some from the impending ruin that awaited them.

PRACTICAL SUGGESTIONS

1. We note only one triumphal entry of Jesus into Jerusalem; yet, in fact, every entrance that he made into Jerusalem or anywhere else was a triumph. He knew no failures.
2. At one time he received the public applause, and the next week the same people were crying, "Crucify him!"
3. Religious feelings unaccompanied by convictions will soon be chilled into indifferent hatred, if external circumstances are favorable.
4. Religious feelings are natural and inevitable consequences of faith. Faith rests upon testimony, and the testimony for faith in Christ is the word of God.

5. The enemies of Jesus heard his teaching, which, if accepted, would have blessed them, but when rejected, became a curse to them. His words furnished them food for deeper hatred.

6. One commits a crime against one's own soul when hatred for the truth is entertained. To such the truth has no appeal, and error becomes strong delusions to them.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Describe the route that Jesus took to Jerusalem.
What did Jesus know?
Describe the line of march.
Why was the multitude going to Jerusalem?
Where was Bethany?
What time did Jesus arrive there?

Christ's Part in the Triumphal Entry

Where was Bethphage?
What was done for Jesus there?
What time was the feast?
Where did he spend the nights of the last week?
What did he do in the daytime?
What did he tell two of his disciples to do?
What were they to tell the owner if he objected?
What may we say of the ass?
Why did Jesus ride an ass?

The Disciples' Part

What did the two disciples find?
What did the owner say?
What did they reply?
Who were these two disciples?
How does this show that Jesus was divine?

The Procession

What did the people do as Jesus went along the way?

Who led the procession?
What did he know?
What did the multitudes think?
What may the disciples have thought?
Contrast the vision of the future of Jesus and the multitude.
At what point could they see Jerusalem?
Who came out to meet the procession?
What did they then do?
What did they acclaim?
Who joined in this praise?
Contrast the difference between the minds of the multitudes and that of Jesus.

Christ Cleanses the Temple

Where did Jesus probably spend that night?
What did he do next morning?
What did he find in the temple?
What did he say?
How did he show his authority?
How had the people desecrated the temple?
How did he show his authority again?

He Teaches in the Temple

Who were the usual teachers of the Jews?
How does Jesus again show his authority?
How often did he teach in the temple?
Who constituted the two classes?
Name the three things brought out in the contrast here.

Practical Suggestions

Why speak of only one triumphal entry?
What may religious feelings turn into?
What were the effects of his teaching upon the two classes?

Ride on, ride on in majesty!
Hark! all the tribes hosanna cry;
O Savior meek, pursue thy road
With palms and scattered garments strowed.

Ride on, ride on in majesty!
In lowly pomp ride on to die;
O Christ, thy triumphs now begin
O'er captive death and conquered sin.

—H. H. Millman.

Lesson VIII—May 24, 1931

JESUS PREPARING FOR THE END

Luke 22:7-23.

7 And the day of unleavened bread came, on which the passover must be sacrificed.

8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we make ready?

10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth.

11 And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he will show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

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 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.—Isa. 53:1-6.

DAILY BIBLE READINGS.—

May 18. M.

May 19. T.

May 20. W.

May 21. T.

May 22. F.

May 23. S.

May 24. S.

The First Passover (Ex. 12:21-28.)

Preparing for the Passover. (Luke 22:7-13.)

The Lord's Supper. (Luke 22:14-23.)

Our Authority for the Feast. (1 Cor. 11:23-29.)

Life-Giving Bread. (John 6:31-40.)

The Cup of Blessing. (1 Cor. 10:14-22.)

The Great Sacrifice. (Isa. 53: 1-6.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. The Passover. (Verse 7.)
- II. The Preparation by Jesus to Keep It. (Verses 8-13.)
- III. Jesus Eating the Passover. (Verses 14-16.)
- IV. The Giving of the Lord's Supper. (Verses 17-20.)
- V. His Betrayal by an Apostle Announced. (Verses 21-23.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

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 of this eventful week in quiet retirement at Bethany, resting for the approaching mighty struggle of his trial and crucifixion. Jesus sent Peter and John into Jerusalem to make preparation for them to eat the Passover. They made the necessary preparation as directed, and had all things ready for the Master to eat the last Passover.

The rulers of the Jews had already determined to put Jesus to death, but they were confronted with a serious problem. The common people believed in Jesus as a good man and a prophet if not the Messiah. They were determined to delay putting Jesus to death until after the feast, when the great crowds would have left the city. They did not know just how to proceed, as they were afraid to go against popular sentiment; but unexpectedly and suddenly help came to them from one of the apostles. Judas Iscariot, one of the twelve, offered to betray Jesus into the hands of the rulers at such a time and place as they desired—namely, "in the absence of the multitude." The chief priests and officers of the temple "were glad," and agreed to pay the money demanded by Judas for his treachery. Judas' act was deliberate, unsolicited, and without excuse. He had listened to the suggestion of Satan, and now yielded himself to the devil's service, Judas' agreement to betray the Savior into the hands of his enemies helped them to decide to put Jesus to death just before the Passover feast.

EXPOSITORY NOTES**I. The Passover (Verse 7)**

The feast of the Passover was given to the Jews on the night before they left Egypt. The last plague that Moses brought upon Pharaoh and the Egyptians was the smiting of the first-born male in every home. Jehovah had instructed Moses to command the children of Israel to kill a lamb and put the blood of it over the door and on the lintels of the door; and when the death angel saw that blood, he would pass over that house and not kill the first-born. This was done on the evening of the fourteenth day of the first month. After this, as an annual event, the Jews were to keep the Passover on the fourteenth day of the first month— On the fifteenth day of the first month the law

required that they begin the feast of unleavened bread and continue it for seven days. As the feast of unleavened bread followed the Passover, these terms have been used interchangeably. The Passover was the beginning of the feast of unleavened bread.

This was to be kept at the center of worship, which was Jerusalem. At the time that Jesus was here on earth the Jews had been scattered, but they returned to Jerusalem for their annual feasts. Jesus lived under the law and obeyed the law; hence he kept the Passover. 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.) In order to eat the Passover, a lamb, unleavened bread, bitter herbs, wine, and room were necessary. "And the day of unleavened bread came, on which the passover must be sacrificed." The last meal of which Jesus partook with his disciples was a Passover feast. The Passover called to mind a national deliverance in the past and pointed forward to a great deliverance to come, which was effected by the death of Christ.

II. The Preparation by Jesus to Keep It (Verses 8-13)

Peter and John had been sent into Jerusalem to make the necessary preparation for Jesus and his disciples to eat the Passover. They went and did as Jesus had directed them. When they had inquired as to where he wanted to eat the Passover, Jesus instructed them to go into the city, and he said: "There shall ye meet a man bearing a pitcher of water." They should follow him into his house and tell him that Jesus wished to eat the Passover in his house. Jesus further told them that the man would show them an upper room already furnished, and that they should make the preparation to eat the Supper in that room. "They went, and found as he had said unto them: and they made ready the Passover."

As the two apostles found everything just as Jesus had told them that they would, this would strengthen their faith in him and his divine wisdom. Peter and John could tell the other disciples that they had found conditions as described by Jesus. This would strengthen the faith of the other disciples. Judas was in the company and was interested in knowing where the Passover would be eaten, for he was seeking an opportunity "to betray him in the absence of the multitude." Jesus had much yet to say to his disciples, and needed the quiet hours in the upper room, and, therefore, sent away Peter and John with directions which would reveal nothing to others. If he had told the group where the house was where he would eat the Passover, he might have been delayed in giving his instruction to his disciples and also might have been disturbed by the multitude. Jesus took precautions to delay the cross until "his hour should come," but he did not attempt to escape the cross. So Jesus sent away his two disciples with sealed orders, as it were, and the greedy schemes of the traitor and multitude are balked, and none knew the appointed place till Jesus led them to it. It seems that the two disciples did not come back, but Christ guided the others to the house when the hour was come.

III. Jesus Eating the Passover (Verses 14-16)

At the proper time, "when the hour was come, he sat down, and the apostles with him." When everything had been made ready and when all were ready to eat, they sat down; that is, reclined on a couch after the usual custom at meals. It will be noted that "the apostles" were with him—that is, Judas was present. Jesus said to them: "With desire I have desired to eat this passover with you." This was the last Passover and the last meal 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. There is no plain statement that Jesus, after sitting down to eat the Passover, did so; yet it seems clear that he did eat it. He had his disciples to make ready the Passover, and he had desired to eat it with them; so we must conclude that he did so. However, some have concluded that he did not eat the Passover, but instituted the Lord's Supper. It is true that the Supper was given at this time.

Jesus said: "I shall not eat it, until it be fulfilled in the kingdom of God." One version has it: "I will not any more eat thereof, until it be fulfilled in the kingdom of God." While eating the Passover, Jesus reminded them of a reunion when they would eat and drink together "in the kingdom of God."

IV. The Giving of the Lord's Supper (Verses 17-20)

"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. 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. Luke mentions his taking a cup before he mentions taking the loaf. This cup doubtless has reference to the first cup in the celebration of the Passover—that with which the Passover meal began. Drinking was a part of the usual observance of the Passover feast; so when he had taken this cup and had given thanks, he said to them: "Divide it among yourselves." He then added: "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come." We learn from this the contents of the cup—that it was "the fruit of the vine." Jesus took "the cup in like manner after supper." This cup has reference to that part of the Lord's Supper which we commonly call "the cup of communion." After he had given thanks for it, he said: "This cup is the new covenant in my blood, even that which is poured out for you."

These two items constitute the Lord's Supper, the bread representing his body and the cup with its contents representing his blood. There are no other physical elements which compose the Lord's Supper. There has been much discussion as to what kind of bread and what kind of wine, or "fruit of the vine," should be used in the Lord's Supper. No doubt but that Jesus used the kind of bread and wine that were used at the Passover, and we know that unleavened bread was used in eating the Passover. It is safe and right to use unleavened bread in the Lord's Supper, but may we use any other kind of

bread? There is no Scripture teaching us that unleavened bread must be used with the Lord's Supper. God instituted the Passover before that which it commemorated took place, and Jesus instituted the Lord's Supper before his death. Man erects monuments commemorating deeds and events which have 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.

Jesus left the Lord's Supper as a monument of his suffering and death that all coming generations might look upon it and imbibe the spirit of him who died for the race. "This do, as often as ye drink it, in remembrance of me." For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." (See I Cor. 11: 17-34.) The Lord's Supper calls upon the worshiper to look back to the death and sufferings of Christ, and to look forward to his coming; it points the worshiper back to the greatest event that ever occurred, and also points forward to the greatest event yet to come.

V. His Betrayal by an Apostle Announced (Verses 21-23)

While giving this solemn and sacred institution of the Lord's Supper, Jesus made the startling announcement that he would be betrayed by one of his apostles. He said: "The hand of him that betrayeth me is with me on the table." He then added that the Son of man must go as it had been determined—that is, as God had determined and the prophets had foretold. (See Acts 2:23; 4:28; 17:31; Matt. 26: 24, 25.) He then added: "But woe unto that man through whom he is betrayed!" This astonished his disciples, and they began to ask him: "Is it I?" Jesus answered them and said: "He that dipped his hand with me in the dish, the same shall betray me." (Matt. 26:23.)

John was leaning on Jesus' breast, and Peter beckoned to him to ask whom he meant; and John did so, and 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.) Probably Judas did not hear what Jesus had said to John. Judas, attempting to hide his own treachery and to cover his own infamy, 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 that his wicked plot was known, and he gave himself up fully to carry it out. He was under Satan's influence; Satan had already put it into his heart to betray Jesus, and he had already made the bargain. Judas betrayed Jesus of his own accord and upon his own responsibility; he suffered the awful consequences of his treachery. He had the money for which he had bargained to deliver Jesus up in his own possession, and had had it for possibly two days, when Jesus told him that he was the traitor.

PRACTICAL SUGGESTIONS

1. The Passover feast, together with all of the Jewish feasts, passed away with the fulfillment of the law. Disciples of Christ do not keep them today.
2. Judas received thirty pieces of silver for his crime of betrayal. He really did not sell Jesus, but sold himself—sold his own soul.
3. Many people today place a higher estimate upon money than they do upon their own soul. It is a crime to estimate the soul cheaper than did Jesus.

4. The Lord's Supper should be eaten with reverence and solemnity. It commemorates the death and suffering of the Son of God, and must be respected by those who would please God.

5. In eating the Lord's Supper, we should do so in humility, remembering that our redemption was purchased with the blood of Jesus.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Where did Jesus probably spend Wednesday?
To what was he looking forward?
What were the rulers planning to do?
What had they about decided to do?
What caused them to change their minds?

The Passover

When did the Passover come?
What did it commemorate?
It was the beginning of what feast?
Where was it kept?
What was eaten at the Passover?

The Preparation of Jesus to Keep It

Whom did Jesus send to make preparation?
How were they to find the place?
How did Jesus know that they would find the place?
Why did Jesus want to be alone?
Who was present with the disciples?

Jesus Eating the Passover

When was the Passover eaten?

What did Jesus say to his disciples?
Why do we conclude that Jesus ate the Passover?
Of what did Jesus remind his disciples?

The Giving of the Lord's Supper

When did Jesus give the Lord's Supper?
What are the two elements of the Supper?
Describe his giving it.
What does the bread represent?
What does the fruit of the vine represent?
Is it essential for the bread to be unleavened?
To what must we look back when eating the Supper?
To what must we look forward when eating it?

His Betrayal by an Apostle Announced

What announcement did Jesus make?
What did he say of the one who should betray him?
What question did the disciples ask?
What did Peter do?
How did Judas try to hide his purpose of heart?
Was Judas responsible for what he did?
What shows that he was responsible?

Practical Suggestions

When did all Jewish feasts end?
What did Judas really sell?
What is the value of a soul?
How should the Lord's Supper be eaten?
Why should it be eaten with humility?

Lesson IX—May 31, 1931

JESUS IN GETHSEMANE

Luke 22:39-54.

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was parted from them about a stone's cast; and he kneeled down and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared unto him an angel from heaven, strengthening him.

44 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.

45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword?

50 And a certain one of them smote the servant of the high priest, and struck off his right ear.

51 But Jesus answered and said, Suffer ye them thus far. And he touched his ear, and healed him.

52 And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves?

53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

54 And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off.

GOLDEN TEXT.—"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (Luke 22:42.)

TIME.—Probably Thursday night, April 6, A.D. 30.

PLACE.—Gethsemane.

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

DEVOTIONAL READING. Ps. 130.

DAILY BIBLE READINGS.—

May 25. M.

May 26. T.

May 27. W.

May 28. T.

May 29. F.

May 30. S.

May 31. S.

Jesus in Gethsemane. (Luke 22:39-54.)

The Man of Sorrows. (Mark 14:32-42.)

Prayer and Tears. (Heb. 5:1-10.)

Prayer and Glory. (Luke 9:28-36.)

Perfect Through Suffering. (Heb. 2:10-18.)

The Will of God. (Heb. 10:1-10.)

Waiting On God, (Ps. 130:1-6.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Gethsemane. (Verse 39.)
 - II. Jesus' Prayer and Agony. (Verses 40-46.)
 - III. Jesus Betrayed with a Kiss. (Verses 47-49.)
 - IV. Jesus Arrested. (Verses 50-54.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

The last Passover was eaten in the guest chamber, which was an upper room. At this time the Lord's Supper was instituted, and the wonderful discourses recorded by John in chapters 14-17 were spoken in the upper chamber, after which the Lord led the eleven disciples down the stairway and into the darkness of the night and along the narrow streets of Jerusalem, which were lighted only by the full moon. He passed through an eastern gate of the wall and went across the deep gorge of the brook Kidron to the base of Mount Olivet and then into a garden that he had often visited before.

Jesus went from the quiet fellowship in the upper room with his disciples to the garden of Gethsemane, where he experienced that unequalled anguish of soul which is commonly known as his "agony." He had a clear vision of the death he was to endure on the following day; hence he desired to be alone with his Father. This last night that Jesus spent with his disciples was spent in solemnly admonishing them and in prayer. He slept none that night. It was an awful night for him and for those who participated in his betrayal and his crucifixion.

EXPOSITORY NOTES**I. Gethsemane (Verse 39)**

Jesus came out of the upper room, "and went, as his custom was, unto the Mount of Olives; and the disciples also followed him." It was late in the night when Jesus came to the garden of Gethsemane. "Gethsemane" means "oil press," and was doubtless an olive orchard. It may have been inclosed, as many of the olive orchards were at that time. It was on the western slope of the Mount of Olives, just across the brook Kidron from Jerusalem. It was only a short distance from Jerusalem to Gethsemane. "Kidron" means "black torrent," and it flowed through the ravine between Jerusalem and the Mount of Olives, running only during the rainy season. The owner of the garden probably was a friend of Jesus, as Jesus frequented this place.

Perhaps Jesus suffered as much in the garden of Gethsemane as he suffered on the cross. "Gethsemane" has been made synonymous with suffering. We see here the deepest depths of a Savior's sorrows; we see him bowing his head to the waves and billows that swept over him as he sorrows and suffers for us. There is a great contrast between the joyous revelry of those in the city who were keeping the Passover feast and Jesus in agony with his little company in the garden of Geth-

semene. We should not forget that all of his agony and sorrow were experienced for us; that the scene in Gethsemane was enacted that we might be ransomed.

II. Jesus' Prayer and Agony (Verses 40-46)

All of the apostles were with Jesus except Judas. When he went into the garden, he left eight of his disciples near the entrance. He took Peter, James, and John further into the garden with him, then he left them and went still further into the garden alone. We have here a picture of three divisions of the small company—eight near the entrance of the garden, three further in the interior of it, and Jesus still further in alone. "He was parted from them about a stone's cast; and he kneeled down and prayed." He had given instructions to his disciples that they should "pray that ye enter not into temptation." The three that Jesus took with him into the interior of the garden were with him in the chamber when he raised Jairus' daughter and also on the mount of transfiguration. Jesus did not show partiality or favoritism to Peter, James, and John; they were better prepared to be closer to him. Some are better prepared today to enter into the inner circle and suffer with Jesus.

It will be noted that Jesus "kneeled down" and prayed; Matthew states that he "fell on his face and prayed." (Matt. 26:39.) This is "the most humble manner" or attitude of prayer that we have learned; 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 humility, reverence, and awe. The attitude of prayer naturally expresses the feelings and condition of the heart. Prayer must be from the heart and must be in faith to please God. Jesus did not go through the form of prayer, but unburdened his soul to God. In praying he said: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." He prayed this prayer three times. It was not vain repetition. 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. His sensitive soul shrank from pain and anguish, but he willingly suffered the agony and physical torture because it was his Father's will. He not only had before him the suffering and death of that generation, but he died for the sins of the world—for all who had lived before him, for all who were living then, and for all who should live after him. It is worthy of note that he prayed for the cup to pass from him, if it was the will of God. He resigned himself completely to the will of God. He said: "Howbeit not what I will, but what thou wilt." If God could not save the race without Jesus' dying on the cross, then he was willing to die.

Jesus found relief in prayer in the most bitter hour of his suffering.. He had come to Gethsemane that he might be alone with God. When the agony gripped his lonely heart, he continued to pray, and God heard his prayer. The cup was not removed, but "there appeared unto him an. angel from heaven, strengthening him." He was given grace and strength to drink the cup and drain it to its very dregs. God may answer prayer now without granting the specific thing which we mention in our prayer. We should pray in faith, nothing doubting.

In his great agony "his sweat became as it were great drops of blood falling down upon the ground." Jesus won his victory in prayer by complete submission to the will of his Father. Henceforth there was no more struggle and anguish. He now turned his face toward the cross and with unfaltering step he met the traitor and death. He came to his disciples and found them sleeping; they were "sleeping for sorrow." He had gone to them between his prayers and found them sleeping. The last time he said to them: "Sleep on now, and take your rest." (Matt. 26:45.) It was past midnight, and the apostles had been on a constant strain for hours. They saw that 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 has been said that great sorrow stupefies.

III. Jesus Betrayed With a Kiss (Verses 47-49)

Judas led a multitude of armed men with swords and clubs into the garden where Jesus had gone for prayer. It seems that the multitude arrived there at the conclusion of his prayer, or it may have interrupted his prayer. The soldiers did not know Jesus—that is, they did not know him from some of his disciples; hence they depended on Judas to direct them and to give the signal as to which was Jesus. While Jesus was speaking to his disciples and arousing them from their sleep, the multitude, consisting of "the band of soldiers" and some of the chief priests and elders, with some servants, such as Malchus and his kinsmen, arrived. They carried "lanterns and torches" (John 18:3), thinking Jesus would hide in the shadows of the garden or valleys and crags of the mountains. It is very likely that Judas did not intend to do anything except to show the mob where Jesus was and to designate him to the leaders of the mob.

Judas had told the leaders that the one that he should kiss would be the one that they should arrest; so when Judas discovered Jesus, he advanced toward him and kissed him. This was the sign which had been agreed upon in order that they should not arrest the wrong one. A kiss was a usual sign of friendship, but Judas used it to betray his Lord. Judas should have known Jesus well enough to have known that he would recognize the kiss as a base act of a traitor. Jesus rebuked Judas by saying to him "Judas, betrayest thou the Son of man with a kiss?" This rebuke, given with tenderness and calmness, was severe enough to smite the guilty traitor with shame and conviction. Jesus meant to say: "Is that the sign you have chosen? Could nothing else serve you? Are you so dead to all feeling that you can kiss and betray?" His disciples were ready to defend Jesus with physical force, but Jesus would not permit them to use force. They asked: "Lord, shall we smite with the sword?"

IV. Jesus Arrested (Verses 50-54)

Jesus did not hide or run or offer any resistance, but went forth out of the inclosure and shadow of the garden into the full moonlight, and, stepping to the front in advance of his disciples, asked: "Whom seek ye?" (John 18:4.) They replied: "Jesus of Nazareth." They were smitten with awe by his presence and his calm, majestic bearing as he stood alone and unarmed before them, when he promptly replied,

"I am he;" and those who were about to take him "went backward, and fell to the ground." They were either overawed by his majesty or they were struck down by his miraculous power. While they were in that prostrate condition, Jesus asked again: "Whom seek ye?" Again they replied: "Jesus of Nazareth." Jesus again replied, "I have told you that I am he; if therefore ye seek me, let these go their way"—that is, do not arrest or molest the disciples.

Simon Peter, "having a sword drew it, and struck the high priest's servant, and cut off his right ear." Jesus told Peter to replace the sword in the sheath, for he must drink this cup, and whoever takes the sword shall perish with the sword. (John 18:3-11; Matt. 26:51, 52.) Jesus then healed the servant, and declared that he could call to his assistance "more than twelve legions of angels;" but should he do this, he would not fulfill his mission. (Matt. 26:53, 54.) Jesus rebuked the company and showed the cowardice of the priests and elders by asking if they had come out against him in the night as against a thief or robber; he asked why they did not take him while he sat with them and taught daily in the temple. (Matt. 26:55.) He added: "But this is your hour and the power of darkness." Jesus was then bound and led back into Jerusalem to Annas first, who was father-in-law to Caiaphas.

PRACTICAL SUGGESTIONS

1. Every life may have its Gethsemane of trials and victories; every great sacrifice requires a Gethsemane.
2. In the great hour of his agony Jesus went to his Father in prayer. The never-failing source of help in the hour of need is reached through prayer.
3. When one is in sorrow and grief, one needs friends to be near; yet the greatest burdens of sorrow must be borne alone.
4. Christ's prayer in the garden is a model of earnestness, of directness, of faith, and of submission.
5. It is a sad thing for the church to be sleeping while Jesus is suffering and praying.
6. The essence of faith in God is to say: "Not as I will, but as thou wilt."

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Where did Jesus eat the last Passover?
What did he do here?
Where did he then go?
Describe his route.
What was clearly before him?
Why did he not sleep that night?

Gethsemane

Where did Jesus go from the upper room?
What does "Gethsemane" mean?
Where was it located?

What may we say of Jesus' suffering here?
What contrast may be noted here?

Jesus' Prayer and Agony

Who were with Jesus?
Where was Judas?
Where did he leave eight of his disciples?
Where did he take three of them?
What did he then do?
Why did he not show partiality in this?
What posture did Jesus take for prayer?
What is the most humble attitude of prayer?
What did he pray?
What is meant by "the cup?"
What shows his submission to God?
Did God answer his prayer?
How?

What did Jesus then do?
 What were his disciples doing?

Jesus Betrayed With a Kiss

Who led the soldiers?
 How do we know that they did not know Jesus?
 What sign had been agreed upon?
 How did they approach Jesus?
 What did Judas do?
 How did Jesus rebuke him?
 What did this rebuke mean?
 What did the disciples attempt to do?

Jesus Arrested

Why did Jesus not hide from them?
 What did he do?

What did he ask them?
 What reply did they give?
 What was done to them?
 What was then repeated?
 What did Peter do?
 What rebuke did Jesus give him?
 What did he do for the servant?
 How did he rebuke the priests and elders?

Practical Suggestions

What does sacrifice require?
 What is the source of our help?
 Why must sorrow be borne alone?
 In what is Christ's prayer a model?
 How can the church sleep today?
 What is the essence of faith?

'Tis midnight, and on Olive's brow
 The star is dimmed that lately shone;
 'Tis midnight in the garden now,
 The suffering Savior prays alone.

'Tis midnight, and from all removed
 The Savior wrestles 'lone with fears;
 E'en that disciple whom he loved
 Heeds not his Master's grief and tears.

'Tis midnight, and for ethers' guilt
 The Man of Sorrows weeps in blood;
 Yet he, who hath in anguish knelt,
 Is not forsaken by his God.

—W. B. Tappan.

Lesson X—June 7, 1931
JESUS CRUCIFIED
 Luke 23:33-46.

38 And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

34 And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

36 And the soldiers also mocked him, coming to him, offering him vinegar,

37 And saying, If thou art the King of the Jews, save thyself.

38 And there was also a superscription over him, **THIS IS THE KING OF THE JEWS.**

39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said, Jesus, remember me when thou comest in thy kingdom.

43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45 The sun's light failing: and the veil of the temple was rent in the midst.

46 And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

GOLDEN TEXT.—"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. 53:5.)

TIME.—From 9 o'clock to 3 o'clock, Friday, April 7, A.D. 30.

PLACE.—Golgotha, at Jerusalem.

PERSONS.—Jesus, the soldiers, and the multitude.

DEVOTIONAL READING.—Isa. 53:7-12.

DAILY BIBLE READINGS.—

June 1. M.

June 2. T.

June 3. W.

June 4. T.

June 5. F.

June 6. S.

June 7. S.

Jesus Crucified. (Luke 23:33-46.)

Dying for the Ungodly. (Rom. 5:1-8.)

Christ's Death Necessary. (John 12:23-32.)

On the Cross. (John 19:23-30.)

The Message of the Cross. (1 Cor. 1:17-25.)

The Crowning Sacrifice. (Heb. 9:13-22.)

An Offering for Sin. (Isa. 53:7-12.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Jesus Crucified Between Two Thieves. (Verse 33.)

II. Jesus Prayed: "Father, Forgive Them." (Verse 34.)

III. Jesus Mocked by the Cruel Multitude. (Verses 35-38.)

IV. The Thief on the Cross. (Verses 39-43.)

V. The Death of the Son of God. (Verses 44-46.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

We learn by carefully studying all the accounts of the arrest and trial of Jesus that he was subjected to a threefold trial before the Jews and also a threefold trial before Pilate. His trials before the Jews were as follows: (1) Bound, he was led from Gethsemane back into Jerusalem "to Annas first," before whom he was carried through a preliminary trial. (John 18:12-23.) (2) After this informal examination, Annas sent him to Caiaphas (Matt. 26:57), before whom and a number of the Sanhedrin he was again examined. (3) He was tried before the Sanhedrin proper (Luke 22:66-71, early in the morning (Matt. 27:1; Mark 15:1), but in daylight, because they could not condemn a man to death in the night. The threefold trial before Pilate was: (1) before Pilate; (2) before Herod, to whom Pilate sent Jesus; (3) again back before Pilate.

At the conclusion of every trial of Jesus before Pilate he was formally acquitted and legally should have been set free. Pilate's course in this, or his part in the greatest and saddest tragedy of earth, has made his name a synonym of cowardice, weakness, and shame. Annas had been high priest, but for some cause had been deposed, and Caiaphas was now serving as high priest. The Sanhedrin was the Jewish supreme court, composed of elders, chief priests, and scribes. Herod was governor of Galilee, and had come to Jerusalem to celebrate the Passover; Pilate was governor over Judea.

EXPOSITORY NOTES

I. Jesus Crucified Between Two. Thieves (Verse 33)

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.) It is strange that they would want to add the disgrace to his death by crucifying him between two thieves. It seems that they wanted the public to believe that he was a greater sinner than the thieves who were executed with him.

Nothing demonstrates more forcibly the malignity of the Jews than their persistent and boisterous demand that Jesus should be crucified. Death by crucifixion was not a Jewish mode of execution; it belonged to the Romans. It was the most disgraceful mode of execution among the Romans. Cicero, a Roman writer, called crucifixion a punishment most inhuman and shocking; he said that it should be removed from the eyes and the ears and every thought of man. The Romans reserved it for slaves and foreigners whom they despised. It was this most shameful and terrible of all deaths which the Jews called on Pilate to inflict upon Jesus. 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. Sometimes the cross was first erected and then the victim was nailed to it. To prevent the hands and feet from being torn away by the weight of the body, a wooden peg was passed through the cross between the legs to support or partially support the body.

Farrar has graphically described the suffering and torture which the victim had to endure. He says: "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 unattended 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. The terrible details of such a death must be noted in order to understand and comprehend what our Savior suffered in dying for us.

II. Jesus Prayed: "Father, Forgive Them" (Verse 34)

We have recorded seven words or statements which Jesus spoke while on the cross. Luke records three of these. The seven utterances of Jesus have been grouped into two classes: (a) those expressing personal feeling, and (b) those expressing sympathy for others. The first group are: (1) "I thirst" (John 19:28); (2) "My God, my God, why hast thou forsaken me?" (Matt. 27:46); (3) "Father, into thy hands I commend my spirit" (Luke 23:46). The second group are: (1) "Woman, behold, thy son!" and, "Behold, thy mother!" (John 19:26,27); (2) "Today shalt thou be with me in paradise" (Luke 23:43); (3) "Father, forgive them; for they know not what they do" (Luke 23:34); (4) "It is finished" (John 19:30).

While the nails pierced his flesh, his answer to his torturers was his prayer for them. This prayer is the voice of infinite pity and love. As Jesus was agonizing on 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." Jesus felt no hatred in his heart for those who crucified him; he yearned for their repentance and their salvation. This prayer of Jesus was the beginning of his intercession for others. It implies the great gift that rested upon those who were executing him; it also implies the truth that ignorance did not release them from the guilt of their crime. Oftentimes ignorance is culpable because it is voluntary and arises from loving darkness rather than light. This prayer for their forgiveness implied that they should comply with the conditions of forgiveness; it did not mean that God should forgive them without their faith in him and penitence of their sin.

III. Jesus Mocked by the. Cruel Multitude (Verses 35-38)

Some have thought that only the rulers mocked Jesus. It is true "the rulers also scoffed at him," "and they that passed by railed at him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save." (Matt. 27:39-42.) The people were ignorant; they did not know that they were then destroying the temple of his

body and 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.) The chief priests and elders joined in the mocking. This was Satanic gloating over the suffering of a victim of their hate and envy. "The soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself."

As a further mocking they placed over him "a superscription," which read: "This is the King of the Jews." It was customary to place over the heads 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 to read, "He said, I am King of the Jews;" but Pilate answered, "What I have written, I have written." (John 19:19-22.) If Pilate had 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; all record the same facts. Jesus on the cross, though in mockery, is hailed King. While the mocking rulers and multitude derided him with the title of "King of the Jews," we with the eye of faith see him as "the Lamb of God, that taketh away the sin of the world."

IV. The Thief On the Cross (Verses 39-43)

In an attempt to add shame and disgrace to the crucifixion of Christ, he was placed on the cross between two malefactors—robbers, or thieves. These joined in the mocking of Jesus. "One of the malefactors . . . railed on him, saying, Art thou not 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: "Doth thou not even fear God, seeing thou art in the same condemnation?" He then adds to this rebuke by saying: "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 sin; but this robber certainly knew no more about the nature of Christ's kingdom than the apostles, and they did not yet understand it.

The thief, after rebuking his comrade in suffering and death, then turned to Jesus and said: "Jesus, remember me when thou comest in thy kingdom." Possibly this thief knew as much about the kingdom 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 replied to him: "Verily I say unto thee, Today shalt thou be with me in paradise."

There has been much discussion as to what Jesus meant by the statement which he made to the thief. Many interpret it as meaning that the thief was saved, while others do not so understand it. It does not matter to us what was meant. Jesus had power while on earth to forgive sin, and did this on different occasions. Jesus lived and died under the law; the thief died under the law. We live under another dispensation, and must meet the conditions of salvation as given by the Holy Spirit. Since Christ ascended on high, he has left his law of pardon, with the terms of which the sinner must comply. No one has a right to infer from this case that it is safe to defer repentance to the dying hour; no one can take the thief as an example of conversion and salvation now.

V. The Death of the Son of God (Verses 44-46)

Wickedness and villainy 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 the raging human passion and expressing the horror with which God looked upon the enormity of the crime. From behind this dark cloud "the Sun of Righteousness" will emerge in greater splendor. The sufferings of Jesus on the cross were the meeting point of three worlds—earth, hell, and heaven. It was Satan's hour of momentary triumph; it was God's and Christ's hour of victory; it was man's hour for the redemptive plan. Jesus breathed out his soul in a sentence of absolute confidence: "Father, into thy hands I commend my spirit." The earthly ministry of the Son of God had ended. The sacrifice had been made.

PRACTICAL SUGGESTIONS

1. Jesus on the cross tasted death for all; though a Jew by birth, yet he is a universal Savior.
2. His atoning blood reached back to all who by faith had followed God and reaches forward to the last one who shall be born on earth.
3. It is well to be moved with love and pity for the crucified Christ; it is a greater blessing to serve a risen Lord.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

How many trials of Jesus?
Give each trial.
What was Pilate's decision?
Who were Annas and Caiaphas?
What was the Sanhedrin?
Who was Pilate?

Jesus Crucified Between Two Thieves

How did they attempt to add disgrace to the death of Jesus?
What shows the depravity of the heart of the people?
What may we say of the death by crucifixion?
Who were crucified by the Romans?
Describe the method of crucifixion.
Describe the sufferings of crucifixion.
Why are these details given?

Jesus Prayed: "Father, Forgive Them"

How many statements have we recorded that Jesus made on the cross?

Repeat each one of them.
 Into what two classes may they be put?
 For whom did Jesus pray?
 What may be said of his prayer?
 On what conditions may we be forgiven?

Jesus Mocked by the Cruel Multitude

Name the different ones who mocked Jesus?
 Why were they doing this in ignorance?
 Who joined in the mocking?
 How did the superscription add to the mocking?
 What was the superscription?
 In what language was it written?
 Why was it written in these languages?

The Thief On the Cross

Did both thieves mock him?
 What did one of them do?

What did he ask Jesus to do?
 What did Jesus reply to him?
 What is meant by this statement?
 Under what law did the thief die?
 Under what law do we live?
 Why cannot we take the case of the thief as all example of conversion?

The Death of the Son of God

When was Jesus nailed to the cross?
 What time was darkness over the land?
 What emerged from this darkness?
 What did the death of Christ mean to the world?

Practical Suggestions

How is Jesus a universal Savior?
 Who may have the blessings of his blood?
 What privilege have we today?

Oh, come and mourn with me a while;
 Oh, come ye to the Savior's side;
 Oh, come, together let us mourn;
 Jesus, our Lord, is crucified.

Have we no tears to shed for him,
 While soldiers scoff and Jews deride?
 Ah, look how patiently he hangs!
 Jesus, our Lord, is crucified.

Seven times he spoke—seven words of love;
 And all three hours his silence cried
 For mercy on the souls of men;
 Jesus, our Lord, is crucified.

—F. W. Faber.

Lesson XI—June 14, 1931

THE RESURRECTION AND THE ASCENSION

Luke 24:25-40, 50, 51.

25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!

26 Behooved it not the Christ to suffer these things, and to enter into his glory?

27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they were going: and he made as though he would go further.

29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them.

30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

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.

50 And he fed 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.

GOLDEN TEXT.—"It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." (Rom. 8:34.)

TIME.—April, A.D. 30.

PLACES.—Emmaus and Jerusalem.

PERSONS.—The risen Lord and his disciples.

DEVOTIONAL READING.—1 Cor. 15:50-58.

DAILY BIBLE READINGS.—

June 8. M.

June 9. T.

June 10. W.

June 11. T.

June 12. F.

June 13. S.

June 14. S.

The Resurrection. (Luke 24:36-48.)

The Ascension. (Luke 24:49-53.)

The Resurrection Foretold. (Matt. 12:38-45.)

The Empty Tomb. (Matt. 28:1-10.)

The Ascension Scene. (Acts 1:6-11.)

Paul's Testimony. (Acts 13:29-37.)

The Supreme Victory. (1 Cor. 15:50-58.)

LESSON ANALYSIS.—

Introductory Thoughts,

- I. The Resurrection. (Verses 25, 26.)
- II. Jesus Appears to the Two on the Way to Emmaus. (Verses 27-29.)
- III. Jesus Reveals Himself to Them. (Verses 30-35.)
- IV. Jesus Appears to the Eleven. (Verses 36-40.)
- V. Jesus Ascended to Heaven. (Verses 50, 51.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

"Emmaus" means "hot spring's," or "warm water." It was a village about seven or eight miles from Jerusalem. Its site is now unknown. Some have supposed it was northwest of Jerusalem; others have conjectured that it was southwest. It is not mentioned anywhere else in the Bible.

The resurrection of Jesus occupies a very important place in the Bible. It should be studied, like all other lessons, diligently and prayerfully. We know that Jesus arose from the dead on the first day of the week. This is the time when the early disciples met for worship and commemorated his resurrection. Man has sought in vain to discover the birthday of Jesus in order to celebrate it. God has not revealed that day to us; he has revealed clearly and frequently the day upon which he arose from the dead, and has given us examples of his disciples meeting on that day for worship. It is strange that man neglects and ignores the day which God has revealed and has appointed a day to celebrate the birthday of Christ which God has not revealed. To honor God and Christ is to obey them and follow their wisdom. It is self-glorification to follow human ways and human wisdom. Man has ever been prone to neglect and to reject God's requirement and to institute ways and laws of his own.

EXPOSITORY NOTES**I. The Resurrection (Verses 25, 26)**

Jesus made a number of appearances to his disciples after he was raised from the dead. He arose early on the morning of the first day of the week. His appearances which are recorded are as follows: (1) The first was to Mary Magdalene on the day he arose (Mark 16: 1); (2) to the other women returning from the tomb on the same day (Matt. 28:9, 10); (3) to Simon Peter alone on the same day (Luke 24:34); (4) to the two on their way to Emmaus, the evening of the same day (Luke 24:13-35); (5) to the apostles at Jerusalem, Thomas being absent, the same evening (John 20:19, 20); (6) to the apostles at Jerusalem, Thomas being present, the next Sunday (John 20:26-29); (7) to seven disciples at the Sea of Galilee (John 21:1, 2); (8) to the apostles on the mountain in Galilee (Matt. 28:16); (9) to more than five hundred brethren at once (1 Cor. 15:6) (some think

it possible that the eighth and ninth appearances were identical); (10) to James only (1 Cor. 15:7); (11) to all the apostles on Mount Olivet, when he ascended, some time in May (Luke 24:51). He made three appearances after his ascension to heaven. They are as follows: (1) To Stephen (Acts 7:56), (2) to Paul (1 Cor. 15:8, 9), (3) to John on Patmos (Rev. 1:13).

After Jesus' body had been placed in the tomb, the chief priest and the Pharisees went to Pilate and reported to him that Jesus had said that he would be raised from the dead on the third day. They, of course, did not believe this; but they told him that they were afraid that Jesus' disciples would come and steal his body out of the tomb and then claim that he had been raised from the dead. They asked Pilate for a guard of Roman soldiers that it might be stationed around the tomb until after three days to prevent his disciples from stealing his body out of the tomb. Pilate granted them a Roman guard, which was stationed about the tomb, and the tomb was sealed with a Roman seal, which meant death to any one who would break the seal. The enemies did all that they could to keep the body of Jesus in the tomb.

By the power of God, Jesus was raised. The whole system of man's redemption depended upon the resurrection of Jesus. If he be not the Son of God, he was an impostor and a blasphemer, as the Jews charged against him; but if he arose from the dead, he was all that he claimed to be. The Jews, his enemies, took every necessary precaution to prevent any impostor here; but God overruled this precaution to subserve the cause of Christ and to furnish the fullest possible evidence of his resurrection. 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.) No one has promise of salvation who does not believe that Jesus was raised from the dead. (John 20:30, 31; Rom. 10:9, 10.)

II. Jesus Appears to the Two On the Way to Emmaus (Verses 27-29)

On the evening of the first day of the week on which Christ was raised from the dead early that morning, two men were going from Jerusalem to Emmaus, the small village about seven or eight miles from Jerusalem. As they were journeying along and talking about the things which had recently happened in Jerusalem, Jesus appeared to them as a stranger and walked along with them to Emmaus. He joined in the conversation and asked them some questions. They thought it strange that he had not heard of the wonderful things that had occurred, and proceeded to narrate to him that Jesus of Nazareth, a prophet who had done many mighty deeds, had been delivered by the chief priest and rulers to Pilate to be condemned to death, and that this same prophet had been crucified. In their conversation with Jesus they told him that they hoped that it was the one who should redeem Israel. They told him that it had now been three days since he was crucified, and that certain women had told them that they had

been to the tomb and found it empty; these women also told them about the message that an angel had given to them that Jesus was alive, or that he had been raised from the dead. They did not know whether the women had told the facts as they were, so that certain ones of them had gone to the tomb and found it just as the women had reported it to be. They stated, however, that they had not seen Jesus.

III. Jesus Reveals Himself to Them (Verses 30-35)

After they had related all these things to Jesus, thinking him to be a stranger and unacquainted with the facts, Jesus began to explain to them the prophets who had foretold of Jesus. He began with Moses and explained that nothing had been done to him but that which had been prophesied concerning him. About this time they arrived at the village, and Jesus made as though he would continue his journey. The two invited him in to abide with them overnight. Jesus went in and sat down at meat with them. While at the table, Jesus took bread and blessed it and gave it unto them to eat; and when he did this, their eyes were opened and they recognized that this stranger was none other than Jesus. He at once vanished out of their sight, and they arose and returned to Jerusalem.

After revealing himself to them, Jesus immediately vanished from their presence. Possibly this was done because the purpose of his appearing to them had been accomplished and possibly because he wanted his disciples now to be taught to bear his absence more than to enjoy his bodily presence. He remained upon earth before his ascension about forty days, and only appeared to his disciples occasionally.

IV. Jesus Appears to the Eleven (Verses 36-40)

It seems that the two travelers in Emmaus left their meal unfinished and began at once in the darkness of the night to make their journey to Jerusalem and inform the other disciples that they had seen Jesus. It is very likely that their conversation back to Jerusalem was far different from that in which they had engaged as they came to Emmaus. When they arrived in Jerusalem, they found the eleven, who were gathered together with others, and they reported at once that "the Lord is risen indeed, and hath appeared to Simon."

The scene in the room at Jerusalem is the final step before the great climax. 'The eleven' were gathered together; where was the twelfth? Judas was sleeping in a suicide's grave in the potter's field. The crucified Christ had been the signal for the dispersion of the other disciples. They had heard the report of his resurrection, and for some cause they were now all together. While thus assembled, the news from Emmaus was borne to them, and they were all in bewilderment. They had not had time to settle down into a steadfast posture of fixed faith; they were confused as well as bewildered. Possibly now and then a ray of light would dawn upon them as they remembered some fragments of his teaching.

The climax is the personal appearance of the Lord. Luke does not tell us of the closed doors, but his account is encouraging. Suddenly in the midst of them Jesus appeared, standing and gazing upon them.

It is his right place—the center of the circle. His salutation, "Peace be unto you," is impressive. Jesus comes back from the grave as if from an ordinary absence, and calms the hearts of his disciples by the salutation of peace. There are three points given them as evidence of his resurrection. They are: (1) the prints of the nails in his hands and feet; (2) the touch by the disciples as he said, "Handle me and see;" (3) his eating food before them. All these they could easily see and comprehend as direct evidence of his resurrection and his life after the crucifixion.

V. Jesus Ascends to Heaven (Verses 50, 51)

The ascension of Jesus is the completion of the resurrection. It was not enough that Jesus should be raised from the dead, but, he must now become the mediator between God and man; he must become the great High Priest. In order to do this, he must go back to the Father and complete the circle. He came from the Father to earth, dwelt in the flesh, suffered and died, was buried and raised from the dead, and now goes back to the Father. As he completed the circle, so he has completed the scheme of redemption.

Jesus led the company out of the city "over against Bethany" and blessed his disciples. "And it came to pass, while he blessed them, he parted from them, and was carried up into heaven." The ascension of Christ was as distinct an event as was the resurrection; The ascension was made nearly six weeks after his crucifixion. The ascension impresses important truths; they are as follows: (1) Jesus withdraws from the sphere of the scene physical to the sphere of the unseen and spiritual; (2) at the time of his ascension he assumed universal power, which he did not have before; (3) at the time of his ascension he entered "into his glory." The ascension is a pledge and type of the glory which yet awaits all of his faithful followers.

PRACTICAL SUGGESTIONS

1. The resurrection of Jesus is an argument that all will be raised—some to everlasting life and others to be banished from the presence of God forever.
2. It took the death, the burial, the resurrection of Christ and his ascension to the Father to complete the redemption system. We must be raised and go to the Father in order to receive the fullness of the blessings in Christ.
3. We now have the church below and the risen Lord above. The church, the body of Christ, is upon the earth; its head, the Christ, is in heaven. We are to serve him faithfully upon earth and receive our reward in heaven.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Where was Emmaus?
Where may we place the resurrection of Jesus?
When was he raised from the dead?
Explain why people are prone to neglect

the worship on the first day of the week.
How may we honor Christ today?

The Resurrection

How many appearances are recorded of Jesus
after he was raised from the dead?

Name them.

Give the appearance recorded of him after his
ascension.

What did the chief priest request of Pilate?

Why did Pilate grant them the guard?

What did man do to keep the body of Jesus in
the grave?

What does the resurrection of Jesus prove?

What was the chief point preached by the
apostles?

Jesus Appears to the Two On the Way to Emmaus

Who were going to Emmaus?

What was their subject of conversation?

Who joined them?

Did they recognize who he was?

What did he ask them?

What did they tell him?

Where were they when he joined them?

Jesus Reveals Himself to Them

What invitation did they give him?

What did they do after he went in the house?

What did Jesus do at the table?

How did he reveal himself to them?

How did he disappear?

Jesus Appears to the Eleven

Shall man, O God of light and life,
Forever molder in the grave?
Canst thou forget thy glorious work,
Thy promise, and thy power to save?

In those dark, solemn realms of night,
Shall peace and hope no more arise?
No future morning light the tomb?
No daystar gild the darksome skies?

Cease, cease, ye vain, desponding fears;
When Christ, our Lord, from darkness sprang,
Death, the last foe, was captive led,
And heaven with praise and wonder rang.

Faith sees the bright, eternal doors
Unfold to make his children way;
They shall be clothed, endless life,
And shine in everlasting day.

—Timothy Dwight.

What did the two disciples at Emmaus do when
Jesus left them?

Where did they go in Jerusalem?

Where were the eleven?

Where was Judas?

What was the subject of the conversation of the
disciples in Jerusalem?

Describe their state of mind.

Who appears in the midst?

How did he appear?

What three points are given them proving his
resurrection?

What may be said of these points?

Jesus Ascends to Heaven

What is Jesus to us today?

Describe the circle Jesus made.

Where did he take his disciples?

What was the last thing that He did for them?

How long after the crucifixion before the
ascension?

Name three important truths which the
ascension emphasized.

Practical Suggestions

How is the resurrection of Jesus a proof of our
resurrection?

What two destinies after the resurrection?

Name the important items of the redemptive
system.

Where will we receive tire fullness of the
blessings of Christ?

What represents Christ on earth?

What is our relation to him now?

Lesson XII—June 21, 1931

**THE SIN OF CAUSING OTHERS TO STUMBLE
(TEMPERANCE LESSON)**

Rom. 14:13-23.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.

14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.

15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not eating and drinking, but righteousness and peace and Joy in the Holy Spirit.

18 For he that herein serveth Christ is well-pleasing to God. and approved of men.

19 So then let us follow after things which make for peace, and things whereby we may edify one another.

20 Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21 It is good not to eat flesh, nor to drink wine. nor to do anything whereby thy brother stumbleth.

22 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.

23 But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

GOLDEN TEXT.—"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." (Rom. 14:21.)

TIME.—Paul wrote this letter about A.D. 58.

PLACE.—It was probably written from Corinth to the church at Rome.

PERSONS. Paul, Christians at Rome, all Christians now.

DEVOTIONAL READING. I John 4:7-13.

DAILY BIBLE READING.—

June 15. M.	The Sin of Causing Others to Stumble. {Rom. 14:13-23.)
June 16. T.	Stumblingblocks. (Matt. 18:1-10. 1
June 17. W.	Sinful Traditions. (Mark 7:8-13.)
June 18. T.	Jesus' Love for Children. (Matt. 19:13-15.)
June 19. F.	David's Counsel to Solomon. (1 Kings 2:1-4.)
June 20. S.	Solomon's Wise Counsel. (Prov. 3:1-10.)
June 21. S.	Love for Others. (1 John 4:7-13.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Stumblingblocks. (Verse 13.)

II. Grieving Weak Brethren. (Verses 14-17.)

III. Promoting Peace Among Brethren. (Verses 18-21.)

IV. "Whatsoever is Not of Faith is Sin." (Verses 22, 23.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson is intended to be a "temperance lesson." The International Committee has planned for a "temperance lesson" to be studied each quarter. The Bible teaches much about temperance, or self-control. A lack of self-control has caused much trouble in the world.

The Roman letter from which the Scriptural text of this lesson is taken was written by Paul while he was at Corinth. There are two classes of persons in the church mentioned in this lesson, one of which is "the weak" and the other "the strong." "The weak" is that class that has not yet become entirely free from the yoke of Judaism, or from the superstitions of heathenism. There is a class in the church today that corresponds to the class in this lesson called "the weak." "The strong" are those who have let go of all else and so entirely accepted Christ that they know no law save the word of God. To this class all matters not inherently right or wrong are matters of indifference. "The weak" are to be taught to respect the judgment and rights of "the strong;" "the strong" are to be taught to respect the conscientious acts of "the weak." Each class is to learn how to help each other in the spirit of Christ, and especially "the strong" are to be taught not to place a stumblingblock in the way of "the weak."

EXPOSITORY NOTES

1. Stumblingblocks (Verse 13)

A "stumblingblock" is any obstacle thrown in the path of some one which causes him to stumble or fall; it is anything placed in the way of accepting the truth—something that may cause one to err. One church member may become an example to another in such a way as to hinder that one's accepting the truth; one may hinder the spiritual progress of another, and in that way he would become a stumbling-block. To prevent one's accepting the truth or to hinder one's spiritual growth or to lead one into error or cause one to turn away from the truth or to cause one to neglect one's spiritual welfare is to be a stumblingblock. It is a fearful thing to cause another to stumble.

"Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling." We must all appear before the judgment seat of God and there give an account of our lives upon the earth; hence it is not right for some of us here to pass judgment on others. It is not our place to judge others, as we are to be judged. The weak brother should not pass sentence upon the strong; neither should the strong pass sentence upon the weak. It is better for the strong to help the weak and not become a stumblingblock in his way. It seems that Paul had direct reference here to the eating of meats. The eating of meats could become a stumblingblock to the weak and cause the weak to fall. This may be done in two ways—namely, (1) he might either be driven off from the church and become a reprobate, or (2) he might become a worshiper of the idol to which the meat had been offered. Either way would cause him to fall and be condemned.

The principle holds good today. One might know that a thing is right within itself, and one might be strong enough to engage 'n that; but another might not have the knowledge and might not be able to

engage in that without hindering his spiritual progress. To use our own liberty in such a case would be to cause another to stumble. Possibly it would be a rare instance for the weak to cause the strong to stumble, but more frequently will the strong cause the weak to stumble.

II. Grieving Weak Brethren (Verses 14-17)

In speaking of meats, Paul says that "nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean." Christ had said to the Pharisees (Mark 7:15) that the Jewish ceremonial distinctions had had their day, and that it is not the food eaten which defiles a man, but what is in his heart. The Lord in a vision taught Peter: "What the Lord hath cleansed, call not thou common or unclean." (Acts 10:15.) Foods were not to be rejected because some were held to be ceremonially unclean; they should be rejected whenever injurious and unfit for use. If a man has a mistaken view and thinks it is a sin to eat pork, he should not do it while he holds that view. A man should make his conduct conform to his conviction. When one goes contrary to his own conscience, that one is morally defiled. His conscience, if wrong, should be enlightened; but he must follow his conscientious convictions. One's state of mind makes the action wrong—not in itself, but wrong for one to do that.

"For if because of meat thy brother is grieved, thou walkest no longer in love." If a brother's feelings are hurt because you, his brother, eat meat which he thinks is sinful and which renders you unfit for the service of God, you should refrain from so eating. It is not walking in love for us to use our liberty and rights in a matter to cause another to stumble or sin. Paul further states the conclusion by saying: "Destroy not with thy meat him for whom Christ died." If Christ loved one so well that he was willing to die for that one, surely we can give up an unnecessary article of food for his sake. If Christ gave his life, we should give our liberty and preference for the sake of saving a brother. It is sinful for any one to urge his method or way or preference in anything that would cause division or strife in the congregation. Such is to grieve our brethren and cause them to stumble. It is a difficult matter to waive our own preference and judgment and follow another course just to keep some one from being offended, but this is what God teaches that we must do. We should not carelessly hurt the feelings of those who hold certain scruples; neither are we to tempt them to do violence to the conscience while they hold such scruples. Our work is to teach them the truth and encourage them to accept it, and then their consciences will be changed in these matters.

Another admonition is: "Let not then your good be evil spoken of." In other words, the Christian must not abuse his liberties; he must have a proper respect for the feelings and opinions of others. The earnest Christian will seek the welfare of others rather than his own comfort and ease. If one sternly insists upon one's right to do that which the weak regard as sinful, then one's "good" will be evil spoken of. If a course is pursued that fills the church with contention and sends some of the members to destruction, the church will become a reproach among them that are without. Paul teaches that the kingdom of God does not consist in eating and drinking, "but righteous-

ness and peace and joy in the Holy Spirit." Using our liberties and preferences are mere incidentals; on the contrary, the kingdom of God consists (1) in righteousness, or the general right conduct of those who are in it; (2) in peace, or such a considerate course of action on the part of all as will insure peace; and (3) in joy, or that delicate regard for the feelings of one another, under the strengthening presence in all of the Holy Spirit, that shall give joy and not grief. There is a large class of church members who will never know very much of the will of God and who have conscientious views on certain ways and means, and the wise and strong must have due regard for this class and not cause any one to stumble.

III. Promoting Peace Among Brethren (Verses 18-21)

The one who regards the kingdom of God as consisting of righteousness and peace and joy will serve Christ and be well-pleasing to God; he will be approved of men. It is a noble desire to want to please God. There can be no higher aim of a Christian than that of serving and honoring God and respecting the right of man. He who shows brotherly love will win the favor of his brethren and will be pleasing to God. Whoever pleases Christ is acceptable to God, for in Christ we have God manifested to us.

We are admonished to "follow after things which make for peace, and things whereby we may edify one another." There are two admonitions here: (1) follow after the things which make for peace, and (2) follow after the things which will edify one another. Christian growth is almost impossible in the midst of strife and contention among brethren. In the hard struggle with the sinful world the sturdy and heroic graces grow; in peaceful labors, with study and spiritual communions, the gentler and sweeter graces grow; but in strife between brethren, no good thing grows. To "edify" is to build up and make strong. Our word "edifice" is from the same root. But stirring up discord or placing a stumblingblock for the weak brethren cannot edify them. When one disregards the peace and harmony of the church, that one is overthrowing the word of God for his own will and preference. The final admonition is: "It is good not to eat flesh, or to drink wine, nor to do anything whereby thy brother stumbleth." The law of love requires that our example and our teaching shall have no tendency to destroy the weak brethren or to lead them astray. One may hold views of inspiration which, as far as one may be concerned, do not endanger one's strong hold on Christ; but if one pushes them upon a weaker brother, they may shatter his faith. One may hold certain views in regard to the kingdom of God, the throne of David, and the second coming of Christ, and many other views, and do no injury to himself or others, if he hold them as private opinions; but if he begins to press these and urge others to accept them, he does violence to the weak brother and causes confusion and disturbance in the church, thus breaking up the peace and harmony of the body of Christ. We should learn to respect the church of our Lord and the peace of his children.

IV. "Whatsoever Is Not of Faith Is Sin" (Verses 22, 23)

Paul teaches here that we should keep our opinions to ourselves. He says: "The faith which thou hast, have thou to thyself before God."

One translation puts it this way: "You have belief; keep it to yourself before God." Private opinions and judgments, like our hobbies, should be kept to ourselves, and the peace of the brotherhood should not be disturbed with them. A great moral principle is involved here. We must not merely refuse to do what we are sure is wrong, but also we must refuse to do what we are not sure is right. The Christian must do only that which he is sure is right; he must draw the line clearly between right and wrong; and if there are places where he is unable to draw the line, there he must not tread. When a man does that which he does not believe to be right, he has sinned in his own heart. "Whatsoever is not of faith is sin." A man may think that wrong which is not wrong in itself; and if he does it, he sins, for he tramples his convictions of right under foot.

Our conduct should be guided and regulated by the plain, simple will of God; our preferences should not disturb others. We should ever keep before us the welfare of the church and the peace and harmony of the Lord's people; we should consider it a great privilege to surrender our rights, when we can, to promote the peace of the church. It is a great sin to cause others to stumble.

PRACTICAL SUGGESTIONS

1. Things may not be sinful in themselves. Oftentimes it is the abuse we make of them which causes sin.
2. A good place to examine one's faith is alone with God. We should be sure that we are not substituting opinions for faith.
3. Christianity and selfishness are at opposite poles to each other. If Christ died for us, how can we be indifferent toward the claims that each may have on us?
4. It is not enough for man simply to know that he is right; he should be able to waive that right for the sake of others.

QUESTIONS ON THE LESSON

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

How would eating meat at that time cause one to stumble?
How does this principle hold true today?
Which is the mote likely, the strong becoming a stumblingblock to the weak or the weak to the strong?

Introductory Thoughts

What is this lesson intended to be?
Who wrote the Roman letter?
Name the two classes mentioned in this lesson.
To which class do you belong?
Describe each class.
How may each respect the other?

Stumblingblocks

What is a stumblingblock?
Name four ways in which one may become a stumblingblock.
Why should we not judge each other?
How may judging one put a stumblingblock in his way?
How should the strong help the weak?

Grieving Weak Brethren

What makes anything unclean to one?
What did Christ say to the Pharisees?
What did the Lord say to Peter?
Why should one not violate his conscience?
If his conscience is wrong, what should be done?
How may one brother destroy another?
When may one's preference or methods be a cause of sin?
What is the work of the strong?
How may one's good be evil spoken of?
In what three things does the kingdom of God consist?
What large class may we always have with us?

Promoting Peace Among Brethren

How may we please God?
 What is a noble desire?
 How may we win favor with brethren?
 What two things must we do?
 What is it to follow after things which make for
 peace?
 What is it to edify another?
 How may we overthrow the work of God?
 What should be done with matters of opinion?
 Name some things that may be held as private
 opinions.

"Whatsoever Is Not of Faith Is Sin"

What should we do with our opinions?
 When do they become sinful?
 What is the great moral principle involved here?
 Why should one not violate his conscience?
 What should guide our conduct?

Practical Suggestions

In what does sin sometimes consist?
 Where may we examine our faith?
 What may we substitute for faith?
 How are Christianity and selfishness opposite?
 What must we do sometimes with our rights?

Dear ties of mutual succor bind
 The children of our feeble race;
 And if our brethren were not kind,
 This earth were but a weary place.

We lean on others as we walk
 Life's twilight path, with pitfalls strewn;
 And 'twere an idle boast to talk
 Of treading that dim path alone.

Amid the snares misfortune lays
 Unseen beneath the steps of all,
 Blest is the love that seeks to raise,
 And stay and strengthen those who fall.

'Till, taught by Him who for our sake
 Bore every form of life's distress,
 With every passing year we make
 The sum of human sorrow less.
 —William Cullen Bryant.

Lesson XIII—June 28, 1931

CHRISTIAN LIVING

Rom. 12:1-15.

1 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.

4 For even as we have many members in one body, and all the members have not the same office:

5 So we, who are many, are one body in Christ, and severally members one of another.

6 And having gifts differing according to the grace that was given to us, whether prophecy, /et us prophesy according to the proportion of our faith;

7 Or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching;

8 Or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another;

11 In diligence not slothful; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;

13 Communicating to the necessities of the saints; given to hospitality.

14 Bless them that persecute you; bless, and curse not.

15 Rejoice with them that rejoice; weep with them that weep.

GOLDEN TEXT.—"Be not overcome of evil, but overcome evil with good." (Rom. 12:21.)

TIME.—About A.D. 58.

PLACE.—It was written at Corinth, during Paul's visit to the city, which is alluded to in Acts 20:2, 3.

PERSONS.—Paul, Christians at Rome and everywhere.

DEVOTIONAL READING.—Ps. 15.

DAILY BIBLE READINGS.—

June 22. M.

How to Be Approved of God. (2 The. 2:14-26.)

June 23. T.

Inspired Scriptures Profitable. (2 The. 3:12-17.)

June 24. W.

Christian Duties. (Eph. 4:25-32.)

June 25. T.

Christian Thinking. (Phil. 4:8-13.)

June 26. F.

Helping Each Other. (Gal. 6:1-10.)

June 27. S.

Duty Toward Offenders. (Matt. 18:15-20.)

June 28. S.

Christian Giving. (1 Cor. 16:1-9.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Consecration to Christ. (Verses 1, 2.)

II. Unity of the Body of Christ. (Verses 3-5.)

III. Proper Use of Gifts. (Verses 6-8.)

IV. Various Duties Commanded. (Verses 9-15.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

The Roman letter was written by Paul and addressed to the church at Rome. The first part of the letter presents different phases of doctrinal teaching. The twelfth chapter of Romans is a conclusion and application of the teaching presented in the first part of the letter. It is said that this chapter contains more of the Christian's duty than any other chapter in the New Testament. The first eleven chapters of Romans have demonstrated the great proposition, "The just shall live by faith;" it is now fitting that the great argument should be followed by a series of instructions concerning this life of faith.

Paul teaches that God seeks man's greatest good by calling upon him to make sacrifice and give service. People come to God, not to secure his love, but because God has loved us. Our obedience to him or service in the name of Christ are not task work, but love work. The lessons taught these Roman Christians are as important for us to learn as they were for the Romans; they are as binding on us as they were on the early Christians. God will bless us in learning and practicing these lessons, as he did the Roman Christians.

EXPOSITORY NOTES

1. Consecration to Christ (Verses 1, 2)

To "consecrate" is "to set apart as sacred," "to dedicate to sacred uses." All Christians have been set apart, and, therefore, in their sanctification they have been consecrated to God. This means that they are to be used and use themselves in the sacred service of God.

The central idea of worship of the Jews was sacrifice; there were several kinds of sacrifices. Nearly all of these required the shedding of blood, and hence were animal sacrifices. The system of worship under the law required the following: (1) a high priest, (2) common priests, (3) an altar, (4) a sacrifice, (5) a law regulating the service. Paul, in teaching Christians, draws upon the figure of the Jewish worship and parallels Christian worship with it. In Christian worship we have the following: (1) Christ, our High Priest; (2) all Christians as common priests; (3) the church as the place for the worship (Heb. 13:10); (4) our bodies are to be offered as sacrifices; (5) the New Testament sets forth the laws of our service. As Christ gave himself for us, we are to give ourselves to him. We are not our own. "For ye were bought with a price: glorify God therefore in your body." (1 Cor. 6:20.) Our spiritual service requires not animal sacrifices, but the giving of our bodies and our all to the service of God. Our consecration presents to God a holy sacrifice, acceptable to him, and the worship and service are reasonable and spiritual. We are to keep ourselves unspotted from the world (James 1:27); we are to live faithful to our consecration to God.

We are instructed not to be "fashioned according to this world." We are not to live for the pleasures of this world, but for the glory of God; we are not to become like the world, but we are to be "partakers of the divine nature, having escaped from the corruption that is in the world by lust." (2 Pet. 1:4.) We cannot be "fashioned according to this world" and also be partakers "of the divine nature" at the same time. "The friendship of the world is enmity with God." "Whoso-

ever therefore would be a friend maketh himself an enemy of God." (James 4:4.)

We are to be "transformed by the renewing" of our mind. Instead of conforming to the world, we should be transformed. The word "transformed" as used by Paul is the same word in the Greek which is used of the transfiguration of the Savior. He was transfigured in appearance; we must be transfigured in life. The transfiguration is effected by renewal of the mind. We are to set our mind on things above and not on the things upon the earth. (Col. 3:2.) If we live faithful to our consecration, we will be "partakers" of the divine nature, "transformed by the renewing" of our mind, or transfigured into the likeness of Christ.

II. Unity of the, Body of Christ (Verses 3-5)

Paul speaks by the authority of God or "through the grace that was given" unto him when he was made an apostle. The unity of the body of Christ is promoted by each member living in humility and not thinking "of himself more highly than he ought to think." To think of ourselves too highly is a serious injury to ourselves as well as to the body of Christ. One who is conceited is not likely to advance in spirituality, but is likely to cause trouble with other members, and so disturb the unity of the body. Pride and arrogance are the opposite of humility and meekness.

The body of Christ is compared to the human body. As in the body there are various members and organs, differing in offices, but each having its own essential place, so it is in the body of Christ. Each member of the church is one of the members of the body of Christ, having a different place to fill from the others. It takes all of the members to compose the body; no member should disregard another member, but all should function together for the welfare of the body.

It is the duty of each member to give "diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4:3.) It is as much the duty of one member as another "to keep the unity of the Spirit in the bond of peace." If all members are working as they should and all having due regard for each other and all earnestly striving for the unity of the body of Christ, the church can fill its mission. On the other hand, if the members are not in harmony with each other and in harmony with Christ, the head, the church cannot fill its mission. It is a great sin to be the occasion of any division or to encourage strife or division in the body of Christ. The final supreme joy of the church will come when all its members realize that they are members of one another and members of the body of Christ.

III. Proper Use of Gifts (Verses 6-8)

The many members of the early church were endowed with spiritual gifts—that is, gifts which enabled one to do things which that one could not do without the gift. They are commonly called "miraculous gifts." These gifts could be used in a way to edify and strengthen the church—in fact, they were given to be used for the confirmation of the truth. Those who possessed the gifts needed instruction as to how the gifts should be used to the best advantage. It was possible for them to neglect the gifts. Paul admonished Timothy to "neglect not

the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery." (1 The. 4:14.) Instruction is given here as to the proper use of these gifts. Each must give special attention to his gift and exercise that gift.

These gifts were different in their manifestations and also their use. Some one had a gift of prophecy; another, the gift of teaching; another, the gift of ministering; and still others had the gift of speaking with tongues, the interpretation of tongues, the gift of healing, and the gift of working miracles. (See I Cor. 12:4-31; Eph. 4:11-16.) As there were different members of the body, so there were different gifts to be used.

These spiritual gifts ceased when the full revelation of God's will had been given to man. But we have different gifts today—natural gifts. One is apt to teach; another is better able to exhort; others are better suited to visit the sick; still others are better suited for different kinds of service in the church. It is sinful to neglect the use of the talents, ability, or natural gifts that we have today. A church is made up of members; these members do not all have the same office. There are different members of our physical body, such as the eye, the ear, the nose, the hands, and the foot. Each one of these members has its special duties to perform. So in the church there is work for all the members, and the members have ability or gifts to do some special work. Each should find out what he is best suited to do, and do that. It is sinful to fail to use the gifts that we have. There is no need for idleness in the service of God. The very fact that any one is a member of the church is proof positive that he has some ability, and, therefore, must use that ability to the glory of God. It is the duty of the elders and those who take the oversight to see that all the members are using the natural ability and required gifts which they may have.

IV. Various Duties Commanded (Verses 9-15)

The basis of the relation of Christians to each others and to Christ is love, and we are exhorted to let that "love be without hypocrisy"—that is, the love must be sincere. We are to "abhor that which is evil"—that is, turn away from it with all the power of our might. There are many who oppose evil, but they do it so timidly that their lives do not count much against wrongdoing. They need to be admonished to "abhor" all wrongdoing. Christians are to "cleave to that which is good." To "cleave" to anything is to hold to it with all the power and energy of one's soul. Some church members may be counted on the side of right and good, but they are not aggressive and bold in defending the truth and right. Many will teach publicly the truth who will not live it out in their daily lives. Such do not "cleave" to that which is good,

All need the admonition to "be tenderly affectioned one to another." Brethren should have the kindest and tenderest affection for each other. "In honor preferring one another" is a motto which should be followed by all. Christians should not be self-seekers—that is, pushing one's self forward and striving for places of honor and preferment; but they should be looking to each other's welfare and happiness, Christians who are faithful make good business men and women.

They are to be diligent and "not slothful;" they should be enthusiastic in serving the Lord, zealous in every good work.

It is the duty of the Christian to rejoice always. (Phil. 4:4.) Christians should keep before them the hope of a child of God and rejoice in that hope. Disappointments and trials and tribulations will come upon us, and we are told to be "patient in tribulation." To be "patient" means to be steadfast. Though these trials, temptations, and tribulations will come upon us, yet we should not let these things move us from the hope in Christ and the service in his name. To continue steadfastly in prayer is to ever be in communion with the Father. The early Christians attached much importance to prayer, and Christians today must place equal importance upon prayer if they would be faithful in all the duties of the Christian life. Distributing to the necessities of the people of God and entertaining them were impressed in those times when the church was persecuted. These duties should not be neglected by us.

Christians are taught to bless them that persecute and do harm. Under no circumstances should a Christian curse or injure any one. It is the work of Christians to do good to those who would wrongfully treat them. We are to pray for them and to help them in every way possible. We must be in such close sympathy with others that we can rejoice with them when they are rejoicing and weep with them when they are weeping.

PRACTICAL SUGGESTIONS

1. Christian living is much broader than the nominal church member thinks. To live the Christian life is to live the Christ life.

2. What is usually called "church work" covers but a small part of the Christian life; church worship covers but a small part of the worship of a Christian. These are only public manifestations of the work of a Christian.

3. We are interested very little in the theories of Christianity; what we need today is the life of Christ actually lived over in the lives of his people.

4. We must make a business of Christianity. To live the Christian life requires earnest, consecrated, full-time service to the Lord.

5. To cherish the friendship, the ways, and the spirit of the world is destructive of the Christian life. Godliness requires us, first of all, to give ourselves wholly to God.

QUESTIONS ON THE LESSON

Give the subject.

Repeat the Golden Text.

Give the time.

Locate the place.

Name the persons.

Give the Lesson Analysis.

letter?

How does God seek man's greatest good?

What may we say of the importance of these lessons today?

Consecration to Christ

What does "consecration" mean?

What was the central idea of Jewish worship?

Name five elements that belong to the Christian.

Name the five elements in the Christian system that correspond to them.

Introductory Thoughts

Of what does the first part of the Roman letter treat?

What may be said of chapter 12?

What great proposition is demonstrated in this

What is it to be fashioned according to this world?
 How do we become partakers of the divine nature?
 What is the friendship of the world?
 How are we to be transformed?

Unity of the Body of Christ

How may the unity of the body be promoted?
 What will pride do?
 To what is the body of Christ compared?
 What is a duty of each member?
 How can the church fill its mission?

The Proper Use of Gifts

What is meant by the use of gifts?
 Name some of the gifts.
 What was the purpose of some of these gifts?
 When did they cease?
 Name some natural gifts.
 How are they to be used?

Various Duties Commanded

What is the basis of Christian relationship?
 What is it to abhor evil?
 How may we cleave to that which is good?
 What should be our attitude toward each other?
 How does Christianity make one a better business man?
 When should a Christian rejoice?
 When should he weep?
 How may we bless our enemies?

Practical Suggestions

What is it to live the Christian life?
 Which is the broader—church work or Christian work, church worship or Christian worship?
 In what are we interested today?
 What does living the Christian life require?
 What will destroy the Christian life?

Take my life, and let it be
 Consecrated, Lord, to thee;
 Take my moments and my days,
 Let them flow in ceaseless praise;
 Take my hands, and let them move
 At the impulse of thy love;
 Take my feet, and let them be
 Swift and beautiful for thee.

Take my voice, and let me sing,
 Always, only, for my King;
 Take my lips, and let them be
 Filled with messages from thee;
 Take my silver and my gold,
 Not a mite would I withhold;
 Take my intellect, and use
 Every power as thou shalt choose.

—F. R. Havergal.

A prayer is appointed to convey
The blessings God designs to give.
Long as they live should Christians pray;
They learn to pray when first they live.

If pain afflict, or wrongs oppress;
If cares distract, or fears dismay;
If guilt dejects; if sin distress—
In every case still watch and pray.

'Tis prayer supports the soul that's weak;
Though thought be broken, language lame,
Pray, if thou canst or canst not speak;
But pray with faith in Jesus' name.

Depend on him; thou canst not fail;
Make all thy wants and wishes known;
Fear not; his merits must prevail;
Ask but in faith, it shall be done.

—Joseph Hart.

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THIRD QUARTER
THE SPREAD OF CHRISTIANITY
STUDIES IN THE ACTS, THE EPISTLES, AND REVELATION
(FIRST HALF OF A SIX-MONTHS' COURSE]

AIM: To lead the pupil to an understanding of primitive Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus.

Lesson 1—July 5, 1931
THE GIFT OF THE HOLY SPIRIT
 Acts 1:6-9; 2:1-8.

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.

9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

1 And when the day of Pentecost was now come, they were all together in one place.

2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3 And there appeared, unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.

6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.

7 And they were all amazed and marveled, saying, Behold, are not all these that speak Galileans?

8 And how hear we, every man in our own language wherein we were born?

GOLDEN TEXT.—"Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

TIME.—Fifty days after the Passover, probably on the first day of the week, A.D. 30.

PLACE.—"The upper chamber" in Jerusalem.

PERSONS.—Jesus, the Holy Spirit, the disciples, and the multitude.

DEVOTIONAL READING.—John 16:7-14

DAILY BIBLE READINGS.—

June	29.	M.	The Promise of the Spirit. (Acts 1:1-11.)
June	30.	T.	Peter's Testimony. (Acts 2:22-33.)
July	1.	W.	The Comforter. (John 14:15-26.)
July	2.	T.	The Spirit of Life. (Rom. 8:1-11.)
July	3.	F.	The Omnipresent Spirit. (Ps. 139:1-10.)
July	4.	S.	Fruit of the Spirit. (Gal. 5:16-26.)
July	5.	S.	The Office of the Spirit. (John 16:7-14.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Holy Spirit Promised. (Acts 1:6-9.)
 - II. Day of Pentecost. (Acts 2:1.)
 - III. Holy Spirit Given. (Verses 2-4.)
 - IV. Miraculous Manifestations. (Verses 5-8.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

Much confusion exists in the minds of many concerning the Holy Spirit—his mission, work, and comforting influence. The triune God is spoken of in the Bible as the "Godhead." (Acts 17:29; Col. 2:9.) This includes God, the Father; Christ, the Son; and the Holy Spirit. Jehovah God is an intelligent, speaking personality; Jesus, the Christ, is an intelligent, speaking personality; and the Holy Spirit is as much a personality as are God and Christ. The Holy Spirit works, or operates, on people in the same way that God and Christ operate upon them. All three of the members of the Godhead operate on man by speaking to him. When God spoke to Abraham, and Abraham heard, believed, and obeyed Jehovah, God operated upon him; when God spoke to Moses, and Moses did that which Jehovah told him to do, God operated upon him; when Christ told people what to do while he was here upon earth, and they did that, Christ operated upon them. So the Holy Spirit operates on people today by speaking to them through the New Testament; and when they do what the Holy Spirit teaches them to do, they are operated upon by the Holy Spirit. There is no more mystery connected with the work of the Holy Spirit in conversion and sanctification than there is in God's working, or operating, upon people.

EXPOSITORY NOTES**1. The Holy Spirit Promised (Acts 1:6-9)**

In the preparatory work of John the Baptist he told them that Christ should baptize in the Holy Spirit and in fire. (Matt. 3:11.) Jesus promised his disciples that the Holy Spirit would come to them. He had told them that he must be crucified, buried, and raised from the dead, and must ascend back to the Father; that he would be taken from them. This caused them to be sorrowful. He then told them that the Holy Spirit would come and comfort them. He had imposed upon them the great task of preaching the gospel, or teaching the people what he had taught them. In order to aid them in this work he

said: "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14:26.) Again, Jesus said: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (John 16:13.) After Jesus had been raised from the dead, he said to his apostles: "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." (Luke 24:49.) So the Holy Spirit had been promised to the apostles, and they were waiting for a fulfillment of that promise.

The office, or work, of the Holy Spirit is threefold. (1) To the immediate disciples of Christ he was a reminder and a revealer; they spoke and wrote the things pertaining to Christ and his kingdom as they were moved by the Holy Spirit. (2) To the sinful world he is a convincer and quickener; he is to convince the world of sin and of righteousness and of judgment. (3) To the Christian he is a constant comforter and bears fruit in the heart and life of the child of God.

The program of the work of the apostles, guided by the Holy Spirit, is clearly indicated in this Scripture: "And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." The Holy Spirit would guide the apostles in preaching Jesus to the world. They were to begin in Jerusalem, then they were to go into all Judea and Samaria, and then unto the uttermost parts of the earth. They were to begin preaching where they were and radiate out from Jerusalem until Judea had been covered with the knowledge of Christ; next, the country of Samaria was to be covered; and then the radius should be lengthened until the circumference should reach to the uttermost parts of the earth.

II. The Day of Pentecost (Acts 2:1)

"Pentecost" is a Greek word which means "fiftieth." It was a name given to a Jewish feast which occurred fifty days after the first day of the Passover. It was a harvest festival, and was also called the "feast of the harvest," or the "feast of the first fruits;" and sometimes it was called the "feast of weeks," because seven weeks were to be counted after the Passover. "Pentecost" is a New Testament term for this feast, as it is not found in the Old Testament. Pentecost came on the first day of the week, as they were to count "even unto the morrow after the seventh Sabbath," thus numbering fifty days. (Lev. 23:16.) Therefore, Pentecost was the day after "the seventh Sabbath" from the Passover feast. We know that the Jewish Sabbath was the seventh day of the week; and as Pentecost was the day after the Jewish Sabbath, it always fell on the first day of the week.

Since Pentecost came on the first day of the week, and since the Holy Spirit descended upon the apostles on Pentecost, and since Pentecost is the birthday of the church, then the Holy Spirit came to earth on the first day of the week, and the first day of the week is the birthday of the church. Pentecost was a memorable day for the apostles. They had waited for it since their Lord's ascension to the Father; they had been praying for it, as he had promised a Comforter; they needed a Comforter, because they were sad at his leaving them. Perhaps they

did not understand all that Pentecost would mean to them and to the church. They afterwards understood that it marked the beginning of the kingdom of God upon earth and the descent of the Holy Spirit upon them.

III. The Holy Spirit Given (Verses 2-4)

The little company was prayerful, awaiting' the time appointed by their Lord for the Holy Spirit. They were all together in one place, and were of one accord and one mind in waiting for the Spirit. Probably the one hundred and twenty disciples mentioned in Acts 1:15 were present with the apostles. Some have thought that the company was still occupying the upper chamber where Jesus had eaten the last supper with them; however, we do not know that this is true.

Suddenly "there came from heaven a sound as of the rushing of a mighty wind." This sound filled the house where they were. The description here given likens this sound to the raging of a mighty tempest. It is to be noted that the record does not say that there was any wind, but the sound was like that of a tornado; it was like the sound of the wind coming down from heaven. Simultaneous with this sound "there appeared unto them tongues parting asunder, like as of fire." First, the hearing is arrested by the sound; and, next, their sight is arrested by the tongues having the appearance of fire. It seems that a body of flame appeared and, breaking up, distributed itself in tongues of flame upon the disciples. The idea that the tongues were split, or cloven, is a mistaken idea.. Again, it will be noted that the "tongues" were not fire, but "like as of fire." Anything that may be said to be "like as of fire" is not fire; hence, this could not be called "the baptism of fire." It has been said that the sound symbolized power, and the flaming tongues the zeal with which Christ's followers were to declare the truth so wonderfully disclosed.

"And they were all filled with the Holy Spirit." This is equivalent to "being baptized with the Holy Spirit." It implies a reception from the Spirit of extraordinary power, and they "began to speak with other tongues, as the Spirit gave them utterance." Their utterances were not ideas of their own; they were ideas and words which the Holy Spirit gave to them. It seems that the Holy Spirit took possession of the organs of speech and used them. They were guided entirely in their speech by the Holy Spirit. They were enabled to use tongues, or languages, which they had not previously used and which they had not learned to use in the ordinary course of conversation. This was a miraculous manifestation of the power of the Holy Spirit. It enabled those who beheld and who heard to believe that the Holy Spirit was with them. This would command respect and attention from the hearers; it would also give boldness to the speaker.

IV. Miraculous Manifestations (Verses 5-8)

Many Jews had come to Jerusalem to keep the Passover feast; and as Pentecost came only fifty days after the Passover, they had remained in Jerusalem until the Pentecost-feast. "Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven." The Jews were at this time widely scattered, and but a small portion of them dwelt in Judea. Every faithful Jew desired to

visit Jerusalem and keep the feasts. The three annual feasts were always crowded with Jews from foreign countries. The general belief that the new epoch for the Jews had arrived caused many to return to Jerusalem for the great feasts that otherwise would not have returned.

Though it was early in the morning, yet when the great sound was heard "the multitude came together;" and when they were gathered together, they were "confounded, because that every man heard them speaking in his own language." There were about fifteen different countries represented by the Jews who had assembled at this time. Each of these countries had its distinct dialect, or tongue. The apostles were nearly all from Galilee. Galilee was a province in the northern part of Palestine, and its inhabitants were regarded as possessing very little culture and used only one dialect; its inhabitants were not supposed to know other languages. The multitude easily recognized all who were speaking as being Galileans; hence, "they were all amazed and marveled, saying, Behold, are not all these that speak Galileans?" That they should be speaking with divers tongues was an occasion of amazement and wonder to the multitude. Only those who had been baptized with the Holy Spirit were speaking; hence, only the apostles were speaking. The multitude was not baptized with the Holy Spirit on this day, as the Holy Spirit came upon the apostles before the multitude gathered. The miraculous manifestation of the Holy Spirit at this time brought the multitude together so that the Holy Spirit through the apostles could preach the first gospel sermon in its fullness after the ascension of Jesus. Speaking with tongues always accompanied the baptism of the Holy Spirit. God or Christ was the administrator of the Holy-Spirit baptism.

PRACTICAL SUGGESTIONS

1. Jehovah had his dispensation with the patriarchs and the administration of the law of Moses; Christ had his dispensation on earth while here in the flesh; now the Holy Spirit has his dispensation while the church remains on earth.

2. The descent of the Holy Spirit introduced the new dispensation, which shall continue until the consummation of all things.

3. Pentecost was the birthday of the church, the first day of the week, and the first day of the new creation under the power of the Holy Spirit.

4. The day of Pentecost under the law was the day on which the Jews gathered their first fruits and offered them to Jehovah. The first fruits of the church were gathered on this day, and the first sheaf of the harvest formed the Jerusalem church.

5. Miracles have ceased. The physical creation began in miracle and has been continued by process of law; the spiritual creation, the church, began with the great miracle on Pentecost, but it is perpetuated through spiritual law.

QUESTIONS ON THE LESSON

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

Introductory Thoughts
Why so much confusion about the Holy Spirit?
What constitutes the Godhead?
Describe the Holy Spirit.

How does the Holy Spirit influence people?
How does the Holy Spirit teach?

The Holy Spirit Promised

What did John say about the Holy Spirit?
What did Christ promise?
Why were his apostles sorrowful?
How did the Holy Spirit comfort them?
Describe the threefold work of the Holy Spirit.
Where should the witnesses begin?
Where should they finally go?

The Day of Pentecost

What does "Pentecost" mean?
When did this feast come?
What other name does it have?
On what day of the week did Pentecost come?
When did the Holy Spirit come?
What made Pentecost a memorable day?
When did the church begin?
How many things may be named which are
connected with Pentecost?

The Holy Spirit Given

How long after the ascension before Pentecost?
What were the apostles doing during this time?
Where were they?
What occurred suddenly?

What did the Holy Spirit do?
Describe the visible manifestation of the Spirit?
How do we know that the tongues were not fire?
What did the Holy Spirit do for the apostles?

Miraculous Manifestations

Why were so many Jews at Jerusalem at this time?
How many nationalities represented?
For whom were the Jews looking?
Who spoke with tongues?
How do we know that the multitude was not baptized with the Holy Spirit?
What has always accompanied baptism of the Holy Spirit?
Who was the administrator of this baptism?

Practical Suggestions

What may this dispensation properly be called?
What did the descent of the Holy Spirit introduce?
Why may Pentecost be called "the birthday of the church?"
What may we say about the first fruits of the church?
How did the physical creation begin?
How did the spiritual creation begin?

Spirit divine, attend our prayer,
And make our hearts thy home;
Descend with all thy gracious power;
Come, Holy Spirit, come!

Come as the light—to us reveal
Our sinfulness and woe;
And lead us in those paths of life
Where all the righteous go.
—Andrew Reed.

Lesson II—July 12, 1931
THE PREACHING OF THE APOSTLES
 Acts 4:1-14.

1 And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them,

2 Being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.

4 But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem;

6 And Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7 And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?

8 Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9 If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10 Be it known unto you all, and to all the people of Israel. that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.

11 He is the stone which was set at nought of you the builders, which was made the head of the corner.

12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.

14 And seeing the man that was healed standing with them, they could say nothing against it.

GOLDEN TEXT.—"We must obey God rather than men." (Acts 5:29.)

TIME.—A.D. 30.

PLACES.—In Solomon's porch of the temple and in the hall of the Sanhedrin.

PERSONS.—Peter and John, the rulers and elders and scribes of the Jews, and the Jewish Sanhedrin

DEVOTIONAL READING.—Rom. 10:8-15.

DAILY BIBLE READINGS.—

July 6. M.

July 7. T.

July 8. W.

July 9. T.

July 10. F.

July 11. S.

July 12. S.

In the Name of Jesus. (Acts 3:11-16.)

The Boldness of Peter and John. (Acts 4:5-14.)

Boldness in Preaching. (Eph. 6:10-20.)

Boldness by Faith. (Dan. 3:13-23.)

Paul's Courageous Preaching. (Acts 22:1-10.)

Not Ashamed. (Rom. 1:8-17.)

The Power of the Gospel. (Rom. 10:5-15.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Peter and John Put in Prison. (Verses 1-4.)
 - II. They Are Brought Before the Sanhedrin (Verses 5-7.)
 - III. Their Defense. (Verses 8-12.)
 - IV. The Result. (Verses 13, 14.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

After Peter preached the first full gospel sermon on the day of Pentecost, three thousand were added to the church. The church at Jerusalem was the first church after the New Testament order. "Church" is used in two senses. It is used in a general sense to include all of the Lord's people; again, it is used in a restricted sense and is applied to a local congregation. Jerusalem, where the church began, has been called the "mother" of the church. The Jerusalem church for a short time included all of the Lord's people; it was the church in general and local church.

The church was being taught daily the things of God. The apostles took the lead in teaching, and they never lost an opportunity to teach and preach in the name of Jesus. The apostles preached Jesus, and in preaching Jesus they preached his life, his death, his burial, his resurrection, and his ascension back to the Father. It is to be noted that the apostles did not attract attention to themselves, but they always pointed to Jesus, who had been crucified by man, but had been raised from the dead. The Holy Spirit brought to their remembrance all things which Jesus had taught them, and they were faithful in preaching these things to the people. It seems that Peter took the lead among the apostles in preaching, as he had been committed with the keys of the kingdom of heaven. John accompanies Peter and encourages him and indorses his work. These apostles did not consider whether their preaching would please the people. It was their duty to preach the gospel. This they did without fear.

EXPOSITORY NOTES**1. Peter and John Put in Prison (Verses 1-4)**

Peter and John had just healed a lame man, and this lame man had given the praise to Christ. The multitude gathered together on Solomon's porch to hear the explanation of the apostles as to how the lame man had been healed. This gave Peter and John an opportunity to preach the gospel unto them. They declared that the power of healing had been given by Jesus, whom they had rejected and crucified, but God had raised him from the dead; they declared that Jesus in his death and resurrection fulfilled all the prophecies, and therefore he was the promised Messiah. They preached to the multitude that Jesus might be received by them and that all the promised glories of his reign might be enjoyed by all who would turn away from their sins and accept him.

Now, as they continued to speak "unto the people, the priests and the captain of the temple and the Sadducees came upon them." The priests who were on duty at that time would necessarily be disturbed by the preaching of the apostles. "The captain of the temple" was an officer whose duty was to preserve order in the sacred courts. He had a body of Levites under him, who acted as police in keeping order. The Sadducees, so called from Sadoc, or Zadoc, their founder, were religious people who did not believe in the resurrection. They would be quick to join the officers in stopping the apostles from preaching the resurrection of Jesus. They were disturbed, or "sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead." They objected to these uncultured Galileans coming into the sacred precincts of the temple to instruct the people, when doctors of the law were sitting around ready to impart all necessary wisdom. The preaching of the apostles thus became offensive both to Pharisees and Sadducees.

"They laid hands on them" and cast them into prison until the next day. They ceased then; and since it was against their law to try a person after Sunset, they put the apostles into prison for the night. It is well to note that there was another class other than their enemies, for "many of them that heard the word believed." The apostles could afford to go to prison for the sake of such a great number of believers. Their words took deep root, and the three thousand believers on Pentecost were now increased to five thousand—that is, "the number of the men came to be about five thousand."

II. They Are Brought Before the Sanhedrin (Verses 5-7)

The next morning the leaders among the Jewish people were gathered together to decide what should be done with the apostles. The full council, the Sanhedrin, was assembled. The classes of men which composed this great tribunal of the Jews were probably distributed as follows: Twenty-four priests, usually chief priests; twenty-four elders, or rulers; and twenty-two scribes, or lawyers. This constituted the supreme court among the Jews. Annas had been deposed as high priest by the Romans, and his son-in-law, Caiaphas, had been appointed in his place. The Jews had to accept Caiaphas in a nominal way, but they still regarded Annas as high priest. He seems to have been the most influential man among the Jews at that time. We know nothing definite of John and Alexander.

The council sat in a great semicircle, and the apostles were brought into the midst of this August body; and when they were placed before it, they were questioned. They put the definite question, "By what power, or in what name, have ye done this?"—that is, by what authority, or in whose name, had they healed the lame man? This gave the apostles an opportunity to speak. It will be noted that to do anything by the authority of Christ is the same as to do anything in his name. "By his authority," or "in his name," means the same thing. It may be that they intended to intimidate the apostles by this question. The Sanhedrin claimed the right to regulate the religious affairs of the nation. They assumed that all power to instruct the people should originate with them, and they expected that the apostles would be confused in their answer, or they would have occasion to condemn the apostles for doing something without authority from the Sanhedrin,

They wanted to know by what magical power the apostles had healed the lame man, and they wanted to know what right Peter and John had to use such power. Perhaps they wanted to convict the apostles of sorcery for having worked miracles, not in the name of God, but of a crucified malefactor.

III. Their Defense (Verses 8-12)

Peter and John had been asked a direct question, and they had a right to answer this question. Peter was the spokesman; and after addressing them in a courteous way, he made his defense. It was not so much a defense of himself and John as it was a declaration of the facts concerning Jesus of Nazareth. Peter at once put the matter in such a way that if the Sanhedrin opposed him and John they would have to oppose "a good deed done to an impotent man." This placed the Sanhedrin in an awful position. It must either commend Peter and John for doing a good deed or oppose doing a good deed. Peter was prudent and discreet; he put the case well. It was a good deed that he and John were to answer for, and not an evil deed.

Peter placed the glory where it belonged. With boldness he told them that it was done "in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead." This brought an accusation against the Sanhedrin It had assembled to condemn Peter and John, but the humble apostles in the name of the Christ, whom they were serving, condemned the Sanhedrin This was done in a way to honor Christ and exalt his name. We must admire the boldness of Peter. He was specific in his statement; they could not misunderstand him. He was frank and faithful in presenting the case. Peter had before charged the people with the guilt of Jesus' death, but now he stood before the very council which had first condemned Jesus and charged upon them his death. Furthermore, he declared that God had raised Jesus from the dead. This within itself was enough to condemn the Sanhedrin in the sight of God.

Not only did Peter answer directly the question that had been propounded to him, but he went further and pronounced a condemnation on the Sanhedrin. He told the rulers that Christ "is the stone which was set at naught of you the builders, which was made the head of the corner." His meaning, which they quickly understood, was that the rulers of the Jews were the builders in charge of the house of God. They should have been the first to acknowledge Jesus as the long-looked-for Messiah, but they had rejected him and cast him aside; while God, by raising him from the dead, had shown that he was the corner stone on which the whole fabric of the spiritual temple of God on earth must rest. Peter further stated that there was no salvation in any other name. There is no Savior but Christ, no salvation but through his name. The members of the Sanhedrin and every one else must accept the Christ which the apostles preached in order to be saved. Peter emphatically declared that even the members of the Sanhedrin must accept Jesus of Nazareth, or else there was no salvation for them.

IV. The Result (Verses 13, 14)

Such a speech as Peter had made must have astonished the members of the Sanhedrin. They were not expecting a prisoner brought before

them to make such a bold speech and condemn even the supreme court of the Jews. "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled." They may have marveled at the boldness of Peter and John, and also they may have marveled at such reasoning and language as Peter used. The ability of the apostles to express themselves with accuracy and propriety, especially when coupled with the fact, which came out in the course of their defense, that they were "unlearned and ignorant men," produced a deep impression. But "unlearned" is to be taken here simply in the sense of unversed in rabbinical attainments, and "ignorant" means lacking official authority as teachers. The idea is that "the apostles were not priests, but laymen; not magistrates, but private men; not rabbis, but nonprofessional men." The apostles had been taught by Jesus and were under the guidance of the Holy Spirit.

Not only did this make a profound impression on the Sanhedrin, but "they took knowledge of them, that they had been with Jesus." They saw that these apostles had the same Spirit of humility that Christ had; they saw that they were bold and fearless in speaking, as was Christ; they saw that the apostles expressed wisdom, as did Christ. They were correct in their conclusions that these apostles "had been with Jesus." They began to see that they were not able to bribe the apostles or threaten them into silence. There was no principle in their natures to which they could make such appeals; there was no handle by which they could take hold of them. They knew not what to do with them.

They had seen nothing like this, except in Jesus of Nazareth.

PRACTICAL SUGGESTIONS

1. The example of Peter and John should inspire and encourage every preacher of the gospel. No coward can preach a full gospel.
2. Some believed and some disbelieved. This is true with many audiences. There is an unseen line dividing every congregation to which the gospel is preached into believers and unbelievers.
3. The rulers were forced to admit that a good deed had been done to the lame man, but they wickedly sought to show that Jesus should not have credit for it. Many today are robbing Christ of the honor for the good done in his name.
4. Persecution may serve to help the people of God. As the fragrant plant emits its sweetest odors on being crushed, so Christian character gains charms by suffering.
5. Every Christian should impress all that he has been with Jesus. The silent influence of the inner man should be felt by our associates.

QUESTIONS ON THE LESSON

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

What two uses of the word "church?"
When were uses the same in meaning?
What was preached by the apostles?
Who took the lead in this?

Peter and John Put in Prison

Introductory Thoughts

How many were added to the church on the day of Pentecost?

What had been done?
Where did the multitude gather?
Why did it gather?
What did Peter and John do?

What occurred while they were speaking?
 Who were the Sadducees?
 Who were the rulers?
 What did they do with Peter and John?

They Are Brought Before the Sanhedrin

What was done next morning?
 What was the Sanhedrin?
 How did the council form itself?
 What question did they ask the apostles?
 What is it to do anything by the authority of
 Christ?

Their Defense

Who was the spokesman?
 Did he attempt to defend himself?
 How did Peter put the matter?
 How did this place the Sanhedrin?
 To whom did Peter give the honor?

Who are now condemned?
 Of what did he charge the Sanhedrin?
 What does he tell them that Christ was?
 What had they done for him?
 What had God done for him?

The Result

What effect did Peter's speech have on them?
 What did they observe in Peter and John?
 How did it impress them?
 What is meant by "unlearned" and "ignorant?"
 What showed that they had been with Jesus?
 Why could they not condemn Peter and John?

Practical Suggestions

Why cannot a coward preach the full gospel?
 How are many audiences divided?
 What did they try to do about this good deed?
 How does persecution help?
 How should all Christians impress others?

Soldiers of Christ, arise,
 And put your armor on,
 Strong in the strength which God supplies
 Through his eternal Son;
 Strong in the Lord of hosts,
 And in his mighty power;
 Who in the strength of Jesus trusts
 Is more than conqueror.

Stand, then, in his great might,
 With all his strength endued;
 But take to arm you for the fight,
 The panoply of God:
 That, having all things done,
 And all your conflicts past,
 Ye may o'ercome through Christ alone,
 And stand entire at last. —Charles Wesley.

Lesson III—July 19, 1931
SOCIAL SERVICE IN THE EARLY CHURCH
 Acts 4:32-35; 6:1-4; 2 Cor. 9:1-7.

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.

1 Now in these days, 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 ministrations.

2 And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables.

3 Look ye out therefore brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.

4 But we will continue stedfastly in prayer, and in the ministry of the word.

1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them.

3 But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared:

4 Lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence.

5 I thought it necessary therefore to entreat the brethren that they would go before unto you, and make up beforehand your afore promised bounty, that the same might be ready as a matter of bounty, and not of extortion.

6 But this I say. He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

7 Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

GOLDEN TEXT.—"He himself said, It is more blessed to give than to receive." (Acts 20:35.)

TIME.—For Acts, about A.D. 30; for Second Corinthians, A.D. 58.

PLACES.—Jerusalem and Corinth.

PERSONS.—The churches at Jerusalem and Corinth, the Holy Spirit, and Paul.

DEVOTIONAL READING.—Ps. 112:5-10.

DAILY BIBLE READINGS.—

July 13. M.

July 14. T.

July 15. W.

July 16. T.

July 17. F.

July 18. S.

July 19. S.

A Shared Service. (Acts 6:1-7.)

A Cheerful Service. (2 Cor. 9:1-11.)

A United Service. (Luke 10:1-9.)

Fellow Workers. (Phil. 4:1-7.)

Division of Labor. (Ex. 18:13-27.)

The Divine Helper. (Isa. 41:8-16.)

Generosity Rewarded. (Ps. 112:5-10.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Unity of the Church at Jerusalem. (Verse 32.)
 - II. Generosity of the Church, (Verses 33-35.)
 - III. Seven Men of Good Report. (Acts 6:1-7.)
 - IV. Giving Cheerfully. (2 Cor. 9:1-7.)
- Practical Suggestions.

Introductory Thoughts

"Social service" as used in the subject of the lesson must be understood as meaning the service that each should give in the name of Christ to help each other. The early church started out under the guidance of the Holy Spirit through the apostles. It was the pattern for all other congregations. The Jerusalem church was made the pattern because it was the first to be organized under the Christian age. Its organization, its worship, its work, and its service as guided by the Holy Spirit constitute an example and pattern for all other congregations. No church today that does not follow the pattern of the Jerusalem church in organization, government, discipline, unity, worship, work, and loving service can claim to be pleasing to God. We have in the New Testament the principles which guided this early church; and to be apostolic or pleasing to God, every church today must conform to the pattern given here. Much may be learned by the study of the first church.

In the beginning God made one perfect man and one perfect woman. From these two every human being has been made after the original two. So God made one church in the beginning, which was as near perfect as could be made out of imperfect beings. The first pair that God made fell, or departed from the original mission which God had for them; so churches departed from the original pattern, and now, in order to be "apostolic" in origin, doctrine, work, and worship, all churches must go back to the original pattern. This can be done only by taking up the Jerusalem church as described in the New Testament and following the word of God in organization, work, and worship. No church that neglects or refuses to conform to the New Testament pattern can claim the blessings of God and fill the mission which God has set before a congregation.

EXPOSITORY NOTES**1. Unity of the Church at Jerusalem (Acts 4:32)**

Three thousand were added to the church on the day of Pentecost; a little later the number was increased to five thousand. At this time there were in Jerusalem many thousands of believers. The New Testament states that "a multitude of them that believed were of one heart and soul." It is stated that "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42.) This gives the secret of the unity; they "continued steadfastly" in the teaching of the apostles. It was im-

possible for division to arise among these several thousand believers so long as each one continued "in the apostles' teaching;" it is impossible today for division to arise in any congregation so long as that congregation follows the apostles' teaching. Wherever division exists, one or more members are not following the teaching of the apostles. This emphasizes the fact that the teaching of the Holy Spirit required unity in the church. No wonder the church at Jerusalem grew so rapidly. In union there is strength. The church at Jerusalem was a model in unity, and every congregation that is patterned after this church will be united.

Every member of this church was striving to keep "the unity of the Spirit in the bond of peace." The church cannot fill its mission today without being united. Christian unity can be brought about only by all following the apostles' teaching. A federation of denominations is not Christian unity; a compromise on differences is not Christian unity. The one and only basis for Christian unity is the apostles' teaching as found in the New Testament.

II. Generosity of the Church (Verses 33-35)

Growing out of the unity of "one heart and soul" came the great benevolence of this church. No member of it said "that aught of the things which he possessed was his own; but they had all things common." Those who possessed houses and land 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 they supplied the needy. The liberality of Christians today should be equal to the necessity, even if it requires a sale of property. When the church today is of "one heart and soul" and great liberality prevails, the cause of Christ prospers and preaching the word is more effectual. The manifestation of this great benevolence is given as a reason for "the great grace" which was "upon them all."

The generosity of the early Christians was blessed, and the generosity of the Lord's people today will be blessed. Perhaps there is no one thing which is needed more than for the Lord's people to be trained in generosity and liberality. If all would imbibe the Spirit of Christ, there would be more unselfish generosity. Members of the church today must understand that their common interests are infinitely greater than their individual and selfish interests. An unselfish life is always an attractive life, and a heart that loves is lovable. Christians must learn to love each other now as the early Christians did before they can practice generosity as the early Christians did. Aristotle, on being asked what was a friend, answered that it was "one soul dwelling in two bodies." Christians should learn to be friends to each other.

The early church began as a great family. Each regarded the welfare of others. When each one will faithfully bring all that he possesses to the common stock, or treasury, or let it be understood that whatever he may have may be used for the welfare of others, then we will have Christian social service. Community of heart must come first. In the presence of need which one may relieve, no man should now regard his possessions as his own. He is a steward of God, and may rightly hold his property, if he will so administer it as to make

it more effective for good than if it were distributed. No Christian has a right to hold property unless the holding of it promotes the greatest good or a greater good than the distribution of it. The sharp competition of modern business affairs, the grasping of property for selfish ends, is contrary to the Spirit of Christ and defeats social service in the church.

III. Seven Men of Good Report (Acts 6:1-4)

It was not long until dangers of disruption began to manifest themselves. The great number of the members of the church at Jerusalem were Hebrews—that is, home-born Jews. Many of them, however, were Hellenists, or Jews born abroad, who spoke the Greek language. Through imperfect administration and distribution the "Grecian Jews" murmured against the home-born Jews, "because their widows were neglected in the daily ministrations." The sin of neglect is the second recorded sin which we have against the Jerusalem church; the first was the lying of Ananias and Sapphira. The twelve apostles were busy teaching and training the early disciples. The number had increased so rapidly that the apostles could not give special attention to all of the detailed work of distribution as occasion demanded. So when the complaint came to them that a certain class was being neglected, they said: "It is not fit that we should forsake the word of God, and serve tables." There was a more important work for them to do than that of teaching the word of God. Others were competent to distribute things as there was need. So it was better for the apostles to give their attention to weightier matters and leave less weightier matters to be attended to by others who were capable of doing so.

Through the instruction of the apostles, seven men were selected "who were of good report, full of the Spirit and of wisdom." These men were appointed by the apostles to look after the distribution of food and funds as all had need. These have been called "deacons," but they are not here so called. They served the congregation in every way to promote the peace and harmony of the congregation and to help it fulfill its mission. The services of these good men enabled the apostles to "continue steadfastly in prayer, and in the ministry of the word." The appointment of the seven pleased the church, and it continued on in its united efforts and peaceful mission. It is well to note the names of these seven men. They were: Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus. These are all Greek names, and probably they were all selected from the very class from which the murmuring came. This was a happy way of showing the Grecian Jews that they were to have equal share in the blessings of the church. Although the Hebrews were in the majority in the church, yet they selected all of the men from the minority. There was no politics in the affair, and the Spirit of Christ guided all.

IV. Giving Cheerfully (2 Cor. 9:1-7)

Paul had instructed the church at Corinth concerning the grace of giving, and the church had purposed to give liberally. The church at Corinth was composed largely of Gentile converts, and many among the Jews who had been converted to Christianity were suffering. They needed help; and when the matter was placed before the church at

Corinth by Paul, they at once purposed to relieve, as far as they were able, the distressed conditions. Paul now urges them to be ready with their contribution so that there would be no delay when he came. He had used the promise of the church at Corinth 'to encourage the churches in Macedonia to give liberally; he had told the Macedonians that the church at Corinth was ready. Now, if some of the Macedonians should come with Paul and find that the church was not ready with its pledge of support, Paul would be humiliated. To avoid this humiliation he now reminds them of their pledges and urges them to have things ready.

Paul encourages their liberality by exhorting that "each man do according as he hath purposed in his heart." Each man should give as his own heart prompted him and not as some one else may have influenced him. No one should give grudgingly—that is, no one should give regretting that he had promised to give; but he should give cheerfully. "For God loveth a cheerful giver." A "cheerful giver" is one who is grateful to God for the means which he has to help those who are in need. It ought to be a delightful service to give in the name of Christ. When God has blessed us with means, we should not give as a mere duty, but as a privilege to give and to help relieve the distressed. Christ gave his life cheerfully for us, and our service must be cheerfully given to him. One robs one's heart of the blessings of giving when the giving is done grudgingly; one increases the blessing when it is done cheerfully in the name of Christ. God loves a cheerful giver and blesses him; he does not love any other kind of a giver. If we love each other as God teaches us to love, we will give cheerfully to relieve the distress of each other.

PRACTICAL SUGGESTIONS

1. One of the most difficult lessons to learn is that of serving each other with the means which God has put into our hands. Holding earthly property by titles and deeds and refusing to help those who are in need are crying sins against the Lord's people today.

2. Our relationship as Christians to each other and to Christ is based upon our love for each other and love for Christ. If this love is genuine, all giving will be done cheerfully.

3. All of our giving should be based upon and conditioned in amount to the needs of the one who receives. We should not give merely to be seen of men and receive the plaudits of men, but we should give to please God.

4. There may be only two classes in the church—namely, the givers and receivers. Each one belongs to one of these classes. If one is unable to give, that one is in the class of receivers and needs to be given to.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

What is meant by "social service?"
How did the early church start?
What did the Jerusalem church become?

In what is it an example to us?
How may a church today become "apostolic?"
Does this church fill the pattern?

Unity of the Church at Jerusalem

How many members did the church have at this time?
What may be said of the unity?

How did they keep united?
 How may a church today be united?
 Why is it impossible for a church to be divided
 when it follows the New Testament?
 What is the duty of each member of the church?
 Why is not the federation of denominations
 Christian unity?

Generosity of the Church

What is an outgrowth of the unity of the church?
 How did the members speak of what they
 possessed?
 What should measure the liberality of Christians
 today?
 What will increase liberality?
 How did the early church begin?
 How should all churches continue?
 On what condition may a Christian hold his
 property?

Seven Men of Good Report

What threatened disruption of the church?
 Who were the Hebrew Christians?
 Who were the Grecian Jews?

What is the first sin recorded against the church?
 What is the second sin?
 What did the apostles do about the complaint?
 Describe the seven men selected.
 Give the names of these men.
 How do we know that there was no politics in
 the selection?

Giving Cheerfully

What instruction had Paul given the church at
 Corinth?
 Who composed the church there?
 What does Paul urge them to do?
 How had he encouraged other churches?
 How much should each one give?
 What is it to give cheerfully?
 What kind of giving does the Lord bless?
 What is the basis of cheerful giving?

Practical Suggestions

What may be two sins today?
 What should regulate our giving to each other?
 What two classes may there be?
 To which class do you belong?

Help us, O Lord, thy yoke to wear,
 Delighting in thy perfect will;
 Each other's burdens learn to bear,
 And thus thy law of love fulfill.

He that hath pity on the poor
 Lendeth his substance to the Lord;
 And, lo! his recompense is sure,
 For more than all shall be restored.

Teach us, with glad, ungrudging heart,
 As thou hast blest our various store,
 From our abundance to impart
 A liberal portion to the poor.

To thee our all devoted be,
 In whom we breathe and move and live;
 Freely we have received from thee;
 Freely may we rejoice to give.

—Thomas Cotterill.

Lesson IV—July 26, 1931
CHRISTIANITY SPREAD BY PERSECUTION
 Acts 7:59 to 8:4; 11:19-21.

59 And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my Spirit.
 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

1 And Saul was consenting unto his death. And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. 2 And devout men buried Stephen, and made great lamentation over him.

3 But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison. 4 They therefore that were scattered abroad went about preaching the word.

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phenicia, 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.

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

TIME.—A.D. 30 to A.D. 47.

PLACES.—Jerusalem and Antioch.

PERSONS.—Stephen, Saul, and other leaders.

DEVOTIONAL READING.—1 Pet. 1:3-9.

DAILY BIBLE READINGS.—

July 20. M.	Stephen's Martyrdom. (Acts 7:54 to 8:1.)
July 21. T.	Rejoicing in Suffering. (1 Pet. 4:12-19.)
July 22. W.	Triumphs of Faith. (Heb. 11:17-31.)
July 23. T.	Joseph in Egypt. (Gen. 45:1-8.)
July 24. F.	Daniel in Babylon. (Dan. 6:19-28.)
July 25. S.	Price of Discipleship. (Matt. 10:34-42.)
July 26. S.	Reward of Faithful Witnessing. (1 Pet. 1:3-9.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Stephen, the First Christian Martyr. (Acts 7:59, 60.)

II. The Church at Jerusalem Persecuted. (Acts 8:1-3.)

III. The Results of Persecution. (Verse 4.)

IV. The Church Founded at Antioch. (Acts 11:19-21..}

Practical Suggestions.

Introductory Thoughts

It will be remembered that the church began on Pentecost with just a few disciples. It is to grow and multiply until it fills the whole earth. The purpose of God is that the knowledge of God shall cover the land as the waters cover the sea. There are many things which help to spread the gospel. Preaching the gospel is sowing the seed of the kingdom, and in this way Christianity spreads. Persecution is another way to spread Christianity—in fact, God has so arranged that man cannot prevent the gospel's spreading if there are faithful lives and proclaimers of the truth. The greater the effort that man makes to prevent the spread of the gospel, the more rapidly it will spread. All that will live godly in Christ Jesus shall suffer persecution, and persecution may give occasion for blessings of God and the spread of Christianity. The more zeal the preacher of the gospel has, the more earnestly will he work; and the more earnestly he works, the more rapidly will Christianity spread. Persecution helps to gender zeal in the advocates of Christianity.

Persecution not only helps to spread Christianity, but sometimes it helps to spread error. There is a way to meet error with the truth and oppose it without persecuting the advocates of error. Persecution to an earnest, honest heart only strengthens that heart in the cause it has espoused. If this cause is the truth, it helps to spread the truth; if it be error, it helps to spread error. It seems that mankind is slow to learn that no cause can be stopped by persecuting the advocates of that cause.

EXPOSITORY NOTES

1. Stephen, the First Christian Martyr (Acts 7:59, 60)

Stephen was one of the seven selected to minister the daily ministrations to the Grecian widows in the church at Jerusalem. He has been called one of the "seven deacons." He was involved in a controversy with the enemies of Christianity, and was brought before the council of the Sanhedrin; and when brought before it, he made his defense by preaching the gospel unto them. At the conclusion of his speech many of his hearers were infuriated because they could not answer him. He concluded his speech by showing that Jesus is the Christ, the promised Messiah. He accused the Jews of crucifying the Savior. When they heard this, "they were cut to the heart" and "gnashed on him with their teeth." They felt as if their hearts had been cut through with the rough teeth of a saw, so sharp and rasping were his words of steel. As dogs or other mad animals, they literally "gnashed on him with their teeth," as though they would tear him to pieces. The truth when not accepted will infuriate the hearers.

Stephen was full of the Holy Spirit, and did not attempt to defend himself against their vicious attack on him. "And they stoned Stephen." This was the common method by the Jews of putting criminals to death. They disregarded the law of Rome in their mad state and took the matter into their own hands and killed Stephen. It is worthy of note to observe that Stephen was praying for them while they were pelting him with stones. As his body was being bruised by the rough stones which his enemies hurled at him, his Spirit was praying for them. He was very much like his Master in his prayer. 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 humbly kneeling before he was quite struck to the ground! All who think that they cannot pray for their enemies and for those who would injure them should remember the example of Stephen. Stephen was a man of like passion with ourselves, and he prayed in the very midst of his bitter foes and in the most excruciating physical pain for those who were persecuting him. It is a beautiful statement recorded of him that when he had prayed, "Lord, lay not this sin to their charge"-that "when he had said this, he fell asleep." This was the sleep of death which came upon him while he was praying for his enemies.

These enemies thought that they would stop the force of Stephen's arguments if they put him to death; they thought that if the preacher was killed, that would destroy the principles which he was preaching. How foolish in them to think so! The gospel and the truths of the gospel cannot be destroyed by even putting to death those who proclaim the gospel. Stephen is at the head of a long list of Christian martyrs. He is the first of which we have any record to die for Christianity. Stephen by his example has proclaimed the truth and emphasized the gospel as much in his death as he did by his preaching. He has accomplished by his death possibly more than he could have accomplished by living longer.

II. The Church of Jerusalem Persecuted! (Acts 8:1-3)

After Stephen's death and burial, "there arose on that day a great persecution against the church which was in Jerusalem." Saul of Tarsus was involved in this persecution. He was consenting even unto Stephen's death, and so he has a part in the great persecution against the church at Jerusalem. The Sadducees had tried to stop the progress of the church by threatening the apostles and scourging them; the Pharisees had joined the Sadducees in the persecution to stop the progress of Christianity. Both had failed in their efforts to suppress the truth with gentler means, and now they both join in a common persecution of the church. It seems that they had selected Stephen as the first victim because he had been their most formidable opponent in the discussion. They intended to proceed in their bloody purpose with the form of the law, but in a moment of frenzy they had broken loose from all restraint and had put Stephen to death with mob violence. They are now determined to continue this method of opposition until other leaders are put to death and the progress of Christianity stopped.

The church at Jerusalem numbered more than five thousand men, and so sharp and fierce was their persecution, in which Saul had a prominent part, that the congregation at Jerusalem was for a time broken up, the members being compelled to flee for their lives to the remote parts of Judea and Samaria—in fact, they were all scattered abroad "except the apostles." The apostles were steadfast worshippers, and may have been more tactful and even bolder than others. They were in danger as much as other members, but the cause which they loved demanded that they remain at Jerusalem. So in their courage and steadfastness the nucleus of the church remained in Jerusalem. It may be that because the apostles were enabled to manifest miraculous power the persecution was not directed so much against them; at least, in the providence of God the apostles remained at Jerusalem and the church there continued its work and mission.

III. The Results of Persecution (Verse 4)

We see here the blessings which resulted from this persecution. All except the apostles were scattered abroad, and "they therefore that were scattered abroad went about preaching the word." More than five thousand disciples were scattered into all parts of the country. The persecutors thought that they were checking the spread of Christianity by breaking up the church at Jerusalem; but instead of checking Christianity by breaking up the church, they were, in their ignorance, doing the very thing which would cause Christianity to spread most rapidly. Because of this persecution, more than five thousand preachers of the gospel are driven out of Jerusalem; and wherever they go, they are busy "preaching the word." These good people did not stand up in the pulpit and preach sermons; such a course is better fitted for our day. But these Christian fugitives had no time for stated and formal appointments. When asked why they as strangers were fleeing, they could say that they were being persecuted for the sake of the gospel. This would call for the story of Jesus and of his gospel to be told to earnest, anxious inquirers. The truth, when told to the inquirer, would find lodgment in the heart of every Israelite who was looking for the promised King and Messiah. They could tell that the Messiah had come, had fulfilled the prophecies, had died for the sins of the world, and had saved them. They could go further and tell the people that he was anxious and ready to save others. Such statement of facts would beget an interest in the gospel and the church. In this way the persecution of the church at Jerusalem became one of the greatest blessings that had befallen the church. Wherever these disciples went, they preached the gospel, people obeyed the gospel, and churches were planted. So, instead of checking the spread of Christianity by persecution, it has spread more rapidly than it otherwise would have done.

It should be noted further that these thousands of disciples who were driven from Jerusalem had so learned the facts, commands, and promises of the gospel that they could relate them to others. They had learned to love the truth, so that they wanted to tell it to others; they had learned the blessings of salvation and felt under obligation to tell them to others. This should be an example for every member of the church today. These disciples had not been in the church but a very short time, and yet they were able to preach the gospel unto others. Church members today who have been in the church for a number of years cannot tell the story of the cross to others in such a way as to win them to Christ. The example of these early Christians should be followed by all Christians today.

IV. The Church Founded at Antioch (Acts 11:19-21)

Some of those who "were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews." Some think that it had been from five to eight years since the death of Stephen before the gospel reached Antioch. However, we have no means of knowing how long it had been. They began preaching at Jerusalem and spread the gospel to the uttermost parts of the earth. Notice the missionary work which was going on during this period. Philip was preaching

in Samaria, to the eunuch, and in all the cities from Azotus to Caesarea; Paul had been converted and was preaching the gospel in Damascus and Arabia and possibly in his native country, Cilicia; Peter had gone throughout Judea, Samaria, and Galilee. All this was done in a few years by the church and through no other missionary organization than the church.

Up to this time these Jewish Christians were preaching only to Jews; but when they came to Antioch, they preached "unto the Greeks also" "the Lord Jesus." This may have been after the conversion of Cornelius, but we do not know. The Greek-speaking Jews from Cyprus and Cyrene were not so intensely prejudiced as the Jews of Judea. So the church at Antioch was the first Gentile church of which we have any record; it ranked next in importance to the church at Jerusalem. As the church at Jerusalem was the center of missionary operations among the Jews, so Antioch becomes the center of missionary activities among the Gentiles.

"The hand of the Lord was with them: and a great number that believed turned unto the Lord." The Gentiles who turned from idolatry to God believed the gospel, repented of their sins, and were baptized in the name of Jesus Christ. This was the way that they turned to the Lord, and this is the way that people must turn to the Lord today.

PRACTICAL SUGGESTIONS

1. God usually accomplishes his purposes by ways which man does not know. He often turns to good account the very schemes which Satan has devised against his children.

2. So far as we know, the early Christians showed no disposition to leave Jerusalem and propagate the gospel until persecution drove them out. Oftentimes persecution today will prove a blessing to the Lord's people.

3. The true worth of man appears at its best in a great crisis. Stephen set a noble example for God's people to pray for their enemies.

4. It is a crime for any one to become a persecutor. It is a blessing to be persecuted for the cause of Christ. There is enough in this to encourage all to suffer persecution.

5. All Christians should be encouraged with the fact that God's purposes will be carried out and that no opposition can prevent the will and way of our God from moving on to victory.

QUESTIONS ON THE LESSON

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

Who was Stephen?
What did he do?
How did he conclude his speech?
What did the hearers do?
What did they do to Stephen?
What was Stephen doing while they were stoning him?
Repeat the language of his prayer
What did Stephen's enemies think they had done by killing him?
Where does Stephen stand today?
What has he accomplished by his death?

Introductory Thoughts

How did the church begin?
What was God's purpose with it?
Name some things which will help spread Christianity.
What must faithful Christians suffer?
What does persecution do for them?
Why cannot any cause be stopped by persecution?

The Church at Jerusalem Persecuted
What arose against the church at Jerusalem?

Stephen, the First Christian Martyr

Who was a leader in this?
 Who joined in the persecution?
 By what means had they before tried to stop the spread of Christianity?
 What means do they now attempt to use?
 How many were in the church at Jerusalem?
 What became of them?
 Who remained at Jerusalem?

The Results of Persecution

What did the disciples do as they fled from Jerusalem?
 Where did they go?
 What did they preach?
 What gave them an occasion to repeat the story of the cross?
 How would they find more anxious listeners?
 How did the results of the persecution prove a blessing?
 How well had they learned the gospel?
 What should all do today?

The Church Founded at Antioch

Where did some of the disciples finally go?
 How long after Stephen's death was this?
 Name the missionary work that was being done during this period.
 Why was there no need for the organization of a missionary society?
 What does the church at Antioch become?
 How does it compare with the church at Jerusalem?
 What is it to turn to the Lord?

Practical Suggestions

How does God usually accomplish his purposes?
 Why did the early Christians propagate the gospel?
 When may we see the true worth of man?
 What blessings may come through persecution?

Flung to the heedless winds,
 Or on the waters cast,
 The martyrs' ashes, watched,
 Shall gathered be at last.

And from that scattered dust,
 Around us and abroad,
 Shall spring a plenteous seed
 Of witnesses for God.

—Martin Luther.

Lesson V—August 2, 1931
PHILIP'S MISSIONARY LABORS
 Acts 8:26-40.

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.

40 But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Caesarea.

GOLDEN TEXT.—"They therefore, that were scattered abroad went about preaching the word." (Acts 8:4.)

TIME.—Between A.D. 30 and A.D. 37.

PLACE.—Road from Jerusalem to Gaza.

PERSONS.—Philip and the eunuch.

DEVOTIONAL READING.—Matt. 13:3-9.

DAILY BIBLE READINGS.—

July	27.	M.	The Ethiopian Converted. (Acts 8:26-40.)
July	28.	T.	A Disobedient Messenger. (Jonah 1:1-10.)
July	29.	W.	Foreigners Converted. (Isa. 19:18-25.)
July	30.	T.	Gentiles Become Fellow Citizens. (Eph. 2:11-22.)
July	31.	F.	Opening the Scriptures. (Acts 17:1-11.)
August	1.	S.	The Word of Power. (1 Cor. 1:18-25.)
August	2.	S.	Sowing the Seed. (Matt. 13:1-9.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Philip Sent to the Eunuch. (Verses 26-28.)
- II. The Part the Holy Spirit Did. (Verse 29.)
- III. Philip Preached Jesus. (Verses 30-35.)
- IV. What the Eunuch Did. (Verses 36-40.)

Practical Suggestions.

Introductory Thoughts

The subject of this lesson, "Philip's Missionary Labors," does not fit the Scriptural text, as the Scripture lesson gives an account only of the conversion of the eunuch. Philip was one of the "seven" who was chosen with Stephen to help in the distribution of food supplies and other things to the Grecian widows in the church at Jerusalem. When the church at Jerusalem was scattered abroad, the duties of the "seven" ceased, and this gave Philip and the others opportunity to preach the gospel. Philip went down to Samaria and preached the gospel there. It seems that he had a number of converts in Samaria, and possibly a church was established there.

While preaching in Samaria, Philip was sent to the eunuch and preached the gospel to him. Samaria was the middle section of Palestine, Judea was the southern section, and Galilee was the northern section. The city of Samaria was the capital city of that country. It was here that Christ had the conversation with the woman at the well.

The parties in this conversion were the preacher, Philip, who was at Samaria, and the man to be converted, who was fifty or sixty miles away and traveling back to his home, which was over twelve hundred miles from Jerusalem. Candace was queen of Ethiopia at that time. The eunuch was her treasurer, having in her kingdom "great authority," and "who was over all her treasures." He had been to Jerusalem to worship God under the law of Moses. He knew only the law. 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, he was allowed to worship God (Isa. 56:1-8).

EXPOSITORY NOTES**1. Philip Sent to the Eunuch (Verses 26-28)**

While Philip was busy preaching the gospel in Samaria, an angel "of the Lord spoke unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert." This is all that the angel had to do with this conversion. Philip was some fifty or sixty miles away from the eunuch, and the angel spoke to Philip and gave him instructions to go to the man who was to be converted. The angel had nothing to do with the eunuch; he must be converted according to the terms of the gospel. It is worthy of note that while Philip was in the midst of a fruitful work among the Samaritans he was summoned to another field. He was given specific directions as to where he should go.

Samaria was about forty-three miles north of Jerusalem, and Philip was to intercept the chariot in which the eunuch was riding on its way from Jerusalem to Gaza. The road from Jerusalem to Gaza led in a southwest direction, and Philip, in going south to it, could reach it without going through Jerusalem/ About four or five miles from Jerusalem the road descends by a very steep and stony path into the valley, called in the Old Testament "the valley of Elah." This is the valley in which David killed Goliath. It is drained by the brook out of which, as he crossed it, David picked up the five stones to hurl at Goliath. This brook, we are told, runs dry in the very dry summers; but it is a vigorous stream, and sometimes a raging torrent in the wet season. The next is a still larger stream in the Philistine plain, a few miles farther toward Gaza, called by the present inhabitants "Wady el Hast."

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 very great way from Jerusalem, Philip met with the eunuch. When he came near the chariot, the Holy Spirit told him to join himself to the chariot. In this way the preacher with the gospel had been brought to the one in need of salvation. Although the eunuch had been to Jerusalem to worship, yet he was not in a saved condition. Many worshipers today are not Christians, are not in a saved condition. It was a long way for him to go to Jerusalem to worship, but he made the journey. Many think that he was a proselyte to his Jewish faith. It is not clear as to what nationality the eunuch belonged.

II. The Part the Holy Spirit Did (Verse 29)

The Holy Spirit has a part in every genuine conversion. There has never been, and there never will be, a case of conversion to Christ that the Holy Spirit has not had a part. The Holy Spirit operates always in every conversion. The Holy Spirit teaches people what to do to become Christians, and in this way the Holy Spirit operates in conversion. In this case the Holy Spirit spoke to Philip and told him to "go near, and join thyself to this chariot." The Holy Spirit did not come directly and in a miraculous way into the heart of the eunuch and convert him; neither need any one expect the Holy Spirit to operate in conversion differently from the way it operated in this case of conversion. The eunuch was studying the Scriptures; he had no one to teach him; he had never heard of Jesus as a fulfillment of prophecy; he was going over twelve hundred miles from Jerusalem into heathendom. Surely if God would send his Spirit into any man's heart to enlighten and convert him, he would do so in this case. But in this case the Spirit spoke to the preacher and told him to join himself to the chariot. Philip had been directed by the angel to come to this place, and now he is instructed by the Holy Spirit to join himself to the chariot. The Spirit influenced the eunuch through the words of Philip—through the gospel as preached by Philip to the eunuch.

III. Philip Preached Jesus (Verses 30-35)

In obedience to the Spirit, "Philip ran to him, and heard him reading Isaiah the prophet." He was reading aloud. He was not a Chris-

tian, and, like other Jews, his conception of the Messiah and his kingdom was that of an earthly ruler, with a temporal, political government. Philip began to instruct him by asking him this question: "Understandest thou what thou readest?" This was a very tactful way to begin. He at once enlisted the attention of the eunuch by propounding this question to him.

It was difficult even 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. This was because they did not understand their own prophets and because they did not believe Moses. The eunuch was reading the Scriptures; he was reading that which we now know as Isa. 53: 7, 8. This is one of the best Scriptures in the Old Testament to lead one to the acceptance of Jesus. The eunuch read that some one "was led 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 mind 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.)

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." He left no generation or posterity to be declared, and his life "was cut off out of the land of the living." 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 which would suit this Scripture. He made a very thoughtful inquiry of Philip, and this gave Philip the starting point to preach Christ unto him.

Perhaps no one had a more favorable opportunity to preach Jesus than did Philip at this time; so he "opened his mouth, and beginning from this Scripture, preached unto him Jesus." He showed how Jesus was the one meant by Isaiah; that Jesus was the fulfillment of this very prophecy which the eunuch was reading; 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 triumphant 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.) Philip also showed that the world must be saved through faith in Jesus; that all must believe in him as the Christ of God and Savior of men; that all must repent of their sins, turning away from them with godly sorrow; and, furthermore, that this Jesus commanded all to be baptized in his name for the remission of sins and in self-sacrifice follow him as the great Exemplar.

IV. What the Eunuch Did (Verses 36-40)

"As they went on the way, they came unto a certain water." Philip, riding in the chariot with the eunuch, preached unto him; and when

they came to "a certain water," the eunuch asked Philip a very important question. He said: "Behold, here is water; what doth hinder me to be baptized?" Where did the eunuch learn of baptism? Philip had preached unto him Jesus, and to preach Jesus means to preach the commands and promises of Jesus; it means to preach the entire plan of salvation. Since baptism was one of the commands of Jesus, Philip preached baptism to the eunuch. So in preaching Jesus to him Philip taught him what Jesus commanded in regard to baptism. Jesus had said: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:16.) On the day of Pentecost, guided by the Holy Spirit, Peter preached Jesus to the multitudes; and when those who believed his preaching asked what to do to be saved, Peter 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.)

Verse 37 of this chapter is omitted in the American Standard Version. Many scholars think that it was an interpolation, as it is left out of the best manuscripts and most of the earlier versions. Hackett says: "Yet the interpolation, if it be such, is as old certainly as the time of Irenaeus." He cites it as being in the manuscript of A.D. 178. He further states that it has generally been rejected as an interpolation by recent translators and commentators. Philip demanded as the condition of baptism that the eunuch should believe. Every one who baptizes another should demand assurance of faith, and the most correct way is to have the one demanding baptism to confess faith in Christ.

The chariot was stopped, and Philip and the eunuch "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 necessary in order to the baptism, for certainly Philip and the eunuch would not have done such an unnecessary thing as to wade down into the water had it not been necessary. The word "baptize" expresses what was done after they had gone down into the water. Philip baptized—immersed, buried—the eunuch in water. (Rom. 6:3, 4; Col. 2:12.) After Philip had baptized the eunuch, "they came up out of the water." The eunuch went on his way rejoicing. He had occasion to rejoice, as he had found the Savior and had obeyed his command. He rejoiced in the promises which belong to the obedient.

PRACTICAL SUGGESTIONS

1. Philip was busy when he was told to go to the eunuch. God has never called any one while that one was in idleness.
2. The prompt obedience of the eunuch should be an example to all today. Jesus wants people to act now and not procrastinate.
3. The eunuch was in earnest and honest. He wanted to know the truth, and Philip taught it to him. All who want to know the truth today may have opportunity to learn it.
4. Any one who is diligently studying the word of God is in the way of enlightenment; he will soon arrive at a fuller knowledge of God's truth.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Why does the subject of this lesson not fit?
Who was Philip?
Why should he not stay at Jerusalem?
What was he doing in Samaria?
Where was Samaria?
How far was it from Jerusalem?
Where was Ethiopia?
What office did the eunuch fill?
How was he worshipping at Jerusalem?
Why was he not permitted to go into the Jewish court?

Philip Sent to the Eunuch

Who spoke to Philip?
What was he told to do?
What direction would he have to go?
About how far from Jerusalem did he go?
Describe the way to Gaza.
How were the affairs timed?
How do we know that the eunuch was not in a saved condition?

The Part the Holy Spirit Did

How does the Holy Spirit operate in conversion?
To whom did the Holy Spirit speak?
How does the Holy Spirit teach people?
What did the Holy Spirit say to Philip?
What was the eunuch doing?

Where was he going?
How did the Spirit influence the eunuch?

Philip Preached Jesus

What did Philip first do?
What was the eunuch doing?
What conception did he have of the Messiah?
What question did Philip ask?
Why was this a good way to begin?
What was the misconception of the Jews?
How did Christ fulfill this prophecy?
How did Philip show this to the eunuch?
What did Philip preach in preaching Jesus?

What the Eunuch Did

To what did they come?
What question did the eunuch ask?
Why did he ask this question?
What had Jesus said about baptism?
What did Peter tell the people on Pentecost to do?
What may be said about the thirty-seventh verse of this chapter?
Who went down into the water?
Why did they go into the water?
What was done to the eunuch?
What is baptism?
What did the eunuch do after his baptism?
Who has a right to rejoice now?

PRACTICAL SUGGESTIONS

Why does not God call one who is idle?
How is the eunuch an example to us?
What may be said of all who want to know the truth?
How may one know the truth?

An opportunity supreme
Lay in the lonely way;
The first fruits of a continent
Were harvested that day.

Strange are the intersecting lines
Of God's sure providence;
Rare fruit the very desert yields
To our obedience.

—A. S. Carman.

Lesson VI—August 9, 1931

SAUL CONVERTED AND COMMISSIONED

Acts 9:1-9, 17-19; 1 The. 1:12-14.

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.

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;

19 And he took food and was strengthened. And he was certain days with the disciples that were at Damascus.

12 I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service;

13 Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief;

14 And the grace of our Lord abounded exceedingly with faith an(1 love which is in Christ Jesus.

GOLDEN TEXT.—"I was not disobedient unto the heavenly vision." (Acts 26:19.)

TIME.—Generally supposed to be A.D. 37.

PLACE.—Near Damascus, in the road from Jerusalem.

PERSONS.—Jesus, Saul, those with Saul, and Ananias.

DEVOTIONAL READING.—Isa. 6:1-8.

DAILY BIBLE READINGS.—

August 3. M.

August 4. T.

August 5. W.

August 6. T.

August 7. F.

August 8. S.

August 9. S.

The Conversion of Saul. (Acts 9:1-9.)

The Hatred of the Jews. (Acts 9:23-31.)

Called to Be an Apostle. (1 The. 1:12-17.)

Source of Paul's Gospel. (Gal. 1:11-17.)

A New Creature. (2 Cor. 5:11-19.)

Surrendering All. (Phil. 3:1-12.)

Isaiah's Vision. (Isa. 6:1-8.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Saul the Persecutor. (Acts 9:1, 2.)
 - II. Jesus Appeared to Him. (Verses 3, 4.)
 - III. Saul Penitent. (Verses 5-9.)
 - IV. Saul Baptized. (Verses 17-19.)
 - V. Saul Appointed to Preach. (1 The. 1:12-14.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

Saul took part in the persecution of Stephen and continued his warfare against the church for some time. He went on his mission of persecution to Damascus. Damascus is about one hundred and thirty miles north from Jerusalem. It is the capital of Syria, and is probably the oldest city in the world. We are told that it now has a population of one hundred and fifty thousand. It has a railroad which runs to it from Beirut, a town of about eighty thousand inhabitants, on the Mediterranean Sea. There were many Jews there at the time of this lesson, as the number of synagogues shows. The ancient road from Jerusalem to Damascus crossed the Jordan stone ten or twelve miles below the Lake of Galilee on a stone bridge, which is still in a good state of preservation, though seldom used. The road, after crossing this bridge, passes northward along the elevated lands east of the Lake of Galilee, and then follows the smooth desert at the eastern foot of Mount Hermon. It crosses the river Pharpar within a few miles of Damascus; and as Saul had drawn near to the city when the Lord appeared, he had probably crossed this river.

After Saul's conversion and after he had begun to preach the gospel, he became known as Paul, the apostle. He was born in Tarsus, a city of Cilicia, about the time of the birth of Christ. His father was a Jew, and had acquired the rights of a Roman citizen, as Saul was free-born. He was trained to the trade of a tentmaker, under the wise custom of the Jews which caused each Jewish boy to be taught a trade. He was well educated in Greek literature, and was sent to Jerusalem, where he was carefully instructed in the law by the famous teacher. Gamaliel.

EXPOSITORY NOTES**1. Saul the Persecutor (Acts 9:1, 2)**

The first mention that we have of Saul is in Acts 7:58, where he took part in the stoning of Stephen. He is introduced to us as a persecutor of Christians. He was a Pharisee in religion, and some have thought that he was a member of the Sanhedrin. He became a leader in persecuting Christians. He was honest and conscientious in his opposition to Christianity. He thought that Jesus was an impostor, and that the apostles and early Christians were deceivers and should be put to death, as their teachings were subversive to his understanding of the Jews' religion. Christianity was spreading, and Saul with

zeal and courage determined to help check its spread. We have no mention of his opposition in Jerusalem other than that of Stephen, but we are led to believe that he pressed his opposition to Christianity with great zeal. Perhaps he helped to scatter the church at Jerusalem; and as the disciples went out from Jerusalem, he determined to pursue them and commit them to prison. He was no respecter of persons, but was ready to bring "men or women" "bound to Jerusalem."

He asked permission from the high priest to go to Damascus and go into the synagogues of that city and arrest any Christians that he might find and bring them to Jerusalem. Damascus is said to have had a population of about fifty thousand Jews at this time; and as Christianity was getting a foothold in that city, Paul was determined to check it. The Jewish council could not inflict capital punishment because of the restraint of the Roman government, but it could scourge and imprison; so Paul was determined to bring Christians from Damascus to Jerusalem, where they could be punished. Paul thought that he was doing the right thing. He was following his honest convictions.

Paul had authority that "if he found any that were of the Way" he could arrest them. "The Way" is a phrase which was early applied to Christianity. It soon came to be widely used. They walked a road distinct from all others. They had their faith and conduct well marked. Paul "persecuted this Way unto the death" (Acts 22:4), and it was evil spoken of (Acts 19:9). Jesus is "the way, and the truth, and the life." (John 14:6.) 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 cannot be two ways of salvation, then, any more than there can be two Christs or two systems of Christianity.

II. Jesus Appeared to Him (Verses 3, 4)

We do not know how Saul and his company traveled in going to Damascus. It required several days to make the journey according to any mode of travel of that day. 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 Pat-mos (Rev. 1:12-18), for in the midst of this splendor Saul saw Jesus (verses 17, 27; Acts 26:16; I Cor. 15:8). Under this intense light Saul "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 Lord spoke to him in plain words which could not be misunderstood; those with him heard the sound of the voice (verse 7), but did not understand the words which were spoken (Acts 22:9). We frequently say that we do not hear a person, when we hear his voice, but do not understand his words.

From the "cloud of glory" came the question: "Saul, Saul, why persecutest thou me?" To persecute the disciples of Jesus was to persecute him; to mistreat any of the disciples of Jesus today is to mistreat

Jesus. When the persecutors struck Stephen with stones, Jesus felt the blows in heaven; when Saul persecuted the disciples in Jerusalem and Damascus, Jesus felt the persecution in heaven. As we now treat the humblest and poorest disciples of Jesus, so we treat him. (See Matt. 25:34-46.) It was a fearful charge which the Lord of glory preferred against Saul when he charged him with persecuting him. A voice from heaven addressed to the persecutor was enough within itself to bring conviction and condemnation to that heart. Imagine what a terrible revelation this was to Saul; He was a man full of the holiest zeal, as he thought himself, hating the followers of Jesus, and hating them because of special fidelity to the God of his fathers; and now to be charged with a high crime of persecuting the Son of God was indeed a startling revelation to him.

III. Saul Penitent (Verses 5-9)

Saul recognized that it was a divine being who spoke to him, but he did not know in what person he appeared; so he asked: "Who art thou, Lord?" The answer came with emphasis: "I am Jesus whom thou persecutest." "I am Jesus of Nazareth, whom thou persecutest." (Acts 22:8.) This is the revelation that convinced Saul of the error of his way. 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; but when he said, "I am Jesus of Nazareth," Saul at once saw that the despised Nazarene was divine. Before this he had thought that he was persecuting an impostor, and he thought that he was serving God in so doing. He understood at once that in persecuting the disciples of Jesus he was persecuting the Lord. He had supposed not only that Jesus was an impostor, but that he was still in the grave; he now learns that he is the promised Messiah and that he has been raised from the dead and is in heaven; that he lives and has been glorified. Saul quickly reaches the conclusion that Jesus of Nazareth is the Son of God. He believed in Jesus as the risen and glorified Son of God.

So soon as Saul believed that Jesus of Nazareth was the Son of God he asked: "Lord, what wilt thou have me to do?" (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; they must be done now, as Saul had to do them. We may ask why Jesus did not tell him then and there what to do. 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 any one what to do to be saved, but always sent the anxious inquirer to a preacher of the gospel, or he sent a preacher of the gospel to the inquirer.

Saul had fallen to the ground; and when he "arose from the earth," and "when his eyes were opened, he saw nothing." He was smitten with blindness and was led "by the hand" and brought "into Damascus." This is where the Lord told him that he would learn what he would do. "And he was three days without sight, and did neither eat nor drink." During this time he reflected on the vision and what had been said to him, and had interpreted it to his own soul. He had

time to count the cost and settle forever an inward conflict. Could he give up ties which had been dear and Holy to him and accept a life of storm and shame and suffering? He was honest; he believed in the Lord Jesus; he was truly penitent and prayerful; he was ready to do all things whatsoever might be commanded of him by the Lord.

IV. Saul Baptized (Verses 17-19)

During the three days of prayer and penitence Saul had seen a man named Ananias coming unto him; so when Ananias came, he laid "his hands on him" and said: "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou earnest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit." Immediately "there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized." Ananias had said to him: "The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:14-16.) There is no doubt as to how Saul was baptized, as he later described his baptism when he said: "We were buried therefore with him through baptism into death." (Rom. 6:4.)

Jesus appeared to Saul to qualify him as an apostle, but Saul must learn from a human being what to do to be saved, to become a Christian, just as people do now. He must believe in the Lord, which he did, and his faith came by hearing the word of God (Rom. 10:17); he must repent of his sins, which he did, as his fasting and praying for three days shows; he must "arise, and be baptized, and wash away" his sins, "calling on his name." He had to receive the same instruction and had to do the same thing which those did on Pentecost for the remission of sins.

V. Saul Appointed to Preach (1 The. 1:12-14)

Paul was converted as all are converted, and then he was commissioned to preach the gospel. He thanked God that "he counted me faithful, appointing me to his service." He obtained mercy, though he was a persecutor, "because," he says, "I did it ignorantly in unbelief." All the miraculous events connected with Paul's conversion were to qualify him as an apostle, while all that Saul did was in obedience to the simple command of the gospel to become a Christian.

PRACTICAL SUGGESTIONS

1. Though Saul was convinced of his error and convicted of his sin, yet he was left free to exercise his own will as to what he would do. God always leaves man free to exercise his own will.

2. Ananias was a humble disciple. He had no claim as 'a preacher, yet he baptized the apostle to the Gentiles. Our humble station in life need not prevent great things for the Lord.

3. Saul was a zealous persecutor before his conversion; after his conversion no one was more zealous for the cause of Christ. He never lost an opportunity to pray and speak and contribute the best that was in him for the propagation of the gospel.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Where do we first find Saul mentioned?
 What was he doing?
 Where does he go?
 Describe the way to Damascus.
 Where was Saul born?
 What honors could he claim?
 What was his age at this time?
 What may be said of his education?

Saul the Persecutor

Whom did he help put to death?
 To what religious sect did he belong?
 How does he become a leader?
 What was he determined to do?
 From whom did he get authority to persecute Christians?
 What is meant by "the Way?"
 Why did he want to persecute Christians?

Jesus Appeared to Him

While on the way, what occurred?
 Describe the light.
 Who spoke to him?
 How did he speak?
 What did he say?
 How was Paul persecuting Christ?
 How can one persecute Christ today?

Saul Penitent

What did Saul recognize in the voice?
 What question did he ask?
 What answer was revealed?
 What did Saul understand from this?
 What question did he then ask?
 What answer was given to him?
 Why did Jesus not pardon him at once?
 How did he get to Damascus?
 How long before Ananias came to him?
 What time did he have for reflection?
 What two steps had he now taken?
 What shows that he was penitent?

Saul Baptized

What did Ananias do for Saul?
 What did he tell him to do?
 Why should he "arise" to be baptized?
 Why did Jesus appear to him?
 How was Saul baptized?

Saul Appointed to Preach

How was Saul converted?
 Why did he obtain forgiveness?
 What was the significance of the miraculous events connected with his conversion?
 What must he preach?

Practical Suggestions

What was Saul left free to do?
 Does God always leave man free to exercise his own will?
 What shows that any one can do something for the Lord?
 What should we give to the Lord?

Chief of sinners though I be,
 Jesus shed his blood for me;
 Died that I might live on high,
 Died that I might never die.
 As the branch is to the vine,
 I am his and he is mine;
 Chief of sinners though I be,
 Christ is all in all to me."

—Selected.

Lesson VII—August 16, 1931

**SOWING AND REAPING
(TEMPERANCE LESSON)**

Gal. 6:1-10.

1 Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a Spirit of gentleness; looking to thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man thinketh himself to be something when he is nothing, he deceiveth himself.

4 But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor.

5 For each man shall bear his own burden.

6 But let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

GOLDEN TEXT.—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

TIME.—A.D. 58.

PLACE.—The province of Galatia, in Asia Minor.

PERSONS.—Paul, the Christians in Galatia, and all others.

DEVOTIONAL READING.—Isa. 5:11-15.

DAILY BIBLE READINGS.—

August 10. M.

August 11. T.

August 12. W.

August 13. T.

August 14. F.

August 15. S.

August 16. S.

Sowing and Reaping. (Gal. 6:1-10.)

Timely Admonitions. (Prov. 23:15-23.)

Sowing Tares. (Matt. 13:24-30.)

Temperate Living. (Tit. 2:1-8.)

Social Responsibility. (Rom. 14:13-23.)

Life's Harvest. (Rom. 2:1-11.)

Woes of the Wicked. (Isa. 5:11-15.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. How to Restore One. (Verse 1.)

II. Bear One Another's Burdens. (Verses 2-5.)

III. Sowing to the Flesh. (Verses 6, 7.)

IV. Sowing to the Spirit. (Verses 8, 9.)

V. Opportunity for Doing Good. (Verse 10.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson, "Sowing and Reaping," has a temperance adaptation; However, it has other applications. Paul wrote the Galatian letter from Corinth. Galatia was a province in Asia Minor. Paul had visited that province on his second missionary journey (Acts 16:6); he had made many Christians there and probably revisited the churches in that province (Acts 18:27), and was interested in further instructing the churches in the way of Christian living. It seems that many were inclined to cling to the law of Moses, and Paul not only instructed them as to the purposes of the law, but he also said that it must give place to the law of Christ.

Some teachers had come into the province and were perverting the gospel. They needed to be rebuked and the disciples set right in their attitude toward the errors which had been taught. The Holy Spirit, through Paul, teaches on various duties. The first two chapters of this letter shows Paul's knowledge of the truth of the gospel as he had received it from the Lord and not from others; the third and fourth chapters verify the truth and sufficiency of the gospel by an appeal to the experience of the disciples; while the last two chapters contain an exhortation to turn away from the practices of the world and the flesh and practice the Holy life as children of God.

EXPOSITORY NOTES

1. How to Restore One (Verse 1)

God knew that his people would make mistakes; he knew that they would often stumble and fall; he knew that they would need the help of each other in getting up and living the Christian life; he knew that the Lord's people would often criticize each other and discourage each other in living the Christian life; hence, he has given instructions how to help each other and encourage each other in the work of faith and the labor of love. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a Spirit of gentleness." There are sins of omission and sins of commission, willful sins and sins of ignorance, public sins and private sins, sins against one's self and sins against others. It matters not what class of sin one may commit, his brethren and sisters are under obligations to help him turn away from that sin and correct it. When one sins, that brings others under new obligations and responsibilities to that one. We must help him to turn away from it. If he stumble and fall, we must help restore him.

Our love for each other prompts us to help each other. Oftentimes our attitude toward an erring one is such as to discourage that one. The Holy Spirit teaches us to restore such a one in the Spirit of gentleness. Many times we gossip about the sins of our brethren rather than try to help restore them. Sometimes we will criticize them and condemn their sins without attempting to bring them to a state of penitence. Frequently our sin of willfulness and neglect toward those who have sinned is greater than the sin of our brethren. We should never sustain the attitude of encouraging any one in sin, yet at the same time we should always be ready to restore such a one. When one of our brethren sins, then we are under obligation to restore him from that sin.

This should be done with gentleness, and we should remember that we may sometime be in the same condition; and when we are in such a condition, we will want others to help us and restore us. So we should help those who have been overtaken in sin. The restoration should be with gentleness and with the thought that we want to do for them just what we would want them to do for us.

II. Bear One Another's Burdens (Verses 2-5)

Following closely the thought of restoring the fallen comes the Christian duty of bearing one another's burdens. Paul says: "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1.) No one can fulfill the law of Christ without helping others to bear their burdens. Each one is more like Christ when he helps to bear burdens. We are to become burden bearers for each other. There are loads which are too heavy for one to bear. We who are strong should get under the lead and help bear the burden. If we had the Spirit of burden bearing, we would be glad to help restore one who has fallen. It may be that one does not need advice or instruction; it may be that one does not need money, clothing, or food; it may be that one does not need any of the necessities of this life; yet the time will come when that one will need Christian sympathy and his fellow servants in Christ to help him bear his burdens. We should be ready to help each other, as the time may come for such help.

No one should boast or think more highly of himself than he ought to think. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.) When one thinks that he is something or that he is able to stand and will never fall, or when he thinks that he will not need any one to help bear his burdens, that one deceives himself and is "nothing"—that is, he is not what he thinks himself to be. He is in great danger at that very moment. That one is to prove himself so that he may have his glorying in himself. If any one wishes to boast, let him search his own heart and examine his own actions, and then he will find no occasion for boasting.

"For each man shall bear his own burden." "Burden" as used in this verse is different in the Greek from the word "burden" used in verse 2. There is no contradiction between these verses; they simply have reference to different kinds of burdens. In verse 2 "burdens" has reference to the trials and sufferings which come to us through the weakness of the flesh. "Burden" in verse 5 means responsibility for one's own sin. In this case each one must bear his own burden; he must carry his own load and answer to God for his sins and mistakes.

III. Sowing to the Flesh (Verses 6, 7)

Paul instructs those who have been taught the gospel to support those who did the preaching. The preacher taught the truths of salvation. He gave unto them the bread of life, and now in turn they should support with the material things those who preach the gospel unto them. They have reaped the spiritual things, and they should now distribute material things. Paul said to the church at Corinth: "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" (1 Cor. 9:11.) It should be a general

principle to all that when one teaches us the truth we should respect and honor that one and supply his needs that he may teach the truth to others.

Paul now states a fundamental law—namely: "Whatsoever a man soweth, that shall he also reap." This is true in the natural realm, and it is equally true in the moral and spiritual realm. It is emphasized by sowing to the flesh. One sows to the flesh when one follows the inclination of the flesh; one sows to the flesh when one gives way to the lusts, passions, and gratifications of the flesh. When one does the works of the flesh, that one is sowing to the flesh. Paul says that the works of the flesh are "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like." These are all works of the flesh; and when one practices such, that one is sowing to the flesh. As sure as there is a sowing to the flesh, that one "shall of the flesh reap corruption." All dissipation, intemperance in eating, drinking, working, and studying, may be classed as sowing to the flesh.

IV. Sowing to, the Spirit (Verses 8, 9)

The law is broad. "Whatsoever a man soweth, that shall he also reap." Therefore, if one sows to the Spirit, he shall also reap of the Spirit eternal life. One sows to the Spirit when one bears the fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5:22, 23.) There cannot be a reaping of eternal life without first a sowing to the Spirit. Future life develops and expands the seed sown here. We cannot mock God by deceiving him; neither can we escape this fundamental law of reaping what we sow. We must respect God's law and work in harmony with it if we receive the blessing. Not only are there two kinds of sowing—to the flesh and to the Spirit—but there are two kinds of reaping—corruption, or destruction, and eternal life.

Eternal life is not merely endless existence in some unknown condition, but it is life, full, free, and joyous, in the fellowship with God. Eternal life is the life with God and the spirits of just men made perfect; it is life indeed, or the life which we have in Christ Jesus. The seeds of such a life must be sown in time if we hope to reap or enjoy eternal life in the future. Jesus came that we might have life, and have it more abundantly. (John 10:10.) We must make preparation for this life by sowing to the Spirit. A faithful living of the Christian life is sowing to the Spirit, and the happy results of the Christian life are to be enjoyed in eternal life.

V. Opportunity for Doing Good (Verse 10)

We are to do good unto all men. The mission of the Christian is that of doing good. Like our Master, we should go about doing good. (Acts 10:38.) The Christian should do nothing else but good; his life should be filled with doing good. Even our conquest and warfare in this life are to "overcome evil with good." (Rom. 12:21.) No one should let an opportunity pass for doing good and blessing others. As Christians, we are representatives of Christ; and if we do not do

good unto all, we misrepresent him. Our philanthropy, as far as possible, should be universal. (See I The. 3:1-4; Matt. 5:44-48; 22:39; Luke 10:29-37.) We should not only do good to our friends and loved ones, but we should do good to strangers and those of another race. As we have opportunity we must work that which is good toward all men.

The universal principle of doing good unto all men includes the Lord's people, but in a special way we are to do good unto the household of faith. All believers in Christ are represented as belonging to one family—"the household of faith." We are to cultivate special love for, and render assistance to, all members of the family of God. God's people should be one in Spirit, aim, hope, and love; they should be bound together by special affection, and they should make special efforts to benefit one another. One thing that commended Christianity in the early days to the heathen was the love that they had for each other. This prompted them to do good to each other as they had opportunity. If we sow an abundant harvest of good deeds to all as we have opportunity, we shall reap a hundredfold in good will and fellowship with the people of God. We shall reap abundant blessings from our Father if we do good as opportunity is offered unto all of his children.

PRACTICAL SUGGESTIONS

1. None are perfect and all stumble and fall. It behooves each of us to be in sympathy with those who are struggling to arise and live for God.
2. We need the mercy of God in our weakness, and we should not fail to be merciful toward those who have fallen.
3. Our attitude should always be that of encouraging and helping those who want to live right. If we have the Spirit of Christ, we will help each other.
4. We may know what we will reap by taking heed to that which we sow. We cannot reap joy and peace when we have sown the seeds of destruction and division.
5. He who lives merely for what he can get out of this life will receive no blessings in the life to come; he who loses his life for Christ or sows to the Spirit will rejoice in the reaping.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

What is this lesson intended to be?
Who wrote the Galatian letter?
Where was Galatia?
Give some of the teachings of this letter.
What were some attempting to do?

How to Restore One

What did God know?

How do we need each other's help?
What do we sometimes do when one falls?
What should we do?
What do the sins of another do for us?
How should we restore such a one?
How do we know that this does not encourage one in sin?
Should we ever refuse to restore any one?

Bear One Another's Burdens

How is bearing one another's burdens related to restoring one another?
What should the strong do?
How may we help each other bear burdens?
How do we know that all need this help?
In what sense shall each bear his own burden?

What are the two uses of the word "burden" in this lesson?

Sowing to the Flesh

How should we support the gospel?
 How does the one who teaches us have a claim on our liberality?
 What does the gospel preacher do?
 How should he be supported?
 How does one sow to the flesh?
 What are the works of the flesh?
 What does the one reap who sows to the flesh?

Sowing to the Spirit

What is it to sow to the Spirit?
 What shall one reap who sows to the Spirit?
 What are the fruits of the Spirit?
 How may one bear the fruit of the Spirit?
 What is eternal life?
 What must one do before he can reap eternal life?

Opportunity for Doing Good

When are we to do good?
 To whom are we to do good?
 What is the mission of the Christian?
 How do we represent Christ?
 How do we do good to the Lord's people?
 Why are we under greater obligation to do good to the Lord's people than others?
 What is it to live the Christian life?

Practical Suggestions

How do we know that all stumble?
 Why should we sympathize with each other in this?
 Why do we need mercy?
 What attitude should we take toward the fallen?
 How may we know what we will reap?
 What does one reap who loses his life for Christ?

And must I be to judgment brought,
 And answer in that day
 For every vain and idle thought,
 And every word I say?

Yes, every secret of my heart
 Shall shortly be made known,
 And I receive my just desert
 For all that I have done.

How careful, then, ought I to live,
 With what religious fear,
 Who such a strict account must give
 For my behavior here!

—Charles Wesley.

Lesson VIII—August 23, 1931
A GOSPEL FOR ALL MEN
 Acts 11:5-18.

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 four-footed 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.—"There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him." (Rom. 10:12.)

TIME.—A.D. 40.

PLACE.—Jerusalem.

PERSONS.—Peter, the other apostles, and brethren.

DEVOTIONAL READING.—Isa. 11:1-5.

DAILY BIBLE READINGS.—

August 17. M.	A Gospel for All Men. (Acts 11:5-18.)
August 18. T.	Peter's Vision. (Acts 10:9-16.)
August 19. W.	The Responsive Heart. (Acts 10:24-33.)
August 20. T.	Gentiles Received. (Acts 10:34-48.)
August 21. F.	The Universal Kingdom. (Ps. 72:1-10.)
August 22. S.	Salvation for All. (Rom. 10:11-21.)
August 23. S.	The Righteous Judge. (Isa. 11:1-5.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Peter's Vision Told to the Other Apostles. (Verses 5-10.)

II. Commission of the Holy Spirit. (Verses 11, 12.)

III. Words by Which Cornelius Was Saved. (Verses 13, 14.)

IV. The Holy Spirit Fell On Them. (Verses 15-18.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Peter was staying in the house of Simon, who was a tanner. His house was by the seaside. Joppa was on the western coast of the Mediterranean Sea; it was probably the ancient town where Jonah took ship to flee from the presence of Jehovah. Cornelius had been instructed to send there for Peter. He did this, and Peter went to Caesarea, where Cornelius lived. Caesarea was about thirty miles north of Joppa on the Mediterranean Sea. It was the Roman capital of Judea. Cornelius was the captain of a hundred Italian soldiers, called "the Italian band." Caesarea occupies an important place in the Acts of the Apostles. It was in Caesarea that Paul appeared before Felix, Festus, and Agrippa, and was in prison here. Philip, the evangelist, resided in Caesarea. (Acts 21:8.)

The Jewish Christians had not understood that Gentiles were to be accepted into the church before the conversion of Cornelius. Peter had stated on the day of Pentecost by the Holy Spirit that the blessings of the gospel were for all, even as many as the Lord our God should call unto him; but it took a miracle later to convince Peter that he should go with the message of salvation to the Gentiles. After Peter had gone to Cornelius' house, the Jewish Christians brought a charge against him that he had gone into the house of Gentiles and had eaten with them. Peter had to answer this charge when he came back to Jerusalem. They contended that Peter had gone in and eaten with the uncircumcised, and that such an act placed him on an equality with them. It is true that Peter had gone into the house of the Gentile, Cornelius, and had eaten with him. If Peter can justify this act of his, he can show that the Gentiles may become Christians without conforming to Judaism.

EXPOSITORY NOTES

1. Peter's Vision Told to the Other Apostles (Verses 5-10)

In replying to the charge which they had brought against him, 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 housetop to pray. The houses at that time had fiat tops, with battlements around to keep any one from falling off. This furnished a quiet place for meditation and prayer. While Peter was on the housetop he had a vision, and he "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 by four corners upon the earth." (Acts 10:11.)

This sheet contained "all manner of four-footed beasts and creeping things of the earth and birds of the heaven." (Acts 10:12.) While in this trance, Peter still felt the force of hunger, and the Lord said: "Rise, Peter; kill and eat." His hunger was appealed to to make an impression on him and teach him a lesson. Peter refused to eat, not meaning 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 unclean animals. (See Lev. 11; Deut. 14; Acts 15:27-29.) The voice said to him: "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 was thinking on this vision as to what it meant, for he did not at first understand it. He was not willing to eat without knowing that he was pleasing God by his eating. Such a great thing as to go counter to the law of Moses and contrary to his training he would not do without having sufficient reason for so acting. It would be well for all today to wait until a "Thus saith the Lord" is found for whatever one may do. It is not enough to point to some custom in religion or repeat a habit. One should find authority in the word of God for whatever is done in the name of Christ. Peter rehearsed this vision to his Jewish brethren for their benefit and to show them that he had authority for what he had done.

II. Commission of the Holy Spirit (Verses 11, 12)

Peter states that he understood the vision to mean that he should not call any man "common" or "unclean," and therefore he must go where he is sent with the message of salvation. So while he was re. fleeing upon these matters, "three men stood before the house" in which he was lodging; and when inquiry was made of them, it was learned that they had "been sent from Caesarea" to ask that Peter come to the house of Cornelius. To confirm Peter in the conclusion that he had reached, the Holy Spirit said to him: "Go with them, making no distinction." He was to make no distinction between Jew and Gentile, bond and free, male or female. The blessings of the gospel are for all alike. God had so arranged it that the messengers from Cornelius should reach Simon's house in Joppa just at the right time. This reminds us that God had timed Philip's journey to the eunuch just in time to overtake him.

Peter informed his brethren that he had authority from Christ, or that he was commissioned by the Holy Spirit, to go to the house of Cornelius. It was God who received the Gentiles into the church, and now Peter. He was only the means, or instrument, in God's hand to do this important work. Peter took six Jewish brethren with him to Caesarea as witnesses. When he returned from Caesarea to Jerusalem, he took the same six brethren with him as witnesses there. It seems that he knew his Course would be called in question, and he wanted to have sufficient authority and reason to convince his Jewish brethren. The Jews thought that God was partial to them (Matt. 3:7-12); but Peter had been convinced that this was a mistake, and he must now correct his Jewish brethren. Peter learned 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 person; he was never a respecter of persons. Two things are essential to acceptance with God—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.

III. Words by Which Cornelius Was Saved (Verses, 13, 14)

It should be remembered that Cornelius was a devout man, that he feared God with all his house, that he was liberal in helping the poor, that he continued in prayer, and that he had seen and talked with an angel. This angel did not convert Cornelius; the angel did not even tell him what to do to be saved, but told him to send for Peter, "who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house." Peter was to take the message of salvation to him. This message had been committed to the apostles, and from them Cornelius must learn it. These "words" were the gospel, showing Cornelius how he and his household should believe in and obey Christ to be saved. He feared God; he must also believe in Jesus; hence, his faith must come through hearing the word of God. Cornelius was a good man, but he was not a saved man; he was a religious man, but not a saved man; he was a praying man, but not a saved man. He had to hear words by which he should be saved.

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 all are to be saved upon the same terms of the gospel. These facts should be remembered: (1) Remission of sins is through the name of Jesus; (2) it is promised to those only who believe on Christ; (3) and this promise is to every one, Jew or Gentile. The words by which Cornelius and his household were to be saved are the same words by which all must be saved today; they are the same words that Peter preached on the day of Pentecost, and they are the same words that all faithful preachers of the gospel preach today. We learn the following: (1) All are required 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 all 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; they all confirmed the truth and impressed the necessity of obedience to the gospel.

IV. The Holy Spirit Fell On Them (Verses 15-18)

As Peter was speaking to the household of Cornelius, he 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," and, therefore, as it had never been poured on any except the apostles on Pentecost. There are but two occurrences of the baptism of the Holy Spirit recorded in the New Testament—namely, on the day of Pentecost and at the house of Cornelius. The baptism of the Holy Spirit was a great miracle, and was the fullest measure or greatest gift of the Spirit bestowed upon men. Miraculous gifts of the Spirit were not baptisms of the Spirit. Miraculous gifts, or measures, of the Spirit, which were bestowed by imposition of hands, must be distinguished from the baptism of the Spirit, which was "poured out" by the Lord directly from heaven. Again, the baptism of the Spirit and the 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 before they were baptized of 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. (Acts 10:47.) Even 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. Being baptized with the Spirit was not necessary to prepare one for baptism in water; neither did the baptism of the Holy Spirit set aside the importance of obedience to God in baptism.

PRACTICAL SUGGESTIONS

1. Prejudice and preconceived opinions often blind one against the truth. Many today fail to understand the truth because of prejudice.

2. It is difficult to get over early training; hence the importance of parents training their children in the nurture and admonition of the Lord.

3. The Holy Spirit fell on Cornelius as it did on the apostles on the day of Pentecost. It was probably ten years from Pentecost to the conversion of Cornelius; yet no case like that on Pentecost or at the house of Cornelius had occurred during this time.

4. There is nothing that can release one from obedience to the gospel; even the baptism of the Holy Spirit did not release Cornelius from being baptized in the name of the Lord Jesus.

5. Goodness out of Christ cannot save one. The chief of sinners, Saul of Tarsus, and the good man, Cornelius, have to obey the gospel in order to be saved.

QUESTIONS ON THE LESSON

Give the subject.

Repeat the Golden Text.

Give the time.

Locate the place.

Name the persons.

Give the Lesson Analysis.

gospel?

What accusation was brought against Peter?

How did he defend himself?

Peter's Vision Told to the Other Apostles

What charge had they brought against Peter?

What did he expound unto them?

What had he seen?

What is a "trance?"

What was in this sheet?

What command was given him?

Why did he refuse to eat?

INTRODUCTORY THOUGHTS

Where was Peter?

Where was Joppa?

Where was Caesarea?

What great events took place at Caesarea?

What misunderstanding did the Jews have of the

What did the voice say to him?
 What lesson did he learn here?
 Why did Peter hesitate in learning the lesson?
 Commission of the Holy Spirit
 What does Peter tell them that the vision meant to him?
 Who came while he was reflecting upon the vision?
 Who had sent them?
 Why had he sent them?
 What did the Holy Spirit say to him?
 Who, then, received five Gentiles into the church?
 Whom did Peter take with him?
 Why did he take them?
 What lesson had Peter learned?

Words by Which Cornelius Was Saved

What kind of man was Cornelius?
 Name his good qualities.
 What did the angel tell him to do?
 Why did not the angel convert him?
 What three facts must Cornelius learn?
 What are all required to do for remission of sins?

Explain why there can be no exception to this.

The Holy Spirit Fell On Them

What occurred while Peter was speaking?
 How many recorded cases do we have of the baptism of the Holy Spirit?
 What is the difference between a spiritual gift and the baptism of the Holy Spirit?
 What is the difference between a miraculous gift and the gift that all Christians receive?
 What was the purpose of the baptism of the Holy Spirit at this time?
 Why is a baptism of the Holy Spirit not necessary for baptism in water?

PRACTICAL SUGGESTIONS

What often blinds one to the truth?
 Why should early training be correct?
 How do we know that there was no baptism of the Holy Spirit between Pentecost and the household of Cornelius?
 How do we know that the baptism of the Holy Spirit does not release any one from any other act of obedience?
 How many people he saved today?

Holy Spirit, faithful Guide,
 Ever near the Christian's side,
 Gently lead us by the hand,
 Pilgrims in a desert land;
 Weary souls fore'er rejoice,
 While they hear that sweetest voice,
 Whispering softly: "Wanderer, come!
 Follow me, I'll guide thee home."

Ever present, truest Friend,
 Ever near thine aid to lend,
 Leave us not to doubt and fear,
 Groping on in darkness drear;
 When the storms are raging sore,
 Hearts grow faint, and hopes give o'er,
 Whisper softly: "Wanderer, come!
 Follow me, I'll guide thee home."

—M. M. Wells.

Lesson IX—August 30, 1931
THE MISSION TO CYPRUS
 Acts 12:25 to 13:12.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministrations, taking with them John whose surname was Mark.

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 villainy, 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.—"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. 46 or 47.

PLACES.—Antioch in Syria and Island of Cyprus.

PERSONS.—Barnabas, Saul, and other prophets and teachers.

DEVOTIONAL READING.—Isa. 42:6-10.

DAILY BIBLE READINGS.—

August 24.	M.	Missionaries of Antioch. (Acts 11:19-30.)
August 25.	T.	The Mission to Cyprus. (Acts 13:1-12.)
August 26.	W.	The Apostolic Commission. (Matt. 28:16-20.)
August 27.	T.	The Mission to Samaria. (2 Kngs 17:24-29.)
August 28.	F.	The Mission to Nineveh. (Jonah 3:1-10.)
August 29.	S.	The Mission to the Rebellious. (Ezek. 2:1-7.)
August 30.	S.	Jehovah's Promise. (Isa. 42:6-10.)

Introductory Thoughts.

- I. Barnabas and Saul. (Acts 12:25.)
 - II. Church at Antioch in Syria. (Acts 13:1.)
 - III. The Church Sends Out Barnabas and Saul. (Verses 2-4.)
 - IV. Paul on His First Missionary Journey. (Verses 5-12.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

Antioch in Syria became the center for preaching the gospel to the Gentiles, as Jerusalem did to the Jews. Antioch is the Jerusalem of the Gentiles. 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 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 of these are now in ruins. Cyprus was Barnabas' native land (Acts 4: 36), and was visited by Paul in company with Barnabas on the first missionary journey; later it was visited by Barnabas and Mark (Acts 15:39); and near it, later, Paul and his company sailed (Acts 21:3; 27:4).

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 the thirteenth chapter of Acts 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 operation, and became his home church. From this church he was sent out, and to it he returned and reported the result of his labors.

EXPOSITORY NOTES**1. Barnabas and Saul (Acts 12:25)**

The first mention that we have of Barnabas is in Acts 4:36. We learn here that he was a Levite and a man of Cyprus by race. He was a liberal man, and sold his field and brought the money and laid it at the apostles' feet. His liberality was put in contrast with the conduct of Ananias and Sapphira. Barnabas is called "a good man, and full of the Holy Spirit and of faith." (Acts 11:24.) Very few men are called "good" in the Bible, and Barnabas is one of them. We first have him introducing Paul to the apostles at Jerusalem. He told the apostles about Saul's conversion. (Acts 9:27.) It was Barnabas who brought Saul to Antioch. Saul had gone from Jerusalem to Tarsus, his old home, and Barnabas went there, and "when he had found him, he brought him unto Antioch." (Acts 11:26.) The record states that "it came to pass, that even for a whole year they were gathered together with the church, and taught much people." Barnabas and Saul took a contribution from the brethren at Antioch to "the brethren that dwell in Judea." (Acts 11:29, 30.) Barnabas

and Saul then "returned from Jerusalem, when they had fulfilled their ministrations, taking with them John whose surname was Mark."

Barnabas and Saul are associated together in the first missionary journey that Paul made from Antioch. It is well to note that their names are first put as "Barnabas and Saul." This is significant, for it indicates that at this time Barnabas is more active and prominent in the spread of the gospel than is Saul. It was customary to express in the Greek language the more important name first, and the less important name follows that. We are to understand from this that when they first came together and when they first started out on their journey Barnabas was the more prominent and regarded as the leader of the two. However, it is not long until the order is changed. Saul's name was changed to "Paul" on this missionary tour, and henceforth he takes the lead, and instead of its being "Barnabas and Saul" they are styled "Paul and Barnabas." Paul no longer occupies a subordinate position, and his name is placed hereafter, with one exception, before that of his traveling companion.

II. Church at Antioch in Syria (Acts 13:1)

The church at Antioch in Syria was the first church among the Gentile churches. It was geographically located as a very favorable center for missionary activity. Paul had labored with the church for more than a year. He and Barnabas were coworkers. However, the church there had not come to recognize Paul as the most prominent leader in the church. He afterwards became the leader, as we have seen.

History records that Antioch was founded by Seleucus, one of the generals and successors of Alexander, about B.C. 300. It became the capital of his kingdom. It was a Greek city from the beginning, and was situated on the Orontes River, sixteen miles from the Mediterranean Sea and three hundred miles north of Jerusalem. In the century before Christ it was conquered by the Romans, who made it the official residence of the proconsul of Syria, an official to whom the procurator of Judea was subordinate. The founding of the church in this city was a great and important event in the early history of Christianity. The church here was made up largely from heathen converts, but it soon became the center and source of much missionary work among the Gentiles. From Antioch, Paul went forth on each of his three tours of evangelization, and to it he returned to make glad the hearts of his brethren with the tidings of his success. We can find in the history of the work of the church at Antioch a program for preaching the gospel to the heathen today. The work done by and through the church at Antioch evangelized a large per cent of the heathen world. No other organization was needed for this work save the local congregation. 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 all congregations would become as active as did the church at Antioch and all would work as did the church at Antioch, great success for the cause of Christ would follow.

III. The Church Sends Out Barnabas and Saul (Verses 2-4)

The church at Antioch had developed many leaders. There were "prophets and teachers" in the church. Barnabas stood first in this

list, and at this time Saul's name was last. This shows that Barnabas was recognized as the greatest leader and that Saul was recognized as of less importance or prominence than the other "prophets and teachers." There were five different prominent prophets and teachers in the church at Antioch, all capable of teaching. When Barnabas and Saul left, there were still at least three left. This church was not very old, yet it had developed these leaders. There are many churches now which are much older than the church at Antioch, but they do not have even one competent teacher.

While these all ministered to the Lord or were engaged in active service, the Holy Spirit directed the church to separate Barnabas and Saul for the work for which they were immediately qualified and for which they had been called. It was a solemn occasion, as it was an important one, to send these brethren forth among heathen people and in a strange land to preach the gospel. They "fasted and prayed and laid their hands on them" before sending them out. It is nowhere stated when Barnabas was especially 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.) The church did as the Holy Spirit directed it, for at once preparations were made for Barnabas and Saul to leave.

Fasting, praying, and laying on hands was not an ordinary ceremony. Barnabas had been a preacher for about sixteen years and Paul for about ten years. So this was not an ordinary 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.) These brethren were commended to the grace of God by prayer, fasting, and laying on of hands. "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.)

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—that is, according to the direction of the Holy Spirit—and have not the Holy Spirit themselves, they are not Scriptural elders. (See I The. 3:1-7; Tit. 1:5-11.) Jesus made and baptized more disciples than John the Baptist, but he did not do the baptizing with his own hands or do all the teaching himself. (John 4:1-3.) What his disciples did by his direction or authority, he did. Whatever is done by the direction of the Holy Spirit in the New Testament today is done by the Holy Spirit.

IV. Paul On His First Missionary Journey (Verses 5-12)

As they left Antioch, Barnabas and Saul went to the seaport of Antioch Seleucia, about sixteen miles distant, and "sailed to Cyprus." Barnabas was familiar with the island of Cyprus, since it was his native land; hence, Barnabas was first a missionary to his own land.

There were many Jews at Salamis, for they had synagogues, and Barnabas and Saul went into the synagogues and "proclaimed the word of God." They had John Mark 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. He probably wrote the Gospel according to Mark under the direction of Peter.

In going from Salamis to Paphos they would go "through the whole island." Paphos was the site of the Roman government. They found here "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.) "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. Rulers at that time frequently associated with themselves such men that they might consult them concerning future events, believing that they had supernatural power 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. Elymas, the magician, saw that if the proconsul accepted the gospel his source of gain would be cut off, and he sought to turn away Sergius Paulus from the faith. Paul, by the Holy Spirit, saw the wickedness of this man's heart and denounced him.

Here Saul is first called "Paul." He is never called "Saul" after this. Some think that he got his name from Sergius Paulus, but it is more likely that "Saul" was his Hebrew name and "Paul" was his Roman name. "The hand of the Lord" was the power of God to bless or to afflict, and here it afflicted this sorcerer with total blindness, so that he could not see "the sun for a season." This is the first recorded miracle performed by Paul. This miracle confirmed the truth preached, and "the proconsul . . . believed, being astonished at the teaching of the Lord. He saw the great difference between this real miracle and divine power and the pretension of this false prophet, who was the subject of divine wrath.

PRACTICAL SUGGESTIONS

1. God has ordained that the gospel as his power to save shall be preached to people. There is no greater work than propagating the gospel of salvation.
2. Every congregation should be a missionary organization; no other missionary society or organization is authorized in the New Testament.
3. We honor God by following his program for preaching the gospel to every creature; we dishonor him when we turn aside to human machinery directed by the wisdom of man.
4. Honest seekers after God are sure to find him. The truth may be learned by any one who desires it.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

How does Antioch in Acts stand related to Jerusalem?
Where was Cyprus?
What two great divisions of the book of Acts?

Name the two centers of missionary activities.
How was Paul connected with the church at Antioch?

Barnabas and Saul

What is the first mention we have of Barnabas?
What shows his liberality?
What does the Bible call him?
What is his first connection with Saul?
What did he do for Saul?
What significance in their names being placed as "Barnabas and Saul?"
What is the first mention we have of Saul?
What is meant by placing their names as "Paul and Barnabas?"

Church at Antioch in Syria

What was the first church among the Gentiles?
How long had Paul been with the church?
Where is Antioch located?
Describe it.
Why was it an important center?
What may we learn from the church at Antioch?
How do we know that we should not wait until every one is converted at home before taking the gospel to others?

The Church Sends Out Barnabas and Saul

How many leaders mentioned at Antioch?
Who is mentioned first?
Who is mentioned last?
What does this signify?
What did the Holy Spirit direct the church to do?
How were they sent out?
How did the Holy Spirit give his direction?
How are elders made today?
How old was the church at Antioch at this time?

Paul On His First Missionary Journey

Name the three that composed this company.
Which direction did they go?
Why did they go to Cyprus?
What relation was Barnabas and Mark?
What city did they first come to on Cyprus?
Where did they then go?
Who was found at Cyprus?
Who was the proconsul?
Who sought to turn him from the faith?
What is Saul known as after this?

Practical Suggestions

What is the power of God unto salvation?
Wh, at should every congregation be?
How may a congregation honor God today?
How may it dishonor him?
Who may know the truth?

Tell it out among the heathens that the Lord is King;
Tell it out! tell it out!
Tell it out among the nations, bid them shout and sing;
Tell it out! tell it out!

Tell it out with adoration that he shall increase,
That the mighty King of glory is the King of peace;
Tell it out with jubilation, let the song ne'er cease;
Tell it out! tell it out!

—Frances R. Havergal.

Lesson X—September 6, 1931
TURNING TO THE GENTILES
 Acts 13:42-52; Rom. 1:14-16.

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.

14 I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.

15 So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. .

16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

GOLDEN TEXT.—"I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth." (Acts 13:47.)

TIME.—About A.D. 46 or 47.

PLACE.—Antioch in Pisidia.

PERSONS.—Paul, Barnabas, and others.

DEVOTIONAL READING.—Ps. 72:6-13.

DAILY BIBLE READINGS.—

August 31. M.

September 1. T.

September 2. W.

September 3. T.

September 4. F.

September 5. S.

September 6. S.

The Savior of Israel. (Acts 13:13-24.)

Good Tidings. (Acts 13:25-39.)

Turning to the Gentiles. (Acts 13:40-52.)

The Universal Call. (Isa. 55:1-7.)

The Gospel of Liberty. (Luke 4:14-22.)

Prayer for Unity. (John 17:18-26.)

Reign of the Righteous King. (Ps. 72:6-13.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Paul's Second Speech in Antioch of Pisidia. (Acts 13:42-44.)
 - II. Jews Jealous of Gentiles. (Verses 45, 46.)
 - III. Gentiles Accepted the Gospel Gladly. (Verses 47-49.)
 - IV. Jews Stirred Up Persecution. (Verses 50-52.)
 - V. The Gospel to Jews First. (Rom. 1:14-16.)
- Practical Suggestions.

Introductory Thoughts

Pisidia was one of the provinces of Asia Minor. It joined Pamphylia on the north. Antioch of this lesson was in Pisidia. It was about one hundred and twenty miles north from Phrygia. 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 Nicator 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 out as missionaries.

It will be remembered that Paul and Barnabas, with John Mark as an attendant, left Antioch of Syria and came to the seacoast and took ship at Seleucia and landed at Salamis on the island of Cyprus. They preached the gospel here in the synagogues of the Jews and then went west through the island of Cyprus to Paphos and preached the gospel there. "Paul and his company set sail from Paphos" and landed next at Perga, in Pamphylia. John Mark departed from them at Perga and went back to Jerusalem. Paul and Barnabas continued their journey from Perga northward about one hundred and twenty miles to Antioch in Pisidia. They went into the synagogue, and after the ruler of the synagogue recognized them in the audience as strangers, he extended to them an invitation to speak. Paul accepted the invitation and made his first recorded speech. He had made speeches before this one, but none of them are recorded. This speech will be found in Acts 13:16-41.

This speech should be read as a further study of the present lesson.

EXPOSITORY NOTES**1. Paul's Second Speech in Antioch of Pisidia (Acts 13:42-44)**

Here we have Paul's second speech made in the synagogue on the following Sabbath after his first speech was made there. His first speech made a favorable impression on the Jews, and they were anxious to hear more of the gospel of Jesus; so they invited him to speak the following Sabbath. Paul accepted the invitation; he never lost an opportunity to preach the gospel. In meeting on the Sabbath day with the Jews, Paul was not to be understood as indorsing the Jewish Sabbath for Christians any more than he would indorse the Jewish worship in the synagogues for Christians. He met on the Sabbath in their synagogue because he could get an audience at this time. Some believed, and "many of the Jews and of the devout proselytes

followed Paul and Barnabas." They, no doubt, taught them more about Jesus, for they "urged them to continue in the grace of God." "Proselytes" were Gentiles who had accepted the religion of the Jews and were worshipping with the Jews in their synagogues. They saw from Paul's speech that the law and worship under the law pointed only to the Messiah; and as Paul and Barnabas were Jews and taught them that the Messiah had come, they were ready to accept him. This they did, and Paul and Barnabas instructed them further in the truth and exhorted them to continue faithful in doing the will of God.

On the following Sabbath "almost the whole city was gathered together to hear the word of God." This gave Paul and Barnabas a very receptive audience. No doubt they had been teaching all who would learn throughout the week, and through the influence of the new converts and the interest already gendered by his first speech almost the entire city came together with the expressed purpose of hearing the word of God. Paul's sermon on the previous Sabbath, his and Barnabas' work during the week, and a great interest which all this had stirred up brought good results, as was manifested on this second Sabbath day. The audience on the first Sabbath had assembled merely to hear the usual readings and exhortations of the synagogues, but the audience on the second Sabbath "was gathered together to hear the word of God." This reminds one of the audience which Cornelius had brought together to hear Peter—an audience which had assembled "in the sight of God, to hear all things that have been commanded thee of the Lord." (Acts 10:33.) If people today would assemble for such a purpose, much more good would be accomplished.

II. Jews Jealous of Gentiles (Verses 45, 46)

It seems that the Jews did not receive favorably Paul's second speech. "When the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed." Such a large audience, which had assembled to hear that which would cause one to give up the law of Moses and accept Christ, stirred up jealousy with the leading Jews. They contradicted or denied Paul's declaration that Jesus of Nazareth was the fulfillment of the prophecies and the Messiah to come. For some cause we do not have a record of Paul's second speech. It has been omitted by the divine record, but was probably in substance what he had preached before, as Paul knew nothing "save Jesus Christ, and him crucified." Through envy the Jews crucified Jesus (Matt. 27:18); through envy of the Gentiles the Jews rejected the gospel as God's power to save. The Jews did not want to believe that Jesus was the Savior of the Gentiles as well as of the Jews, and that the Gentiles could accept Christ and be saved without first becoming Jews. They blasphemed by speaking evil and contemptuously against the Son of God and his servants.

Their opposition to Paul and Barnabas did not frighten the apostles; the opposition only strengthened their courage and emboldened them into receiving the Gentiles. So Paul and Barnabas "spoke out boldly, and said, It was necessary that the word of God should first be spoken to" the Jews. Paul and Barnabas had gone into their synagogue and had spoken to the Jews; they had by invitation spoken again on the following Sabbath, and now the Jews had rejected the Christ. Paul then said to them: "Seeing ye thrust it from you, and judge yourselves

unworthy of eternal life, lo, we turn to the Gentiles." These Jews judged themselves unworthy of the blessings of the gospel by refusing to accept the gospel. Any one today shows himself unworthy of the blessings of God when that one refuses to accept the word of God. Paul and Barnabas passed no sentences upon the Jews; they did not judge them; but the Jews judged themselves as being unworthy of the blessings of salvation by refusing to accept the Christ which was preached. Every one today is his own judge in this respect and fixes his own destiny when he decides to accept or reject the truth. God had sent Paul and Barnabas to the Gentiles, and now, instead of engaging in useless discussing 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.

III. Gentiles Accepted the Gospel Gladly (Verses 47-49)

Paul and Barnabas gave authority for their actions in turning from the Jews, who had judged themselves unworthy of the blessings of salvation, and then turning to the Gentiles. A quotation from the prophet Isaiah is given, which says: "I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth." Paul and Barnabas quote from the prophets of the Jews, showing their authority for preaching to the Gentiles. The Jews claimed to believe their own prophets; and if they did believe them, then Paul and Barnabas had authority to preach the gospel to them and accept them in their obedience to God. The Jews had no just grounds of complaint or objection to their going to the Gentiles with the gospel; the Gentiles had great occasion for rejoicing in the fact that they were accepted or included in the gospel invitation.

So when the Gentiles heard the apostles giving authority for turning to the Gentiles, "they were glad, and glorified the word of God." It was pleasing to the Gentiles 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." God has ordained all people who are willing to obey him to eternal life, and to such he sends the gospel that they may believe it. Such persons accepted the gospel at this time, as God is no respecter of persons. God speaks through his apostles and gives assurance that the Gentiles are accepted, and this was spread abroad throughout the whole region. In such a way as this the gospel is broadcast throughout that whole country.

IV. Jews Stirred Up Persecution (Verses 50-52)

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 per-secure the Lord's servants. "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. The persecution was so great that they "cast them out of their borders."

"They shook off the dust of their feet against them ["for a testimony against them," as Christ had commanded in 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, and were probably endowed with spiritual gifts for their future guidance and edification.

V. The Gospel to Jews First (Rom. 1:14-16)

Paul was under obligation to preach the gospel to all. He was "debtor both to Greeks and to Barbarians, both to the wise and to the foolish." He was true to his call and mission, and was determined to preach the gospel in Rome and in every other place where he had an opportunity. He was not ashamed of the gospel, "for it is the power of God unto salvation to every one that believeth." He had no right or reason to be ashamed of the gospel. To be ashamed of the gospel is to be ashamed of the Christ who proclaimed the gospel; it is to be ashamed of "the power of God unto salvation."

The gospel was "the power of God unto salvation" only to those who accepted it. God's program was for the gospel to go "to the Jew first, and also to the Greek." In arguing the question of salvation with the church at Rome, Paul asked the question: "What advantage then hath the Jew? or what is the profit of circumcision?" He then answered by saying: "Much every way: first of all, that they were intrusted with the oracles of God." (Rom. 3:1, 2.) Salvation was of the Jews, for Christ said, "Salvation is from the Jews" (John 4:22); the apostles were from the Jews; the prophets were of the Jews; even Christ was of the Jews. So the Jews had the first opportunity to accept Christ. We have no record of any Gentile converts until about ten years after Pentecost. Paul, in preaching the gospel in strange cities, always went into the synagogues and preached to the Jews first. He gave them an opportunity to accept the gospel of salvation; but when they rejected it, he turned to the Gentiles.

PRACTICAL SUGGESTIONS

1. Many people today would see the truth if it were not for their jealous prejudice. Religious prejudice is the meanest sort of prejudice.
2. The golden opportunities of accepting the truth should be appreciated. The day and the hour may come when no opportunities will be given.
3. The Jewish race had opportunity to accept the truth. The Jews had the prophets and the Old Testament Scriptures; they had the most favorable opportunities of knowing Christ to be the Son of God, yet as a race they rejected them.
4. It is a fearful thing to reject the truth in any field of thought or endeavor. Such rejection of truth puts one at a disadvantage in accepting other truths.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

What was Pisidia?
Where was Antioch in Pisidia?
What may be said of it?
Trace Paul's missionary journey thus far.
Why did John Mark turn back?
Where did Paul and Barnabas next go?
What was Paul's first recorded speech?

Paul's Second Speech in Antioch of Pisidia

Why did Paul make a second speech?
Why did he meet with the Jews on the Sabbath?
How do we know that he was not teaching
Christians to meet on the Jewish Sabbath?
Who believed?
Who were the proselytes?
What did they learn from Paul's speech?
How many were gathered together the next
Sabbath?
What had Paul and Barnabas been doing during
the week?
Why had the multitude assembled?
What similar audience did Peter have?

Jews Jealous of Gentiles

How did the Jews receive Paul's second speech?
Why were they jealous?
What did they do?
Why is Paul's second speech not recorded?
What did the Jews do through envy?
What is it to blaspheme?
Why did Paul and Barnabas not get frightened at
opposition?

What did Paul say to them?
How did they judge themselves unworthy of the
blessings?
How many people today judge themselves
unworthy of God's blessings?
What did Paul and Barnabas do?
When should we turn to others?

Gentiles Accepted the Gospel Gladly

What reason did Paul and Barnabas give for
turning to the Gentiles?
What did the Jews claim to believe?
What did Paul show from the prophet Isaiah?
What effect did this have on the Gentiles?
What did they do?
How did they glorify the word of God?
Who are ordained to eternal life?

Jews Stirred Up Persecution

What was the Jews' first opposition to the truth?
What did they do when argument failed?
Whom did they encourage to take part in this
persecution?
What did they do with the apostles?
What did the apostles do?

The Gospel to Jews First

To whom did Paul preach the gospel?
What did he declare the gospel to be?
Is it the power of God unto salvation to all?
Why was Paul not ashamed of it?
Why was it to go to the Jews first?
Compare the advantages of the Jews over the
Gentiles.

Practical Suggestions.

What keeps people from seeing the truth today?
How do we know that we will have other
opportunities of accepting the truth?
What will rejecting the truth in any field of
thought do for one?

Ho! Every one that thirsts, draw nigh;
'Tis God invites the fallen race.
Mercy and free salvation buy;
Buy wine, and milk, and gospel grace.

Come to the living waters, come!
Sinners, obey your Maker's call;
Return, ye weary wanderers, home,
And find my grace is free for all.

—Charles Wesley.

Lesson XI—September 13, 1931
SOME MISSIONARY EXPERIENCES
 Acts 14:8-23.

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.

21 And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,

22 Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

GOLDEN TEXT.—"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matt. 5:10.)

TIME.—About A.D. 47 or 48.

PLACES.—Lystra and Derbe.

PERSONS.—Paul, Barnabas, the lame man, and others.

DEVOTIONAL READING.—Isa. 50:4-9.

DAILY BIBLE READINGS.—

September	7.	M.	Persecution for the Gospel's Sake. (Acts 14:1-7.)
September	8.	T.	The Cripple at Lystra. (Acts 14:8-18.)
September	9.	W.	Perseverance in the Gospel. (Acts 14:19-28.)
September	10.	T.	Help for the Discouraged. (1 Kings 19:9-18.)
September	11.	F.	The Missionary's Equipment. (Eph. 6:10-20.)
September	12.	S.	Rejoicing in Affliction. (2 Cor. 1:8-11.)
September	15.	S.	Jehovah Our Helper. (Isa. 50:4-9.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. A Lame Man Healed. (Verses 8-10.)
- II. The People Attempted to Worship Paul and Barnabas. (Verses 11-13.)
- III. Paul and Barnabas Corrected Them. (Verses 14-18.)
- IV. Paul Stoned. (Verses 19, 20.)
- V. They Preached the Gospel in Derbe. (Verses 21-23.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

After leaving Antioch, Paul and Barnabas continued their journey to Iconium, about ninety miles from Antioch. They "entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed." 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. 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.

After leaving Iconium, they continued their journey to Lystra. Lystra was about one hundred and twenty miles southeast of Antioch and about thirty miles southeast of Iconium. Derbe was in the same district as Lystra and not very far from Lystra. The exact site of these cities is not known now. Two things may be noted in all the cities where the gospel was preached—namely, some believed and others disbelieved, persecuting the apostles. Paul and Barnabas fled from these cities—not because they feared the opposition, but because they had done all the good that they could at that time and there were other places where if the gospel was preached the people would accept it.

EXPOSITORY NOTES**1. A Lame Man Healed (Verses 8-10)**

There seems to have been no synagogue in Lystra; so when Paul and Barnabas arrived there, they must have addressed audiences in the street or open square or place of public resort. There was at Lystra a crippled man. He was "impotent in his feet, a cripple f 'era his mother's womb, who never had walked." It is probable that he was a well-known cripple; hence, the miracle of healing him would have great weight in preaching the gospel. It is likely that there was an uproar, or confusion, in the multitude; and so Paul looked upon the crippled man, and, "seeing that he had faith to be made whole, said with a loud voice, Stand upright on thy feet." Immediately the man "leaped up and walked." This miracle is similar in many respects to the one healed by Peter and John as recorded in Acts 3:1-12.

We do not know his age, but he was a cripple from his birth. He "heard Paul speaking." His faith was produced by hearing the word of God. Paul, looking intently at him, 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 commanded him to stand upright, he obeyed at once. When one has faith to obey, God gives the strength and blessings 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 confirm the gospel which he preached. This was the purpose of all miracles; they were to confirm the word of God.

II. The People Attempted to Worship Paul and Barnabas (Verses 11-13)

The performance of so great a miracle before their eyes and in their very midst produced great amazement in the minds of the people of Lystra. They had never seen the like before. They could not account for it, except that the gods had come down and performed this miracle through Paul and Barnabas. They 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 spoke in their native tongue; the apostles doubtless spoke Greek, which was used throughout the East.

In their attempt to worship the apostles "they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker." "Jupiter" was the chief of the gods among these people. 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 probably larger than Paul; hence, they called him "Jupiter." They called Paul "Mercury." "Mercurius" was the same as the Greek "Hermes," who was the son of Jupiter. He was the interpreter of the gods, the God of eloquence and commerce; hence, they called Paul "Mercurius," "because he was the chief speaker."

"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." 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. The priests were not alone, as a great throng of people followed them, and all were anxious to take a hand in showing honor to the celestial visitors who they thought had come among them.

III. Paul and Barnabas Corrected Them (Verses 14-18)

"The apostles, Barnabas and Paul," when they heard what was about to be done, "rent their garments, and sprang forth among the multitude" to prevent their making sacrifices to them. They wanted all honor for the miracle to go to God through the Lord Jesus Christ; they did not want any praise or honor for themselves. The miracle

would have lost its force as a witness for the truth had Paul and Barnabas permitted the people to give them the praise for it. Paul and Barnabas ran amid the multitudes and cried: "Sirs, why do ye these things? We also are men of like passions with you." By running among them the people could see that they were not gods, but just men like themselves. They now explained their mission to Lystra and the purpose of the miracle. It was to "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: who in the generations gone by suffered all the nations to walk in their own ways."

Paul and Barnabas were not objects of worship, but only servants of the God of the living. 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." He was the Creator of all things. Paul and Barnabas were devoted to the truth, and were determined that the people should get the greatest possible benefit from the preaching of the gospel and the miracle which had been wrought among them.

Barnabas is here called an "apostle." "Apostle" means "one sent." Barnabas was an apostolic missionary—that is, he was one who had been sent out by the Holy Spirit from the church at Antioch in Syria. Paul was an apostle 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. However, Paul was the chief one even in this matter.

"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." (Rom. 1:21-32.) 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." All these things were witnesses of God's existence, his power, and his glory. They also testified of his mercy and love to them. These people were so ignorant of God and were so intent on worshiping the apostles that all this explanation scarcely restrained them from making the intended sacrifice.

IV. Paul Stoned (Verses 19, 20)

Here we see the unrelenting Jews trying to stop the preaching of the gospel. Jews came "from Antioch and Iconium" and "persuaded the multitudes" to reject Paul and Barnabas, together with their ruses. They were not satisfied with persecuting Paul and Barnabas in their own cities, but they followed them to Lystra. Those who came from Antioch traveled about a hundred and thirty miles and those from Iconium about thirty or forty miles. The people, disappointed in not being permitted to sacrifice to Paul and Barnabas, were easily led by these persecuting Jews to run to the other extreme of stoning them. Here is a common occurrence among people in going from one extreme to another. The multitude who would crown Jesus on one occasion shortly afterwards cried: "Away with him, away with him! Crucify him!" These people, at one time wanting to worship Paul and Barnabas, now, a few hours afterwards, helped to stone him.

So "they stoned Paul, and dragged him out of the city [b.y 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. Paul probably referred to this incident later when he said: "Once I was stoned." (2 Cor. 11:25.) 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. Some here, as at other places, turned 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 The. 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.

V. They Preached the Gospel in Derbe (Verses 21-23)

When they reached Derbe, they "preached the gospel to that city," and many disciples were made there. After preaching the gospel at Derbe, the apostles turned back to retrace their journey for some distance at least. They went back to Lystra, then to Iconium, and then to Antioch. Churches were planted at all these places, and Paul and Barnabas confirmed the disciples and exhorted them to continue in the faith, and "that through many tribulations we must enter into the kingdom of God."

There was another work which they did when they returned to these cities. When they had "appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." Suitable material was found in all these places for elders, as they appointed "elders in every church." These churches were not very old, yet they had sufficient material for elders. Many churches today much older have not developed material sufficient for elders.

PRACTICAL SUGGESTIONS

1. The faithful missionary or preacher of the gospel must endure many hardships. "Yea, all that would live godly in Christ Jesus shall suffer persecution."
2. Paul and Barnabas were anxious for the churches planted through their labors to continue faithful in the service of the Lord. These preachers were not out for what money they could get from the people.
3. The fickle multitude cannot be depended upon. At one time it will be for the right and then at another time as enthusiastic for wrongdoing. The populace is unstable in its ways.
4. It should be remembered that no organization except the local congregation was needed to preach the gospel at home and abroad. If every congregation functioned as it should, the gospel would be preached to all nations today.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Where did Paul and Barnabas go from Antioch?
How far was Antioch from Iconium?
Were there any converts at Iconium?

What did the disbelievers do?
Where did they go from Iconium?
Where was Lystra?
What two classes were left in all these places?
Why did Paul and Barnabas flee from some cities?

A Lame Man Healed

Where was this man healed?
How long had he been lame?
What did Paul see in him?
What did Paul tell him to do?
What did he do?
How did he show his faith?
Why did Paul speak with a loud voice?
What was the purpose of this miracle?

The People Attempted to Worship Paul and Barnabas

How did this miracle affect the people?
Whom did they think Paul and Barnabas were?
In what tongue did they speak?
What did they call Barnabas?
What did they call Paul?
What did the people attempt to do?
Who led the people in this?

Paul and Barnabas Corrected Them

What did Paul and Barnabas do?
To whom did they want the honor to go?
What would have been the effect of the miracle if they had worshiped the apostles?
What did they say to the multitude?

What was their mission as proclaimed to the city?
Why was Barnabas called an "apostle?"
What does "apostle" mean?
What had God suffered people to do?
What witness of his goodness had been left to the heathens?
What did Paul and Barnabas restrain them from doing?

Paul Stoned

Who came to Lystra?
How far did they come?
Why did they come?
What did they do?
How do you account for the people's joining with them?
What did they do for Paul?
What did they do with his body?
Who stood around his body?
Who may have been in the company?
What did Paul do?

They Preached the Gospel in Derbe

Where was Derbe?
What did the apostles do there?
Where did they then go?
Whom did they appoint in every church?

Practical Suggestions

Why must God's people suffer persecution?
Why were Paul and Barnabas preaching?
What organization only was used?

Christ for the world we sing;
The world to Christ we bring
With loving zeal—
The poor and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.

—Samuel Wolcott.

Lesson XII—September 20, 1931
THE COUNCIL IN JERUSALEM
 Acts 15:22-29; Gal. 2:1, 2, 9, 10.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren:

23 And they wrote thus by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24 Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25 It seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29 That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

1 Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had ruff, in vain.

9 And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision;

10 Only they would that we should remember the poor; which very thing I was also zealous to do.

GOLDEN TEXT.—"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." (Gal. 5:13.)

TIME.—About A.D. 50.

PLACE.—Jerusalem and Antioch in Syria.

PERSONS.—Certain teachers, Paul and Barnabas, the apostles, elders, and church at Jerusalem.

DEVOTIONAL READING.—Rom. 8:1-10.

DAILY BIBLE READINGS.—

September 14.	M.	The Council at Jerusalem. (Acts 15:1-11.)
September 15.	T.	Decision of the Council. (Acts 15:12-21.)
September 16.	W.	Decrees of the Council. (Acts 15:22-35.)
September 17.	T.	Righteousness by Faith. (Gal. 2:11-21.)
September 18.	F.	Complete in Christ. (Col. 3:5-17.)
September 19.	S.	Turning from Idols. (1 Thess. 1:1-10.)
September 20.	S.	Freedom in Christ. (Rom. 8:1-10.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. The Messengers to the Church at Antioch. (Acts 15:22.)
 - II. Why the Trouble at Antioch. (Verses 23, 24.)
 - III. What Was Required of Gentile Christians. (Verses 25-29.)
 - IV. The Gospel Which Paul Preached to Gentiles. (Gal. 2:1, 2.)
 - V. "The Right Hand of Fellowship." (Verses 9, 10.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson is named "The Council in Jerusalem." It was not a "council" in the sense of the modern-day "conference," "synod," "association," or "convention." Some members of the church at Jerusalem went to Antioch in Syria and began teaching that the Gentile Christians should be circumcised. Some of the Christians at Antioch disputed this and asked for authority. The teachers who had come down to Antioch claimed that they had been sent out by the church at Jerusalem to instruct the Gentile Christians that they should be circumcised, as were the Jews. When Paul and Barnabas returned from their first missionary tour, they found the church greatly disturbed over this question. They had not been teaching the Gentile Christians that they should be circumcised. They had established many congregations, and all of them had Gentile converts as members. So Paul and Barnabas disputed with the teachers' and claimed that Gentile converts did not have to be circumcised. The church was disturbed no little over this question.

The church decided to send Paul and Barnabas, with others, up to Jerusalem to learn if the church there had authorized these teachers to so instruct the Gentiles. They went and related the matter to the apostles, elders, and the church at Jerusalem. The apostles, together with the elders and the church, stated emphatically that they had not authorized any one to teach that the Gentile converts to Christianity should be circumcised.

EXPOSITORY NOTES**1. The Messengers to the Church at Antioch (Acts 15:22)**

After the matter had been discussed thoroughly with the apostles, elders, and the church at Jerusalem, and after they had reached a satisfactory conclusion, they decided to send messengers back to Antioch with Paul and Barnabas. They said in their message that "it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas." It should be noted that "the whole church" indorsed this act of the apostles; the church was a unit on this matter. What the church does at any time should be "the whole church" doing it—that is, the church should be united in all of its actions. There was no scheme or plot or division among any of the members as to the decision in their favor; all wanted the will of God to be done.

Paul and Barnabas were received with courtesy and listened to kindly. The important question had been settled, and all are now to know that the gospel of Christ is not a perpetuation of the law of Moses; neither is it a mere addition to it. The gospel of Christ is 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.)

It was a wise thing to send messengers along with Paul and Barnabas. It showed that Paul and Barnabas were correct in the stand which they had taken at Antioch; it also put the opposition to the worst when these messengers came with Paul and Barnabas and testified as to the decision of the church at Jerusalem. The two messengers selected were "Judas called Barsabbas, and Silas." These were two men among the brethren—that is, they were prominent men whom all had confidence in. They were men whose word carried much weight—just such men as were needed at Antioch to correct the false teaching that had been given there, and especially to correct the false report that the church at Jerusalem had sent these teachers out with authority to require the Gentile Christians to be circumcised.

II. Why the Trouble at Antioch (Verses 23, 24)

It should be noted that the letter written by the church at Jerusalem to the church at Antioch was full and courteous. It expressed only such as was needed to be said. It was addressed especially "unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia." The letter is courteous in that no names are mentioned or accusation made. The letter said: "We have heard that certain who went out from us have troubled you with words, subverting your souls." There is not only a correction in this letter, but a stern rebuke, for those officious meddlers who had gone out and disturbed the church at Antioch. Such rebuke should be given to any today who go from church to church and meddle with the affairs of the church or who teach "hobbies" or "theories" which disturb the church in its peaceful mission and work. The letter stated emphatically that "we gave no commandment" for any one to teach that the Gentile Christians should be circumcised.

III. What Was Required of Gentile Christians (Verses 25-29)

It seems to us that the question of requiring Gentile Christians to be circumcised was a small matter; yet it disturbed the peace of the church at Antioch. Often the greatest trouble in churches and among brethren has arisen from very small matters. Instead of merely correcting and rebuking the erroneous report and false doctrine, the message went further and instructed the church at Antioch in the way of righteousness. It was wise in the church at Jerusalem to show such interest in the Gentile church at Antioch. The letter said: "It seemed good to us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul." Here Barnabas' name is mentioned before that of Paul, because he was better known at Jerusalem than was Paul. The church had "come to one accord," showing that it did not act without being unanimous in its action. It

is better in all congregations to seek for a unanimous consent on any act of the church rather than just seeking for a majority. The unity of the church should be maintained. The unity of the church in its action may be far more important than the thing acted upon. All should seek to "keep the unity of the Spirit in the bond of peace." (Eph. 4:3.)

The letter commended Paul and Barnabas very highly, and especially for the sacrifice which they had made in preaching the gospel to the Gentiles, Again, the letter wisely states that "it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things." The apostles and elders had no authority except that which was given them by the Holy Spirit. When they did what the Holy Spirit commanded, they were with the Holy Spirit in their acts. People today who do things as the New Testament requires have the Holy Spirit with them in doing those things. No elder or church today has any authority save that which is given through the word of God by the Holy Spirit. All should claim the guidance of the Holy Spirit in whatever may be done as church work and worship.

The "necessary things" which the Gentile Christians were to observe are as follows: (1) To abstain from things sacrificed to idols; (2) to abstain from the eating of blood; (3) not to eat things strangled, as in eating such they would eat blood; (4) and to keep themselves from fornication. The letter gives encouragement to them by saying that "if ye keep yourselves" from these things, "it shall be well with you." It was customary in offering things to idols that a portion of the flesh be kept and eaten as completing the act of worship to the idols. These Gentile Christians had just recently come from idolatry and needed this warning. The law of Moses forbade the eating of blood, and the Holy Spirit here enjoins the same upon Christians. The Christian life, with the Gentiles as well as with the Jews, required purity and strict fidelity to all the relationships of life.

IV. The Gospel Which Paul Preached to Gentiles (Gal. 2:1, 2)

We have an account of, or a reference to, Paul's visit to Jerusalem in his letter to the "churches of Galatia." Here he tells that he took Titus with him when they went to Jerusalem to confer about the question of circumcision. Paul says: "I went up by revelation." He had been sent by the church at Antioch, yet he had direct revelation from God to go. Not only was the question of circumcision settled there at Jerusalem, but Paul had opportunity to lay "before them the gospel" which he preached "among the Gentiles." He had opportunity to win sympathy, support, and encouragement from the apostles and church at Jerusalem for the great work that he was doing among the Gentiles. The gospel which he preached to the Gentiles was the same gospel which had been preached to the Jews; it is the same gospel that must be preached to all today.

Paul received his commission from the Lord Jesus to preach the gospel. He received the message of the gospel from Christ and not from men. He did not learn from the apostles or any one else that which he preached to the Gentiles. All that he preached, he had divine authority for it. He went privately before those who "were of repute," or before the apostles and elders, and told them just what he had been

preaching to the Gentiles. They indorsed this. The truth which he preached needed no indorsement from others, but it was well to let the Gentiles know that he was preaching the same gospel that others were preaching.

V. "The Right Hand of Fellowship" (Verses 9, 10)

After Paul had related to the elders his progress in preaching the gospel to the Gentiles, and possibly had told of the number of Gentiles who had become Christians, the apostles and the church at Jerusalem were encouraged and filled with gratitude for the wonderful love of Jesus and the heroic services which Paul and Barnabas had given in the name of Christ. So "when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship." This was an indorsement and a pledge to help, in so far as they may, the preaching of the gospel. They encouraged Paul and Barnabas to "go unto the Gentiles, and they unto the circumcision"—that is, Paul and Barnabas gave their time and labors to the conversion of the Gentiles, and they would go unto the Jews. They saw that the Lord was with Paul and Barnabas in the preaching of the gospel to the Gentiles, and that they were suited to that work. They also pledged themselves anew to take the gospel to the Jews, or circumcision. They made the request to Paul that he should "remember the poor." However, Paul says that he "was zealous to do this" even before it was mentioned to him. God has always given special instruction to his people to help the poor, the widows, and the orphans. Any church that neglects the poor is failing in its mission that far; any church that looks after the poor commends itself to all.

PRACTICAL SUGGESTIONS

1. Bitter controversy alienates friends and destroys the peace of the church. Men will differ on many things; yet it is a pity that they cannot agree in a better way than to cause strife.

2. False teachers have caused much trouble to the world; false teachers have built up the great ecclesiastical and denominational systems of religion now in the world. Such energy and zeal could be directed in a better channel.

3. He who is greatly in earnest to know and to do his own duty finds little time to sit in judgment on his neighbor. Loving fidelity to one's own conviction will make one's best plea.

4. There has never been a time when the church was entirely free from eternal disturbances and external antagonisms. We need not be discouraged by the unfaithfulness of members in the church or the persecution of the enemies without the church.

5. The Jews were divided into two classes—the carnal and the spiritual. Church members today may be divided into the same two classes. What a change if all were spiritual, as the Father would have them be!

QUESTIONS ON THE LESSON

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

Give the Lesson Analysis.

Introductory Thoughts

What is meant by the council in Jerusalem?
What was disturbing the church at Antioch?

What did these false teachers claim?
 What did the church at Antioch do?
 Who went with Paul to Jerusalem?

The Messengers to the Church at Antioch

What did Paul do at Jerusalem?
 After the discussion, what was decided to be done?
 How did the church act?
 How should churches act today?
 Now was the question settled?
 Whom did they decide to send with Paul and Barnabas back to Antioch?
 Why was this a wise course to follow?
 What kind of men were they?
 Why the Trouble at Antioch?
 Who had caused the trouble at Antioch?
 How had they caused it?
 What may be said of the letter written?
 How were they rebuked?
 What should be done with those who cause trouble today?

What Was Required of Gentile Christians

How was this a small matter?
 What do small things sometimes do?
 How did the church act in unity?
 Should a church today ever act upon a majority vote?
 What should every church seek to do?
 How did the letter commend Paul and

Barnabas?
 What authority do elders have today?
 What should guide all today?
 Name the four things required of the Gentiles.
The Gospel Which Paul Preached to Gentiles
 Where does Paul refer to his visit to Jerusalem?
 Whom did he take with him?
 What authority did Paul have for going to Jerusalem?
 What else was done besides settling the question of circumcision?
 How many gospels are there?
 How many gospels to be preached today?
 Where did Paul get his authority to preach?

The Right Hand of Fellowship

What did Paul do at Jerusalem?
 When it was heard at Jerusalem, what did the leaders do?
 What was meant by this?
 What did they see?
 What did they request Paul to do?
 What instruction has God given concerning the poor?

Practical Suggestions

What will bitter controversy do?
 What evils have false teachers caused?
 Who has time to judge others?
 Will the church ever be free from disturbances?
 What two classes of church members?

Into thy gracious hands I fall,
 And with the arms of faith embrace;
 O King of glory, O hear my call!
 O raise me, heal me by thy grace!

Arm me with thy whole armor, Lord;
 Support my weakness with thy might;
 Gird on my thigh-thy conquering sword,
 And shield me in the threatening fight.

From faith to faith, from grace to grace,
 So in thy strength shall I go on,
 Till heaven and earth flee from thy face,
 And glory end what grace begun.

—W. C. Dessler.

Lesson XIII—September 27, 1931

SETTLING DIFFERENCES

Acts 15:36-41.

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.

GOLDEN TEXT.—"Not looking each of you to his own things, but each of you also to the things of others." (Phil. 2:4.)

TIME.—About A.D. 50.

PLACE.—Antioch in Syria.

PERSONS.—Paul and Barnabas, John Mark.

DEVOTIONAL READING.—Ps. 133.

DAILY BIBLE READINGS.—

September 21.	M.	How Abraham Settled a Dispute. (Gen. 13:7-13)
September 22.	T.	Jacob and Laban Settle Their Trouble. (Gen 31:43-52.)
September 23.	W.	Gideon and Men of Ephraim. (Judg. 8:1-3.)
September 24.	T.	Jephthah Forgets the Wrong Done Him. (Judg. 11:1-11.)
September 25.	F.	David Spared His Enemy. (1 Sam. 26:6-12.)
September 26.	S.	Agree with Thine Adversary. (Matt. 5:21-26.)
September 27.	S.	How to Treat an Enemy. (Rom. 12:17-21.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Interested in the Welfare of Others. (Verse 36.)
 - II. The Difference Between Paul and Barnabas. (Verses 37, 38.)
 - III. How It Was Adjusted. (Verses 39, 40.)
 - IV. Church Troubles. (Verse 41.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson takes the place of a "review lesson." It is thought best to substitute practical lessons for the "review lesson."

There are many troubles and differences in the world; there are many differences that exist among brethren. Some of these differences alienate only two members of the body of Christ; some of the differences affect entire congregations, and not a few differences affect many

congregations. This makes this lesson a very important one. The practical lessons of Christianity should be stressed more and more. They should be emphasized until every youth and member Of the body of Christ has learned them. They should be put into practice as early as they may be learned.

Possibly nothing is needed more than some one to teach these lessons and encourage the practice of them. Many preachers could be kept busy now adjusting differences and trouble that exist in the church of our Lord. It would be a good work to bring the church to one accord and of one mind in the service of God.

The peacemaker is blessed by our Lord and encouraged in his good work. There is no better work than to be a peacemaker. Churches should be at peace with each other; the members of the congregation should be at peace with each other, and the members of different congregations should be at peace with each other. Such a happy state of affairs can be brought about only by adjusting differences and settling troubles as the Lord directs that they should be.

EXPOSITORY NOTES

1. Interested in the Welfare of Others (Verse 36)

Paul and Barnabas had finished their first missionary journey and had returned to Antioch; they had then made a trip to Jerusalem and had settled the question of circumcising the Gentile Christians; they had returned to Antioch and had taught the church there more fully concerning this question and others. They now were ready to make another missionary journey. Paul was the leader, and "after many days" he "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." Paul and Barnabas were both interested in the churches which they had planted; they were interested in the members of the church. They wanted to see how "they fare"—that is, they were interested enough to make another visit to the congregations and help them in every way that they needed help. They were to receive no remuneration, or money, for this. Paul was as Solicitous for the welfare of the churches which he had planted as he was zealous for the conversion of sinners. Many preachers are more anxious about making converts than they are about strengthening and building .up the congregation in the work and worship of the Lord. It is as important to teach the church as it is to teach sinners the way of salvation. Sometimes we think that the church needs teaching worse than the world does.

We may draw from this the lesson that we should be interested in each other. After Paul had enumerated the many hardships which he had endured in preaching the gospel, he adds: "Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches." (2 Cor. 11:28.) If there were more who are anxious about the welfare of the church, there would be less trouble and fewer differences among members of the church. Our interest in each other, and especially in each other's welfare, forms the basis for adjusting troubles. If the Lord's people loved each other as much as they profess to do, then differences would be more easily adjusted.

II. The Difference Between Paul and Barnabas (Verses 37, 38)

Sometimes the very best of friends differ on questions of very little importance. Many differences are merely personal preferences. Paul and Barnabas were now ready to start on the second missionary tour. They were both interested in the welfare of the churches and the welfare of all the new converts which they had made. On the first tour they had taken John Mark with them. He had gone as far as Perga on that journey. At Perga he for some cause turned back and left them to make the journey alone. He was a relative of Barnabas. So "Barnabas was minded to take with them John also, who was called Mark." We are not told why he wanted to take Mark on this tour; so we need not attempt to say. "Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work." We do not know why Mark turned back; we have only this record of it: "Now Paul and his company set sail from Paphos and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem." (Acts 13:13.) Some think that Mark was not willing to endure the hardships that were brought upon them; However, we do not know. Paul's judgment was that it would not be best to take one along "who withdrew" from the work at first. Barnabas may have been biased by his personal relationship to Mark, who was his cousin. (Col. 4:10.) Paul was determined not to take him. Evidently he thought that he could not be of service to them.

Some have surmised that Paul and Peter had a difference, as recorded in Gal. 2:11-14. They surmise that Mark was a close friend of Peter's, and that Mark had written the Gospel according to Mark at Peter's dictation. So they think that Paul objected to taking Mark with them because of his friendly relationship to Peter. However, there is no evidence in the New Testament that such surmising is correct. It seems that Paul's better judgment suggested that it would not be wise to take Mark with them. We may know that Paul was ever conscientious, and that he was as determined as he was conscientious. John Mark did not go with them.

III. How It Was Adjusted (Verses 39, 40)

"There arose a sharp contention" between Paul and Barnabas. We know not what was said. The difference of opinion led to some warmth of feeling of an unpleasant nature, though Of short duration. We should bear in mind that these were good men, and yet they differed in judgment. The Holy Spirit, in guiding the apostles, did not enable them to live the Christian life. The Holy Spirit and miraculous gifts were not given to help the individual live a Christian life, but they were given to help teach the truth and confirm the truth as it was preached. So these two good men differed in their judgment, but were not guided by the Holy Spirit in contending each for his judgment. The occurrence was overruled for good by divine Providence in setting on foot two evangelical tours instead of one, for "they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus," while "Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord." Paul and Barnabas doubtless amicably agreed to go different ways and take

different companions. In this way more good was accomplished than would have been accomplished by the three going together. Paul selected a new leader and developed and trained Silas in the good work, while Barnabas and Mark are dropped out of the history, but we are persuaded that they did good work in the service of God.

Paul and Silas were "commended by the brethren to the grace of the Lord." This shows that the church at Antioch did not hold anything against Paul, and it also shows that the church concurred with him in his judgment and in the way that the differences had been settled. Such is the way that differences should be adjusted today—in peace and good will. We know that the differences between Paul and Barnabas were adjusted amicably, for five years or so later, when Paul was writing his first letter to the church at Corinth, he associates himself with Barnabas as if they were companions once again. He says: "Or I only and Barnabas, have we not a right to forbear working?" (1 Cor. 9:6.) Possibly fifteen years later we have Paul commending Mark unto the church at Colosse as one of the few Jewish Christians who had been a comfort to him in his bonds while he was a prisoner of Jesus Christ. He says: "Aristarchus my fellow prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him)." (Col. 4:10.) Again, we have him speaking very tenderly of Mark when he says: "Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering." (2 The. 4:11.) This shows that after the separation and their disagreement they did not let anything mar their fellowship in Christ; neither did they let their differences disturb the brethren. They continued to fellowship each other and work in the service of God, each in his own field, and even later working together as servants of the Lord. What a profitable lesson for us to learn today in adjusting our differences!

IV. Church Trouble (Verse 41)

The subject of this paragraph is placed here not so much because it is germane to the verse, but that something may be said on this subject. In view of so much contention, strife, bitterness, and division in numerous places, it is well to think seriously and prayerfully upon the best way to adjust troubles and settle differences. All should remember that the church must have the first consideration. We should leave personal preferences and prejudices out of consideration when the church is involved. The church of our Lord must have the best that is within us and must be considered before our own feelings or judgments are to be considered. If we will look to the peace and happiness of the church and further its mission and look less to our own individual ambitions and preferences, differences may be easily adjusted. The Lord knew that differences would arise between members of the church, and he instructed us how to adjust these differences. We should follow his instruction. Matt. 18:15-20 gives us ample instruction for adjusting differences between brethren.

When one has been wronged, the one who has received the wrong should be as anxious to have the wrong made right as any one; when one has done wrong, that one ought to want to make it right. The Spirit of Christ and the law of love impel the wrongdoer and the one who has suffered wrong to adjust their differences speedily. If this is

done as the Lord directs, the adjustment will follow. If both parties are determined to please the Lord or to carry out his will, all troubles will be soon adjusted. We should remember that we should seek each other's welfare before our own, or our own welfare is involved in our seeking the welfare of wrongdoers. Getting angry, pouting, stubbornness, and contrariness never help any trouble, but always make it worse. Deep anxiety for the spiritual welfare of others and the church will prompt us to settle these matters in a way that will please the Lord. All contentions and divisions among the people of God spring from sin in some form. Remove the sin, and the trouble has been adjusted.

PRACTICAL SUGGESTIONS

1. No teaching is repeated oftener in the New Testament than that God's people should be of one mind, of one accord, of the same judgment. He who works to this end is blessed of God.

2. The church is larger than any one of its members. Its interest and welfare are of greater importance than the interest and welfare of any individual. All must work for the welfare of the church.

3. It takes two to have a quarrel or a contention. One of these must be in the wrong; it may be that both are in the wrong. Each party to a contention should prayerfully examine his own heart and conduct to see where the wrong may be.

4. One party may be in the right when a trouble starts or one side may be in the right when it starts, but it is not long until both parties or both sides are in the wrong. Each side should make confession of the wrong and adjust the trouble.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Why this lesson?
What are there in the world?
What do differences often do?
Why is this lesson an important one?
What is a much-needed work?
Which is more important—to teach sinners the way of salvation or Christians the way of life?
What is it to be a peacemaker?

Interested in the Welfare of Others

What had Paul and Barnabas done?
Why did they go to Jerusalem?
What did Paul suggest to Barnabas?
What did he want to do?
Why was he wanting to do this?
Why should we be interested in others?

What anxiety did Paul have?
Are you interested in the welfare of the church?

The Difference Between Paul and Barnabas

What did Barnabas want to do?
What relation was Mark to Barnabas?
What did Paul not want to do?
Why did Paul not want Mark to go with him?
What authority have we for surmising that Peter was the cause of this trouble?
What is a better solution of it?

How It Was Adjusted

What may be said about the contention?
How do we know that the Holy Spirit did not guide Paul and Barnabas in this contention?
How was it overruled for good?
What did the church at Antioch do for Paul and Silas?
What did Paul afterwards do for Barnabas?
What did he do for Mark?
What does this show?
Why should we not let differences break our fellowship in the Lord?

Church Troubles

Do you know of a church that is not disturbed
by some differences?
What should have our first consideration?
How may we always look to the peace of the
church?
How should troubles be adjusted?
Why should the one who has been mistreated be
anxious to settle the matter?
Why should the one who has done wrong be
anxious to settle the trouble?
What is needed on the part of both to settle the

trouble?

Do you know a church trouble of long standing
that both sides are not in the wrong?

Practical Suggestions

What is repeatedly taught in the New
Testament?
What may we say about the welfare of the
church?
How many does it take to make a quarrel?
What should each side do?

Giver of concord, Prince of Peace,
Meek, lamblike Son of God,
Bid our unruly passions cease
By thine atoning blood.

Us into closest union draw,
And in our inward parts
Let kindness sweetly write her law,
And love command our hearts.

Savior, look down with pitying eyes,
Our jarring wills control;
Let cordial, kind affections rise,
And harmonize the soul.

O, let us find the ancient way
Our wondering foes to move,
And force the heathen world to say:
"See how these Christians love!"
—Charles Wesley.

According to thy gracious word,
In meek humility,
This will I do, my dying Lord:
I will remember thee.

Thy body, broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember thee.

Gethsemane can I forget,
Or there thy conflicts see,
Thine agony and bloody sweat,
And not remember thee?

When to the cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my sacrifice,
I must remember thee!
—James Montgomery.

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FOURTH QUARTER**THE SPREAD OF CHRISTIANITY
STUDIES IN THE ACTS, THE EPISTLES, AND REVELATION
(SECOND HALF OF A SIX-MONTHS' COURSE)**

AIM: To lead the pupil to an understanding of primitive Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus.

**Lesson 1—October 4, 1931
THE MACEDONIAN CALL
Acts 16:6-15; Rom. 15:18-21.**

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 worshiped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

18 For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed,

19 In the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;

20 Yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation;

21 But, as it is written, They shall see, to whom no tidings of him came, And they who have not heard shall understand.

GOLDEN TEXT.—"Go ye therefore, and make disciples of all the nations." (Matt. 28:19.)

TIME.—A.D. 51.

PLACE.—Philippi.

PERSONS.—Paul and his company, Lydia and her household, and Roman Christians.

DEVOTIONAL READING.—Heb. 11:8-10.

DAILY HOME READINGS.—

September	28.	M.	The Macedonian Call. (Acts 16:6-15.)
September	29.	T.	Jonah's Call. (Jonah 1:1-3; 3:1-4.)
September	30.	W.	Isaiah's Call. (Isa. 6:1-10.)
October	1.	T.	Ezekiel's Call. (Ezek. 2:1-7.)
October	2.	F.	The Disciples Commissioned. (Mark 6:7-13.)
October	3.	S.	World Evangelism Commanded. (Acts 1:6-11.)
October	4.	S.	Abraham's Call. (Heb. 11:8-10.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Paul's Company on His Second Tour. (Acts 16:6-8.)
 - II. Paul's Vision at Troas. (Verses 9-12.)
 - III. Lydia and Her Household Converted. (Verses 13-15.)
 - IV. Paul's Response to "the Macedonian Call." (Rom. 15:18-21.)
- Practical Suggestions.

Introductory Thoughts

After the separation of Paul and Barnabas at Antioch, Paul chose Silas as his companion. They went by land and visited the cities of Phrygia, Galatia, Asia, Mysia, and Bithynia. These were provinces of Asia Minor. There was a Roman province in Asia Minor called "Asia." Ephesus was its chief city. Troas was a seaport on the AEGean Sea, and was near the site of ancient Troy. Counting this visit, Paul visited Troas at least three times, probably four times. (See 2 Cor. 2:12; Acts 20:6; 2 The. 4:13.) There was a church at Troas. Macedonia was a Roman province northwest from Asia Minor across the AEGean Sea. Thessalonica was its capital.

Philippi was the first city of a small district of Macedonia. It was not the chief city of Macedonia. It was built by Philip, king of Macedonia, father of Alexander the Great, and named for him. 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.

EXPOSITORY NOTES

1. Paul's Company on His Second Tour (Acts 16:6-8)

Paul and Silas went "through the region of Phrygia and Galatia." It required some time to make this journey. Paul speaks of the

churches of Galatia and addressed an Epistle to them. (Gal. 1:2.) For some cause the Holy Spirit forbade his preaching the word in Asia, and they passed on to Mysia and "assayed to go into Bithynia;" but the Holy Spirit "suffered them not" to go into Bithynia; so they passed "by Mysia" and "came down to Troas," which was on the seacoast. 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 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.

It is well just here to learn something more of Paul's companions who were traveling with him at this time. Silas, who started out with him from Antioch, was one of "the chief men among the brethren" in Jerusalem. He was a prophet, and was sent by the church in Jerusalem to Antioch to help 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. The fact that he was selected by the church at Jerusalem to go to Antioch, and then selected by Paul and commended by the church at Antioch, assures us that he was a very useful man in preaching the gospel. He could give to the Jews the decision of the church in Jerusalem concerning the circumcision of the Gentiles with great force.

At this time Paul had Timothy with him. 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 Timothy had first learned the Scriptures. (2 The. 1:5; 3:15.) Paul calls Timothy his "true child in the faith" (1 Cor. 4:12; I The. 1:2; 2 The. 1:2), which leads us to think that 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 years—long enough to be established both in the teaching and practice of the gospel of Jesus Christ . and in the confidence of the brethren. Paul speaks of "prophecies which led the way" to Timothy. (1 The. 1:18.) God saw that Timothy would become a useful man, and so guided Paul to him. Timothy "was well reported of by the brethren that were at Lystra and Iconium." (Acts 16:2.) He had lived so as to gain the approbation of these brethren. He may have already begun to preach the gospel and teach the word of God before Paul selected him as one of his companions. Luke joined the company at Troas. There were now four companions in preaching the gospel on this tour—Paul, Silas, Timothy, and Luke.

II. Paul's Vision at Troas (Verses 9-12)

One night while they were at Troas "a vision appeared to Paul in the night." He saw a man of Macedonia standing and saying to him: "Come over. into Macedonia, and help us." This man was not only extending an invitation, but was "beseeching him"—entreating him earnestly to come and help, or preach the gospel in Macedonia. 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.

Doubtless Paul and his company were wondering what they should do. They had been forbidden to speak in two provinces, and this vision came as a solution to their perplexity at this time. It was a command of the Lord to go forth and preach the gospel in Macedonia. They immediately made preparation to go forward, as it did not take Paul long to interpret the meaning of the vision. He concluded "that God had called us to preach the gospel unto them." As Troas was on the seacoast, they set sail from there and made "a straight course to Samothrace, and the day following to Neapolis." Samothrace 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.) From Neapolis they went to Philippi. Paul sought Philippi because it was the first city of that region and a "colony"—that is, the citizens had rights as Romans and were governed by Roman law. Paul and his company were now in the territory that God wanted them in to preach the gospel. We learn that Luke joined the company here from the use he makes of the pronoun "we."

III. Lydia and Her Household Converted (Verses 13-15)

We do not know how long Paul was in Philippi before Lydia was converted. We are told that they "were in this city tarrying certain days," but we do not know how long. "On the Sabbath day" the company "went forth without the gate by a river side," where "they supposed there was a place of prayer." There was no synagogue of the Jews there, and a few pious Jews had "a place of prayer" "without the gate by a river side"—by the river probably because of the Jewish washings. Probably this was an inclosed place or temporary structure for the Jews to resort and have their worship on the Sabbath. Paul and his company went and "sat down, and spake unto the women that were come together." It will be noted that the church at Philippi, like many now, began among women. Lydia and her household were the first to hear and obey the gospel on European soil. These women were either Jewish women or proselytes; more likely they were Jewesses. 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. She was "a seller of purple." 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 for a living. 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. As Paul spoke the word of the Lord unto the women, Lydia understood and accepted the gospel.

She heard the gospel, and the Lord

opened her heart "to give heed unto the things which were spoken by Paul." 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. She gave heed to the things "which were spoken by Paul." 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. "And when she was baptized, and her household," she invited Paul and his company to abide at her house. They were by the river side, and it was very convenient for her to 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 (Acts 16: 31-34); and so in this case, which shows that this obedience always followed preaching Jesus, when people obeyed at all. We do not know who composed her household; doubtless they were women employed by her in her business. A woman with infants would not likely have been three hundred miles from home in such business. We do not even know that she was ever married. It is very likely that she wanted further instructions as a Christian; hence, she invited Paul and his company to tarry with her.

IV. Paul's Response to "The Macedonian Call" (Rom. 15: 18-21)

Paul, in writing his letter to the church at Rome, speaks concerning his preaching the gospel to the Gentiles. Paul obeyed promptly when the Lord told him to go to Damascus; when Ananias came to him and told him to arise and be baptized, he did so at once; when the church at Antioch sent Paul and Barnabas out to preach the gospel, they went at once; when the call for Paul to come over into Macedonia was received, he obeyed the call without any delay. This is the way that God wants his people to serve him. God worked many miracles among the Gentiles through Paul. He says: "For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit." Paul preached the gospel wherever opportunity was offered. "From Jerusalem, and round about even unto Illyricum," he says, "I have fully preached the gospel of Christ." He declares that he made it his aim "to preach the gospel, not where Christ was already named," but in new fields, "that I might not build upon another man's foundation." Because of his work among the Gentiles he has been called "the apostle to the Gentiles." He was more abundant in labors and established more churches among the Gentiles than any other apostle of which we have a record.

PRACTICAL SUGGESTIONS

1. Paul was determined to preach the gospel. When he was forbidden to turn to the right or the left, he pressed on until he stood face to face with the call of duty. 2. There are times in the life of every good man when it seems that

God has shut him up in a narrow channel, and he is driven on through this to a broader field of activity.

3. Lydia became the nucleus of a strong church in Philippi. She had the honor of being the first convert to Christianity on the European continent. Every Christian, when in a location where there is no church, should be the nucleus of a congregation.

4. The gospel is for all. Sometimes those who accept it are those whom we least expect to do so. It is our duty to preach the gospel and leave the consequences to God, who commands us to preach.

QUESTIONS ON THE LESSON

Give the subject.

Repeat the Golden Text.

Give the time.

Locate the place.

Name the persons.

Give the Lesson Analysis.

Who else had visions?

What did Paul and his company do?

Where did they land?

Where did they then go?

Who joined them at Troas?

Introductory Thoughts

Whom did Paul choose for his second tour?

Where did they go?

Who joined them at Lystra?

How many times did Paul visit Troas?

What was Macedonia?

Where was Philippi?

What kind of a colony was settled there?

Lydia and Her Household Converted

How long did Paul and his company remain in Philippi?

What did they do on the Sabbath?

Who were worshiping there?

Who was Lydia?

What was her occupation?

How far was she from home?

What did Paul preach to them?

What may be said of the trade in purple at that time?

What may we commend in Lydia?

What may we condemn in some church members today?

How was her heart opened?

What did she do?

Who else were baptized with her?

What did she ask the company to do?

Paul's Company On His Second Tour

Name the countries through which Paul passed.

How do we know churches were planted in Galatia?

What did the Holy Spirit forbid their doing?

Who was Silas?

What mission had he been sent on?

How do we know he was a suitable man?

What could he do?

Who was Timothy?

Where did he learn the Scriptures?

When did he become a Christian?

How long had he been one when Paul chose him as a companion?

What may be said of Timothy?

Who else joined the company?

Name the four in this company.

Paul's Response to "The Macedonian Call"

How did Paul obey the call?

How did he obey at Damascus?

How did he obey Ananias?

How did he obey this call?

Where did he preach the gospel?

Practical Suggestions

What was Paul determined to do?

How may one be led to a greater field?

What does Lydia become?

What is our duty?

Paul's Vision at Troas

What occurred to Paul?

What did the man say?

How did Paul interpret this?

An opportunity supreme
Lay in the lonely way;
The first fruits of a continent
Were harvested that day.

Strange are the intersecting lines
Of God's sure providence;
Rare fruit the very desert yields
To our obedience.

—A. S. Carman.

Lesson II—October 11, 1931

PAUL IN PHILIPPI

Acts 16:22-34; Phil. 4:4-7.

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 fetters 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.

4 Rejoice in the Lord always: again I will say, Rejoice.

5 Let your forbearance be known unto all men. The Lord is at hand.

6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

GOLDEN TEXT.—"Rejoice in the Lord always: again I will say, Rejoice." (Phil. 4:4.)

TIME.—A.D. 51.

PLACE.—Philippi.

PERSONS.—Paul and Silas, the wicked slave owners, a certain maid, the magistrates, and the jailer and his house.

DEVOTIONAL READING.—Rom. 8:35-39.

DAILY BIBLE READINGS.—

October 5. M.

A Demon Cast Out. (Acts 16:16-24.)

October 6. T.

A Prison Experience. (Acts 16:25-34.)

October 7. W.

Jesus Dealing with Evil Spirits. (Luke 4:31-37.)

October 8. T.

Peter's Deliverance from Prison. (Acts 12:1-12.)

October 9. F.

Paul's Citizenship Advantages. (Acts 22:22-29.)

October 10. S.

Paul's Love for the Philippians. (Phil. 1:1-11.)

October 11. S.

The Believer's Security. (Rom. 8:35-39.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Paul and Silas Whipped and Cast into Prison. (Acts 16: 22-24.)
 - II. Paul and Silas Prayed and Sang in Prison. (Verses 25, 26.)
 - III. The Jailer Converted. (Verses 27-34.)
 - IV. Rejoice and Pray Always. (Phil. 4:4-7.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

After the conversion of Lydia and her household at Philippi, 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 recording this fact we are not to understand that Luke indorsed 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."

This demon uttered the truth in saying of Paul and Silas: "These men are servants of the Most High God, who proclaim unto you the way of salvation." (Acts 16:17.) "The way of salvation" was the gospel as God's power to save. Satan through this maiden told the truth at this time; but he did not tell the truth for the love of the truth, but to deceive. It would be well if many people knew as much as Satan—that is, that "the way of salvation" is the way to be saved by hearing and doing what the apostles taught through Jesus Christ. This maid had followed Paul and his company "for many days," saying this or testifying concerning the preaching of Paul and his company. Paul and Silas "were going to the place of prayer," which was probably the place for daily preaching. The evil Spirit knew Jesus, and testified to his claims (see Matt. 8:29; Mark 3:11; Luke 4:41; 8:28); but Jesus would not receive the testimony of demons; neither would Paul receive such testimony. The faith that saves must come through hearing the word of God (Rom. 10:17), and not through the testimony of demons. 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. This caused his arrest and imprisonment.

EXPOSITORY NOTES**1. Paul and Silas Whipped and Cast into Prison (Acts 16: 22-24)**

Casting out the demon enraged the owners of this slave girl, because it destroyed the source of their gain. This always greatly enrages deceivers and impostors. So they laid hands on Paul and Silas and dragged them into the market place, or open square, where court and public meetings were held by the rulers. It seems that they were taken "before the rulers," or lower officers, and then before "the mag-

istrates," two men called "praetors," who exercised supreme power in a Roman colony. The wicked owners of this maid would not state the real cause of their complaint against Paul and Silas. 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 people against them. Great prejudice existed then in Europe against the Jews. About that time Claudius Caesar expelled all Jews from Rome. (Acts 18:2.) "The multitude," therefore, was easily excited against Paul and Silas, and "rose up together-against them." "The magistrates" disregarded all legal forms of justice and allowed the prisoners no opportunity to defend themselves. They "rent their garments off them, and commanded to beat them with rods." Like Pilate in the trial of Jesus, they yielded to the cry of the rabble. Paul and Silas were stripped and beaten on their naked bodies. Paul says, "Thrice was I beaten with rods" (2 Cor. 11:25), and this was one of the times. They were beaten with "many stripes," which shows that the treatment was quite severe. They were then "cast into prison," and the jailer was charged "to keep them safely."

The jailer had received such strict orders that he "cast them into the inner prison, and made their feet fast in the stocks." The jailer was not content with the precaution of putting them in the inner prison; he made their feet fast in the stocks. Thus they were left to pass the night, their bodies beaten and bruised, their wounds open and sore. They were kept by the stocks in a constrained attitude,, which would have prevented them from resting even if they had been in perfect health and strength. The jailer, having thus put them in the deepest and foulest part of the prison and having fastened their feet in the clumsy stocks, had left them to press their inflamed backs on the stony floor, in utter discomfort and wretchedness, while he went off and slept soundly.

II. Paul and Silas Prayed and Sang in Prison (Verses 25, 26)

While in prison, bound and tortured, and not knowing but that death awaited them on the morrow, Paul and Silas, calm and serene, at midnight prayed and sang praises to God. They rejoiced that they were counted worthy to suffer for Christ's sake and thanked God for his goodness to men. "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. God heard these prayers and answered with an earthquake (Acts 4:31), "so that the foundations of the prison house were shaken." At the same time God opened all the doors and loosed all the prisoners. While the walls of this dismal dungeon rang with a sound of Christian praise, God with an earthquake awakened the jailer. The walls of this old prison had two new experiences—namely, the praises of Christian men suffering for Christ and the quaking caused by the power of God.

III. The Jailer Converted (Verses 27-34)

The jailer did not hear the singing. He was awakened by the earthquake. It was a death penalty by law to allow a prisoner to escape; and when he saw the doors open, he naturally supposed that the prisoners had escaped, and he preferred to die by his own hand than by that of the executioner. Paul and Silas had no intention of escaping, and the other prisoners were probably too much frightened to do so. Paul in some way discovered that the jailer was about to kill himself, and he "cried with a loud voice, saying, Do thyself no harm: for we are all here." This voice not only snatched the jailer from the brink of eternity, but also from perdition.

The jailer now became more concerned about the salvation of his soul than he was about the security of the prisoners. He may have heard something of the preaching of Paul and Silas in the city; he may have heard that the demon was cast out 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. He "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, as none of them had escaped. He recognized Paul's kindness in saving him 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. He asked the greatest question of life: "What must I do to be saved?"

Paul, speaking by inspiration, answered promptly and said: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house," Paul began at once and "spake the word of the Lord unto him, with all that were in his house." 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 that Christ exists and not believe in him unto salvation. He who does not follow Christ implicitly and obey him does not trust him or "believe in him."

Those who conclude from this statement of Paul that salvation is through faith alone do not stop to consider what "the word of the Lord" 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 promised to the jailer's household in the same way that it was offered to him and in the same way that it is offered to all today.

"The word of the Lord" embraces the gospel of Christ—its facts, commands, promises, and hope. As Peter on the day of Pentecost and Philip when he preached Christ to the Samaritans and the eunuch (Acts 8:5, 12, 35-39) preached Christ unto the hearer, so Paul and Silas preached Christ to the jailer and his household in speaking "the

word of the Lord" to them. He told how Jesus had lived, suffered, died, and shed his blood for 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 Savior 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 promptly obeyed him (Acts 2:41, 42). We know by what the jailer and his household did that "the word of the Lord" embraced and required all that the gospel embraced and required. They would never have been baptized if "the word of the Lord" had not embraced this command and required it. The jailer and his household knew nothing of baptism or the gospel before this; they learned it all from Paul's speaking "the word of the Lord" unto them that night.

The jailer "took them" out of his house to some place where there was water for washing their stripes and for baptizing himself and his household. His acts show that he believed in Jesus; his washing their stripes and trying to undo the wrong he had committed show his repentance. He was baptized immediately, which shows his earnest desire to do what the will of the Lord required. 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" and all were instructed in "the word of the Lord," and infants can neither receive instruction nor believe, neither can they be baptized upon their own faith.

The jailer was not baptized in his own house. After taking them out and washing their stripes and being baptized, he then "brought them up into his house." He had to take them out of his house before he could bring them into his house. We have the following facts: (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."

IV. Rejoice and Pray Always (Phil. 4:4-7)

The jailer and his house rejoiced greatly after their obedience to the gospel. Perhaps Paul and Silas rejoiced as much as did the jailer. Many years later when Paul was writing to the church at Philippi he told them to "rejoice in the Lord always." He encouraged them not to be anxious about anything, but to take it to the Lord in prayer. God's children were to be thankful to the Lord for all his blessings and rejoice under all circumstances in his love and keeping. The church at Philippi could remember that Paul and Silas set the example of rejoicing even while in prison.

PRACTICAL SUGGESTIONS

1. The Lord is with his people as much in their suffering and distress as he is in their joy and prosperity.
2. The jailer retired that night in the kingdom of Satan and a servant of the devil; the next morning, even before dawn, he rejoiced as a

child of God. What a great transformation can take place in such a short time!

3. Faith comes by hearing the word of God; hence in every case of conversion recorded in the Bible some one was present and preached Jesus unto him.

4. The word of the Lord not only teaches what to do to be saved, but it also teaches how to live in a saved state. These are the two great lessons of Christianity—namely, learning how to become a Christian and learning how to live the Christian life.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Who were the first converts at Philippi?
Who were the second of which we have a record?
What did Paul do?
What is meant by "Spirit of divination?"
Who possessed it?
What truth was the maid uttering?
Why would not Paul receive such testimony?
Why would not Jesus receive it?
How does faith come?

Paul and Silas Whipped and Cast Into Prison

Why did the masters of the girl become enraged?
What did they do for Paul and Silas?
Who were the rulers?
What power did the magistrates have?
What charge did they prefer against Paul and Silas?
Why did they prefer a false charge?
What did the magistrates do?
How often was Paul beaten with rods?
What was done with them after whipping them?
What charge was given to the jailer?
What did he do with them?

Paul and Silas Prayed and Sang in Prison

What did Paul and Silas do in prison?
What time was it?
Who heard them?
What occurred?

How did this earthquake affect the prison?
What two new experiences did this prison have?

The Jailer Converted

What awakened the jailer?
What was the penalty for letting prisoners escape?
What was the jailer about to do?
Who prevented this?
What did the jailer then do?
What opportunity had he had for hearing of Jesus?
What did he further do?
What question did he ask?
What did he mean by this?
What did Paul do?
What is included in "the word of the Lord?"
How does faith come?
What does the gospel require?
What did the jailer do with Paul and Silas then?
What was done to him and his household?
What shows his repentance?
How do we know that there were no infants in his household?
What facts show that he was not baptized in his own house?

Rejoice and Pray Always

When did the jailer rejoice?
When should Christians rejoice?
Why should they rejoice?
How had Paul set the example to the church at Philippi?

Practical Suggestions

When is the Lord with his people?
What change took place with the jailer during the night?
What are the two great lessons of Christianity?
Which is the more important?

At midnight's season chill
Lay Paul and Silas bound;
Bound, and in prison, sang they still,
And, singing, freedom found.

—Selected.

Lesson III—October 18, 1931
PAUL IN THESSALONICA AND BEREIA
 Acts 17:1, 5-11; I Thess. 2:7-12.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

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 bath 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 Berea: 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.

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.—"Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119:18.)

TIME.—A.D. 51 or 52.

PLACES.—Thessalonica and Berea, cities of Macedonia.

PERSONS.—Paul and Silas and their audiences.

DEVOTIONAL READING.—Ps. 119:9-16.

DAILY BIBLE READINGS.—

October 12. M.

October 13. T.

October 14. W.

October 15. T.

October 16. F.

October 17. S.

October 18. S.

Paul in Thessalonica and Berea. (Acts 17:1-11.)

The Spirit of Paul's Ministry. (1 Thess. 2:1-12.)

The Burden of Paul's Preaching. (Eph. 3:8-13.)

Paul Comforted by Converts. (1 Thess. 3:1-10.)

Studying the Word. (Neh. 8:1-8.)

Doers of the Word. (James 1:19-27.)

Cleansing Power of the Word. (Ps. 119:9-16.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. The Church Begun at Thessalonica. (Acts 17:1.)
 - II. Paul and Silas Are Persecuted. (Verses 5-9.)
 - III. Paul and His Company at Berea. (Verses 10, 11.)
 - IV. Paul's Abiding Interest in the Church at Thessalonica. (1 Thess. 2:7-9.)
 - V. The Church Exhorted to "Walk Worthily of God." (Verses 10-12.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

After Paul and Silas had been released from prison at Philippi, they left that city; and "when they had passed through Amphipolis and Apollonia, they came to Thessalonica." Amphipolis was thirty-three miles from Philippi, and Apollonia was thirty miles southwest of Amphipolis; hence, Apollonia was sixty-three miles southwest of Philippi. Thessalonica was thirty-seven miles west of Apollonia. These places were all connected together by one of those great Roman roads that stretched over the whole empire. It is supposed that Paul and his companions traveled on foot to these cities. They left Luke at Philippi. We learn this from the use of the pronouns "we" and "us" from the time that 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. We learn that Luke remained in Philippi; also since "they" in Acts 17:1 and in Acts 16:40 refers to Paul and Silas, it is probable that Timothy also remained there a while. We would understand that Timothy and Luke were not persecuted by imprisonment at Philippi, since they were not leaders in the preaching of the gospel there.

Berea is an inland city about sixty miles southwest of Thessalonica. In going there Paul and his company followed a famous Roman road, the same which they followed nearly all the way from Philippi to Thessalonica. This road was said to be one of those expensive military roads constructed by the Romans for the passing of armies from Rome to distant parts of the empire. Fragments of these roads are seen today in many parts of the old Roman world. Berea is still a walled city, with a population of about fifteen thousand. It is situated on the eastern slope of the famous Olympian range of mountains. There is no church there today.

EXPOSITORY NOTES**1. The Church Begun at Thessalonica (Acts 17:1)**

When Paul and Silas reached Thessalonica, they went into a synagogue, "and Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the Scriptures." (Verse 2.) Paul reasoned with the worshipers in the synagogue and showed from the Scriptures that it was necessary for Christ to suffer and to be

raised from the dead. When they heard this, "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." (Verse 4.) We learn from this that the church at Thessalonica was begun in the synagogue of the Jews, and that some of the worshipers were converted. "The devout Greeks" were Gentile proselytes to the Jewish religion who were worshipping God according to the law of Moses; "the chief women" were also Gentile proselytes, some of them probably wives of these "devout Greeks." The majority of the 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.)

II. Paul and Silas Are Persecuted (Verses 5-9)

"But" institutes a contrast in the conduct of some of the Jews and those who believed and obeyed the gospel. "The Jews, being moved with jealousy, took unto them certain vile fellows of the rabble," and stirred the city up against the apostles. The Jews who did not believe seemed always the most bitter enemies of the apostle and his collaborators. It was through envy that the Jews crucified Jesus, and here they are "moved with jealousy" because so many Gentiles accepted the Christ. 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, and "they thought to bring them forth to the people."

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." They had reference to the servants of 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 this, while those who raised the disturbances and led the mobs were to blame. Those who create disturbances now in the work of the church and worship of God by introducing innovations and producing strife and division charge those who cannot conscientiously accept the innovations with dividing the churches.

Jason was accused of aiding these offenders; but Jason and these brethren were citizens, and these Jews and the mob dared not abuse them as they would strangers. They preferred another charge against Paul and Silas and their conduct, which was that they "all act contrary to the decrees of Caesar, saying that there is another king, one Jesus." This was the very charge of the wicked Jews against Jesus when they crucified him. (Luke 23:2; John 19:12-15.) The Jews hated Caesar, 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 Caesar. They did know this, but they perverted Paul's preaching into a false charge because it served their purpose to raise a mob and to excite the rulers against Paul and Silas. These false charges

had their effect upon the people, as "they troubled the multitude and the rulers of the city." If Paul and Silas had been found at that time, violence probably would have been done to them as it was at other places; so 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.

III. Paul and His Company at Berea (Verses 10, 11)

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.) They went from Thessalonica to Berea. Berea is said to be about forty-five miles southwest of Thessalonica. Its present name is "Veria," and it has about fifteen thousand inhabitants. Paul and Silas, as was their custom, went into the synagogues of the Jews and preached the gospel there. It is refreshing to note the contrast in attitude of the Jews at Berea and those who persecuted Paul and Silas at Thessalonica. We are told that the people at Berea "were more noble than those in Thessalonica." The reason for saying this is given: "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 following points may be noted in commending the course of the Jews at Berea. (1) They were honest. They were not afraid to examine their old opinions or the new which might be presented to them. The question was, whether there was ground in the Scriptures and in the facts which Paul presented for the departure that was urged from Judaism to Christianity. (2) Next we notice their manly independence of Spirit. They were looking for anything that would be better than what they already had; and if Christianity be better than Judaism, they were ready to accept it. Their minds were open to the truth. (3) We notice next their reasonable conduct. The argument for Christianity was worthy of their consideration. They were ready in mind to give weight to whatever argument Paul presented. (4) We must commend their reverence, since they went directly to the Scriptures to see whether the things which Paul preached were true. This is the course that all should follow today.

We further note other things which may be commended in these Bereans. (1) They were not ignorant bigots who claimed to have all the truth; (2) they were not people who lived in uncertainty and unable to reach a decision; (3) they did not accept the new merely because it was new, but when they found that which was true they at once accepted it; (4) they showed that doctrines are not to be rejected without first testing them by the word of God; (5) they showed courage in turning away from the religion of their fathers when they learned the truth from Paul and Silas; (6) by examining the Scriptures they confessed that they had not learned all that the Scriptures taught, but they were willing to be led to a fuller knowledge of the truth.

IV. Paul's Abiding Interest in the Church at Thessalonica (1 Thess. 2:7-9)

Later, when Paul was writing his letter to the church at Thessalonica and instructing the church further in the way of Christian living, he reminded the church of his abiding interest in it. He says: "We were gentle in the midst of you, as when a nurse cherisheth her own children." He was interested in the church while he was there and was still interested in it. "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." Although Paul had been persecuted at Thessalonica by the opposing Jews; he was still interested in the church and loved the members as brethren and sisters in the Lord. He reminds them that his labors among them were severe. He says: "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." Paul here sets an example to all preachers. It is an example worthy of imitation to those who may labor with congregations. Paul was so intent upon being a blessing to the Thessalonians with the gospel of God that he toiled at night to make up the time spent in teaching them by day. He worked for his own support and preached the gospel for the love and salvation of souls.

V. The Church Exhorted to "Walk Worthily of God" (Verses 10-12)

Paul reminds the church how he lived among them. He says: "Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe." They could bear witness that his attitude toward God and his words were reverential and Holy; that his attitude toward man was above reproach.

After calling attention to his own life as an example among them, he then encourages them to "walk worthily of God." To do so would be to live the Christian life with all earnestness and faithfulness. After rehearsing his ministry at Thessalonica to them from the day he entered the city until he departed from it, Paul then turned to tell them how they should live. He taught them how to live the Christian life, and then set the example of such a life in their presence. They had no excuse for not walking worthily of God who had blessed them.

PRACTICAL SUGGESTIONS

1. Paul and Silas had much persecution and suffering to endure. All who live godly in Christ Jesus will thus suffer.

2. If Paul and Silas had not suffered and endured, there would have been no church at Thessalonica or Berea. The churches planted in the country and cities of today represent the sacrifice and suffering of some faithful disciples.

3. Every member of the church ought to appreciate the services and sacrifices of members who have lived before them. Every member ought to live and serve so that future generations may be blessed by his or her life and service. 4. When preached with earnestness, the gospel will likely make con-

verts. Some will believe and some will disbelieve. It is the duty of the servant of God to preach the word in love and without fear.

5. It is a noble thing to examine in the light of the Scriptures every theory or position that may be presented before accepting it. It is unwise to accept anything in religion without finding authority for it in the word of God.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Where did Paul and Silas go from Philippi?
Where did they next go?
Where did they go from there?
Where are these places?
Whom did they leave at Philippi?
How may this be learned?
Where did they go from Thessalonica?
Where is Berea?

Church Begun at Thessalonica

Where did Paul and Silas go when they reached Thessalonica?
How long did they preach there?
What did they preach?
Who believed?
Who were the Greeks?

Paul and Silas Persecuted

Who disbelieved?
Why were they jealous?
Whom did they take with them?
What did they do?
Where had Paul and Silas lodged?
What did the Jews do with Jason?
What accusation did they prefer against Paul and Silas?
How do we know that this was false?
How did they pervert Paul's teaching in regard to Jesus as King?

What did they want to do with him?

Paul and His Company at Berea

Where did Paul and Silas go from Thessalonica?
What did they do there?
What is said of the people of Berea?
Name the points in them which are to be commended.
Name six other points which are to be commended.

Paul's Abiding Interest in the Church at Thessalonica

When did Paul write to the church?
Why did he write the Thessalonian letter?
How had he lived in their midst?
How did he show his interest in them?
How had he worked?
Why did he work?

The Church Exhorted to "Walk Worthily of God"

Of what does Paul remind the church?
Whom does he call as witnesses?
How was his attitude toward God?
How toward men?
What does he now do?
What two things had he done at Thessalonica?

Practical Suggestions

Who will suffer persecution?
Why was it necessary to suffer persecution?
Who sacrificed for this church?
How may we show our appreciation of the sacrifice?
What will the gospel do for people?
What is a noble course?
What is an unwise course?

God is the refuge of his saints
When storms of sharp distress invade;
Ere we can offer our complaint,
Behold him present with his aid.

Let mountains from their seats be hurled
Down to the deep, and buried there;
Convulsions shake the solid world—

Our faith shall never yield to fear.
Loud may the troubled ocean roar,
In sacred peace our souls abide,
While every nation, every shore,
Trembles and dreads the swelling tide.

—Isaac Watts.

Lesson IV—October 25, 1931

PAUL IN CORINTH

Acts 18:1-11.

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.—"Now abideth faith, hope, love, these three; and the greatest of these, is love." (1 Cor. 13:13.)

TIME.—A.D. 52.

PLACE.—Corinth.

PERSONS.—Paul, Aquila and Priscilla, and the Corinthians.

DEVOTIONAL READING.—1 Cor. 13:1-8, 13.

DAILY BIBLE READINGS.—

October 19. M.

Paul in Athens. (Acts 17:22-32.)

October 20. T.

Paul in Corinth. (Acts 18:1-11.)

October 21. W.

Paul's Estimate of Preaching. (1 Cor. 1:18-25.)

October 22. T.

Paul's Manner of Preaching. (1 Cor. 2:1-10.)

October 23. F.

Damaging Divisions. (1 Cor. 3:1-11.)

October 24. S.

Guarding Others' Consciences. (1 Cor. 8:4-13.)

October 25. S.

Love, the Greatest Grace. (1 Cor. 13:1-8.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Church Begun at Corinth. (Verse 1.)

II. Paul Meets Aquila and Priscilla. (Verses 2, 3.)

III. Paul Preached in the Synagogues. (Verses 4-6.)

IV. Paul Turned to the Gentiles. (Verses 7, 8.)

V. Paul Remained at Corinth a Year and a Half. (Verses 9-11.)

Practical Suggestions.

Introductory Thoughts

Corinth was situated on the western coast of the isthmus which connects the Peloponnesus with Attica. It was about nine miles distant across the isthmus to Cenchrea. Paul left Berea and went to Athens. Silas and Timothy abode in Berea, and Paul went alone to Athens. He waited for Silas and Timothy to come to him at Athens. He preached at Athens and made the speech which we have recorded in Acts 17. He left Athens and went to Corinth. We do not know how long he remained in Athens. He remained but a few weeks at most.

When Paul entered Corinth, it was the largest city of Greece and the most important from a commercial point of view. It was the site of the Roman government for Acadia and the political as well as the commercial capital of Greece. Its inhabitants were given to fleshly enjoyments and licentiousness. It seems that Paul entered this great city alone, a total stranger and without any money. The little means which he brought with him from Macedonia were soon exhausted, and he had to turn his attention to earning his daily bread. Paul was not ashamed to work with his own hands any more than he was ashamed of the gospel.

Paul remained at Corinth and established a church there. He probably wrote the two letters to the church at Thessalonica from Corinth. He remained at Corinth for a year and a half. This gave sufficient time not only to train the church, but also to preach the gospel to others in that city and country. We may be sure that Paul was not idle during this year and a half. Later he wrote two letters to the church at Corinth.

EXPOSITORY NOTES

1. The Church Begun at Corinth (Verse 1)

Paul left Athens and came to Corinth. Corinth is about forty-five miles south of Athens. There were no Christians at Corinth when Paul went there. From the summit of the Acropolis at Athens Paul could look westward across the Saronic Gulf forty-five miles through the air of Greece and see the temple-crowned mountain which rose abruptly two thousand feet above the city of Corinth. Corinth at this time was considered a sort of "vanity-fair" city of traders. A great hive of people sought all ways and means of extracting money and pleasure from the world. A community of mere money getters lacks many of the saving elements that go with a community of wealth producers. This is stated so that we may appreciate the kind of raw material from which the church at Corinth was made. It is a splendid occasion to see the transforming influence of Christianity on the lives and commercial interests of people. The church at Corinth under Paul's guidance and teaching grew to be a very large and strong church.

II. Paul Meets Aquila and Priscilla (Verses 2, 3)

Paul entered Corinth a stranger, but he soon found congenial companionship with "a certain Jew named Aquila, a man of Pontus by race," who had just lately "come from Italy, with his wife Priscilla." Aquila and his wife, Priscilla, were evidently enterprising people. He was born in the little province of Pontus, on the south shore of the

Black Sea. They had gone to Rome for some cause and carried their business with them. The general disturbance of the Jews at this time caused an outbreak against the Jews, so that many of them vanished from that city. It may be that Christianity was the cause of the outbreak against the Jews. Anyway, Aquila and Priscilla came to Corinth to prosecute their business. They were tentmakers. We are not told whether they were Christians or not when Paul first met them.

Since Paul was in great need of fellowship and companionship, he found these in Aquila and Priscilla. Paul was a tentmaker; and being of the same trade with Aquila, he "abode with them, and they wrought." They made tents together. 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. The tents were made 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 his trade of tentmaking when a boy at Tarsus. It served him in a good purpose in 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 himself and others and to have something to give to those who were in need. (See Acts 20:35; 2 Thess. 3:6-15; Eph. 4:28.) Paul was not a preacher "by trade" or "profession," but because he desired above all things to honor God, save men, and be saved himself he preached the gospel. He made everything bend to this one purpose of his life after conversion.

Paul formed a warm attachment for Aquila and Priscilla. If they were not Christians when he 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 Lord. 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 The. 4:19.

III. Paul Preached in the Synagogues (Verses 4-6)

According to his custom, as well as according to God's order, Paul 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 synagogues 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 the Jews.

Paul had left Silas and Timothy at Berea, and it seems now that they came to him while he was at Corinth, and the good news which Timothy brought from Thessalonica (1 Thess. 3:6-8) gave Paul much courage; so he 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." It is very likely that he followed

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.)

Paul had sent word from Athens to Silas and Timothy, whom he had left at Berea, to "come to him with all speed" (Acts 17:14, 15), but they did not reach him until he had come to Corinth. In the meantime it seems that Timothy had been sent from Berea to Thessalonica. Some think that Timothy joined Paul at Athens, and that he was sent from Athens to Thessalonica to see how the church fared there. If he was sent from Athens, he did not get back until after Paul had gone to Corinth. It was after Timothy had returned from Thessalonica with glad tidings from the church there to Paul at Corinth that Paul wrote his first letter to the Thessalonians.

Paul preached the gospel first to the Jews. Some of them accepted it, but a great number of them rejected it; and "when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads." 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 the same way people oppose themselves today and judge themselves unworthy of the blessings of God. 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; so Paul followed that custom here with respect to the Jews and told them that they were responsible for their own condemnation. "From henceforth," he said, "I will go unto the Gentiles."

IV. Paul Turned to the Gentiles (Verses 7, 8)

When the truth has been presented clearly and kindly and strongly to any one and that one refuses to obey it, we have the example of the apostles in turning from those people to others who will accept it. The church today must do all in its power to present the gospel to the people, but the people also must be made to feel their own responsibility in rejecting the truth.

When Paul left the Jews and their synagogues, he went "into the house of a certain man named Titus Justus." He was a worshiper of God, and his "house joined hard to the synagogue"—that is, his house was near the synagogue. He was a proselyte to the Jewish religion, but was not a Christian; However, he opened his house to Paul that he might continue to preach and teach there. "The ruler of the synagogue, accepted the gospel. His name was "Crispus." 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.)

"Many of the Corinthians hearing believed, and were baptized." 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 states the order of steps into the kingdom of God. People hear, they believe, they repent of their sins, and they are baptized into Christ.

V. Paul Remained at Corinth a Year and a Half (Verses 9-11)

The Lord spoke to Paul by a vision in the night and told him to speak boldly in that city. He gave him the encouragement that he would be with him. He was told that the Lord had "much people in this city." This was said to encourage Paul to continue in his work there, The Lord had people there in a prospective sense. There were people there who would accept the gospel if they had an opportunity, and God foresaw that many of them would heed the gospel call; so he encouraged Paul to remain there and preach the gospel. Paul remained for a year and six months.

Corinth was an important and radiating center from which to extend the gospel, and Paul remained there, "teaching the word of God among them." We know what Paul taught them, as he refers to his former teaching in writing his two letters to the church at Corinth. One thing he taught them was 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 also taught them to exhort one another, to sing and pray together (1 Cor. 14); and he taught them many other things.

PRACTICAL SUGGESTIONS

1. The little things of life are very often the most important things of life. Paul was a tentmaker, and this brought him into contact with Aquila and Priscilla, which resulted in their conversion.

2. No Christian can look with contempt upon honest labor. God wants his people to be industrious and helpful to others. Paul set such an example. The value of encouragement should not be overlooked. Silas and Timothy came to Paul at a time that he needed encouragement. This was given, and wonderful results followed.

3. When the Jews rejected Paul's teaching, he turned to the Gentiles; when one door is shut before a Christian, usually another door is opened to him.

4. One is known by the company one keeps. Aquila and Priscilla were thrifty, industrious people, and Paul found congenial companionship with them.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Where was Corinth?
How far was Cenchrea?
Where did Paul go from Berea?
Where did he go from Athens?
Who were left at Berea?
Describe Corinth.

What was the character of the people?
What may we learn from them?
To what church did Paul write while here?

The Church Begun at Corinth

How far is Corinth from Athens?
Had any one preached the gospel there before?
What was the habit of the people there?
How did the church grow?

Paul Meets Aquila and Priscilla

How did Paul enter Corinth?
Whom did he soon find?
Where were they from?

Why did they leave Rome?
 Were they Christians when Paul met them?
 What was their occupation?
 How did Paul find companionship with them?
 How does Paul speak of them after this?
 Why did Paul work?

Paul Preached in the Synagogues

What did Paul do when he came to Corinth?
 What was the result of his preaching?
 Who came to him at this time?
 How did they encourage him?
 What word did Timothy bring from
 Thessalonica?
 Why was the gospel first preached to Jews?
 What did many of them do?
 To whom did Paul then turn?

Paul Turned to the Gentiles

What is the duty of all who know the truth?

How should the truth be presented to the
 people?
 What should be done if they refuse it?
 Who believed here?
 How do we know that Crispus was baptized?
 What are the steps of obedience to the gospel?

**Paul Remained at Corinth a Year and a
 Half**

Why did Paul remain in Corinth?
 What did the Lord tell him?
 In what sense did he have much people there?
 What may be said of Corinth as a center?
 Name some things Paul taught the church there.

PRACTICAL SUGGESTIONS

How are little things important things?
 What should all Christians do?
 What should we do when one opportunity is
 slighted?

Pour thy blessings, Lord, like showers,
 On these barren lives of ours;
 Warm and quicken them with grace
 Till they bloom and bear apace
 Fruit of prayer and fruit of praise,
 Holy thoughts and kindly ways,
 Loving sacrifices shown
 Wheresoever need is known.

—Harriet M. Kimball.

Lesson V—November 1, 1931
WORLD'S TEMPERANCE SUNDAY
(TEMPERANCE LESSON)

Gal. 5:13-26.

13 For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.

14 For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18 But if ye are led by the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness,

20 Idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,

21 Envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God.

22 But the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23 Meekness, self-control; against such there is no law.

24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25 If we live by the Spirit, by the Spirit let us also walk.

26 Let us not become vainglorious, provoking one another, envying one another.

GOLDEN TEXT.—"Be not drunken with wine, wherein is riot, but be filled with the Spirit." (Eph. 5:18.)

TIME.—The Galatian letter was probably written in A.D. 57, but self-control should be exercised at all times.

PLACE.—Self-control should be exercised at all places.

PERSONS.—Self-control should be exercised by all persons.

DEVOTIONAL READING.—Rom. 14:13-21.

DAILY BIBLE READINGS.—

October	26.	M.	Denying the Flesh. (Gal. 5:13-26.)
October	27.	T.	Law Observance. (Rom. 13:1-10.)
October	28.	W.	Disciplining the Body. (1 Cor. 9:24-27.)
October	29.	T.	Putting on the New Man. (Col. 3:1-11.)
October	30.	F.	Following the Good. (1 Pet. 3:8-13.)
October	31.	S.	Suffering for the Right. (1 Pet. 4:12-19.)
November	1.	S.	Walking Charitably. (Rom. 14:13-21.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. "Be Servants One to Another." (Verses 13-15.)

II. "Walk by the Spirit." (Verses 16-18.)

III. "The Works of the Flesh." (Verses 19-21.)

IV. "The Fruit of the Spirit." (Verses 22-24.)

V. "Let Us Not Become Vainglorious." (Verses 25, 26.)

Practical Suggestions.

Introductory Thoughts

The title of this lesson is "World's Temperance Sunday." This is not a Bible subject. Those who arranged this lesson wanted to teach the world and church members temperance, or self-control; they wanted to give emphasis to temperance on this Sunday, hence have called the lesson "World's Temperance Sunday." The Bible knows nothing about the "World's Temperance Sunday;" it teaches nothing about it; hence, a lesson on temperance, or self-control, is used by adaptation. Christians should study self-control every day. The world needs it taught every day and not just once in the year. We have no objection to teaching what God says on temperance, this day or any other day. We should study all that God says on any one subject and practice that which he teaches us to do. We are forbidden to set special days as days for religious service or special worship. "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day." (Col. 2' 16.) Again, Paul says: "Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." (Gal. 4' 10, 11.)

"Temperance" means "self-control." This subject should be taught and studied diligently. 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.)

EXPOSITORY NOTES

1. "Be Servants One to Another" (Verses 13-15)

Christians are "called for freedom"—that is, free from the law of Moses; 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. Paul teaches that the freedom which Christians have must not be used as an occasion for gratifying the appetites and passions of the flesh, but they should "through love be servants one of another."

"For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." This one commandment embraces all the duties that one owes to his 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 sought their peace and salvation.

"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 cir-

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 of 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. There is much need of self-control here.

II. "Walk by the Spirit" (Verses 16-18)

These Galatian Christians were admonished to "walk by the Spirit." 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; the Holy Spirit also guides one throughout the Christian life by speaking to all the word of God through the inspired apostles. The word of God has been revealed by the Holy Spirit. Peter says the gospel was preached "by the Holy Spirit sent forth from heaven." (1 Pet. 1:12.) The Holy Spirit says Christians should deny themselves "ungodliness and worldly lusts" (Tit. 2:11), "put to death therefore your members which are upon the earth" (Col. 3:5), "put to death the deeds of the body" (Rom. 8:13); and, again, the Holy Spirit says Christians should put away "anger, wrath, malice, railing, shameful speaking out of your mouth," and "lie not one to another" (Col. 3:8, 9). The Holy Spirit further instructs Christians to "love not the world, neither the things that are in the world" (1 John 2:15, 16), and to set the heart "on the things that are above" (Col. 3:2). All who do these things "walk by the Spirit" and do not "fulfill the lusts of the flesh." One cannot "walk by the Spirit" and "fulfill the lusts of the flesh" at the same time.

"The flesh lusteth against the Spirit, and the Spirit against the flesh." The appetites and desires of the flesh strive against the teaching and guidance of the Spirit; 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 way to the flesh. Here again is great need of self-control.

"If ye are led by the Spirit, ye are not under the law." If one is guided by the teaching of the Holy Spirit, that one is not following the law of Moses. For the encouragement of the churches of Galatia and all Christians, Paul states that we are not living under the law, that we are free from the law; but this is no excuse for failing to exercise self-control.

III. "The Works of the Flesh" (Verses 19-21)

"The works of the flesh are manifest"—that is, they are plainly seen and may be easily recognized. Walking after the flesh and walking after the Spirit are brought into strong contrast here. All who do the works of the flesh are not walking by the Spirit. Paul here enumerates fifteen "works of the flesh." "Fornication," "uncleanness," "lasciviousness," "idolatry," "sorcery," "enmities," "strife," "jealousies," "wraths," "factions," "divisions," "parties," "envyings," "drunkenness, revellings," and "such like"—all are "works of the flesh." These terms may be understood by looking in the dictionary for their primary meaning. Paul does not claim to enumerate all the "works of the flesh," but he has given a list, and classifies all sins of a like nature to this list as "works of the flesh."

In concluding this list he says: "Of which I forewarn you, 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 he was with them, he now repeats the warning in his letter; and as he warned the Galatians, he now solemnly warns all against such practices. All teachers and parents should teach and warn against such now. No one can practice these sins and inherit the kingdom of God; no one can practice these sins and receive the blessings of God here or in the life to come. All who sow to the flesh shall of the flesh reap corruption. (Gal. 6:8.) Again, there is need of self-control in living as the Lord teaches his people to live; there is need of self-control lest the Lord's people walk after the flesh and practice the "works of the flesh."

IV. "The Fruit of the Spirit" (Verses 22-24)

"But" again here 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. A tree is known by its fruit. We know and the world knows that we are led by the Spirit when the "fruit of the Spirit" is manifest in our lives. As Paul enumerated the "works of the flesh," so he now describes the "fruit of the Spirit."

Paul here names nine characteristics which are designated as 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; I John 5:3; 3:16-18.) "Joy" is that which arises from the pardon of sin and the hope of heaven; it is here designated as the second "fruit of the Spirit." (See Rom. 5:3-5; I Pet. 1:8.) "Peace," the third, means 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," the fourth, is bearing with the faults and frailties of others and enduring trials for Christ's sake. "Kindness," the fifth, means to treat all with courtesy and with gentleness. "Goodness," the sixth, is the noble quality of heart that in pure and Holy desire is free from envy, scorn, and pride; thinks no evil, and seeks the good of all. "Faithfulness," the seventh, is prompt and punctual, continued and reliable obedience to God and service to men, discharging all duties, at all times, at all hazards. "Meekness," the eighth, is steadfastness in

the service of God, patient endurance under difficulties and provocation as obedience to God. "Self-control," the last, 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. There is no law of man, neither is there any law of God, which forbids people from being lovely, joyful, peaceful, long-suffering, kind, good, faithful, meek, or controlling one's self.

"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 these 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.)

V. "Let Us Not Become Vainglorious" (Verses 25, 26)

"If we live by the Spirit"—that is, if we live as the Spirit directs us—we shall be pleasing to God and faithful citizens of his kingdom. We are warned against becoming "vainglorious." "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 through 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. There is great need for self-control just here. In fact, there is not a phase of the Christian life in which it touches the world but that there is need of self-control.

PRACTICAL SUGGESTIONS

1. Man has ever been prone to observe days which the Bible does not authorize,; Christmas, Easter, and such like have not been authorized in the New Testament.
2. The Christian has a great fight to keep down the works of the flesh; the greatest enemies that we can have are the evil inclinations and desires of the flesh.
3. Self-mastery is the greatest victory that one can win; many suffer humiliating defeats when they ought to be enjoying victories.
4. The conquest of the Spirit over the flesh is the warfare we should never cease until the flesh has been crucified; there is work here for every child Of God to do.

QUESTIONS ON THE LESSON

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

What does the Bible teach about it?
Why should Christians study self-control?
Is there any objection to studying this subject?
What warning does Paul give?
What does "temperance" mean?
"Be Servants One to Another"
Into what are Christians called?
What is meant by "freedom?"

Introductory Thoughts

Why is the subject of this lesson so called?

What has been incorporated in the law of Christ?
 What is a warning about freedom?
 What is it to bite and devour one another?
 Who do this?
 What will be the result?
 What is needed here?

"Walk by the Spirit"

What were these Galatians admonished to do?
 What is it to "walk by the Spirit?"
 When should we "walk by the Spirit?"
 Where should we "walk by the Spirit?"
 What does the Spirit teach us to do?
 Why cannot one "walk by the Spirit" and fulfill the lusts of the flesh at the same time?
 What is the warfare between the flesh and the Spirit?
 What is necessary in becoming Christians?
 What is necessary to live the Christian life?
 How are we free from the law?

"The Works of the Flesh"

What is meant by "the works of the flesh?"
 What is meant by walking after the flesh?
 Name the works of the flesh mentioned by Paul.

What others may there be?
 What had he warned against?
 What has he warned us against?
 What shall be the end of those who practice such things?
 What is needed here?

"The Fruit of the Spirit"

How does Paul speak of "the fruit of the Spirit?"
 With what is it brought in contrast?
 Name the different kinds mentioned by Paul.
 Give the meaning of each.
 Why is there no law against such?
 Those who are faithful to Christ have done what?

"Let Us Not Become Vainglorious"

What is it to "live by the Spirit?"
 What does "vainglorious" mean?
 Why are Christians warned against this?
 How may self-control help it?

Practical Suggestions

What has man been prone to do?
 What fight does a Christian have?
 What warfare never ceases?

Make haste, O man, to live,
 For thou so soon must die;
 Time hurries past thee like the breeze;
 How swift its moments fly!

Make haste, O man, to do
 Whatever must be done;
 Thou hast no time to lose in sloth—
 Thy day will soon be gone.

Up, then, with speed, and work;
 Fling ease and self away;
 This is no time for thee to sleep—
 Up, watch, work, and pray!

—Horatius Bonar.

Lesson VI—November 8, 1931

PAUL IN EPHEBUS

Acts 19:8-20.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God.

9 But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10 And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 Insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

13 But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, a chief priest, who did this.

15 And the evil Spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil Spirit was leaped on then, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

18 Many also of them that had believed came, confessing, and declaring their deeds.

19 And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of the Lord and prevailed.

GOLDEN TEXT.—"Have no fellowship with the unfruitful works of darkness, but rather even reprove them." (Eph. 5:11.)

TIME.—A.D. 57.

PLACE.—Ephesus.

PERSONS.—Paul, the multitudes, and certain Jews.

DEVOTIONAL READING.—2 Cor. 1' 3-11.

DAILY BIBLE READINGS.—

November 2.	M.	Apollos at Ephesus. (Acts 18:24-28.)
November 3.	T.	Paul Begins at Ephesus. (Acts 19:1-7.)
November 4.	W.	Pretenders Roughly Handled. (Acts 19:8-17.)
November 5.	T.	A Reading Reformation. (Acts 19:18-20.)
November 6.	F.	The Ephesian Mob. (Acts 19:23-34.)
November 7.	S.	Forsaking Idolatry. (Eph. 5:5-14.)
November 8.	S.	Paul's Deliverance from Death. (2 Cor. 1:3-11.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Paul in the Synagogue. (Verses 8, 9.)
 - II. Paul in the School of Tyrannus. (Verses 10-12.)
 - III. Exorcists Rebuked. (Verses 13-17.)
 - IV. Magicians Burn Their Books. (Verses 18-20.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

Paul was arraigned before Gallio at Corinth. After a stay of eighteen months in Corinth, he left for Syria. (Acts 18:18.) He stopped at Ephesus and 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. (Verses 19-21.) He landed at Caesarea, "went up and saluted the church, and went down to Antioch" (verse 22), his home church. He "spent some time there." 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.)

Paul next started out from Antioch on a third missionary journey. On this journey he "went through the region of Galatia, and Phrygia, in order, establishing all the disciples." (Acts 18:23.) "Having passed through the upper country," he next went to Ephesus. He had purposed before this to preach in Asia, but was "forbidden of the Holy Spirit." (Acts 16:6.) His third missionary journey probably continued over a space of four years—from A.D. 54 to A.D. 58. Nearly three years of this time was spent in Ephesus and its vicinity.

Ephesus was the capital of the Roman province of Asia and the greatest city of Asia Minor. A temple of Diana, which was one of the seven wonders of the world, was erected in this city. It was noted for the magical arts which prevailed in that country. We are told that its inhabitants were famous for their licentious and luxurious lives, for the cultivation of magical arts, and for the fanatical worship of the Asiatic Artemis, the personification of exuberant natural production. The "seven churches of Asia" mentioned in the first chapter of Revelation, and several others equally as important, were within the borders of Asia Minor; but Ephesus was the most important city of them all. It was located about two miles from the seashore, with a narrow gulf forming a well-sheltered harbor leading up to the city. It was a splendid city for a base for Paul's preaching in the surrounding country.

EXPOSITORY NOTES

1. Paul in the Synagogue (Verses 8, 9)

Paul had preached at Ephesus before this visit. He had left Aquila and Priscilla there when he was on his way to Jerusalem. Apollos came to Ephesus between Paul's visits there. He was "an Alexandrian by race, an eloquent man," and "mighty in the Scriptures." He knew only the baptism of John; but "when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately." (Acts 18:24-28.) Apollos left Ephesus and went to Corinth. When Paul returned to Ephesus, he found twelve other "disciples" who knew only the baptism of John, and he taught them "the way of God more accurately."

We do not know the condition of the church at this visit of Paul. As was Paul's custom, he went into the synagogue and "spoke boldly for the space of three months." We are not told whether he was speaking daily in the synagogue or not; but as he spoke daily in the school of Tyrannus, it is presumed that he did so in the synagogue of the Jews. He presented the same earnest arguments and persuasion that he had used at other places. He taught them "the things con-

cerning the kingdom of God." His reasoning and persuasion produced conviction with respect to many who heard him, and they were led to embrace the gospel. "The things concerning the kingdom of God" were the things in the gospel which pertained to the church.

Some who heard him hardened their hearts and refused to accept the truth which he presented. They spoke "evil of the Way before the multitude." They reviled the religion of Christ and attempted to turn the disciples from their faith in him as the Messiah. It is to be expected that when Paul urged upon them the acceptance of Christ they would become the more obstinate in their rejection of the gospel. If people are not going to accept the truth, if they are determined to reject the truth, the more persistent one is in urging upon such a one the truth of the gospel, the more opposition is generated in the heart of the one who rejects the gospel. Paul had followed here at this time, as he had at other times, God's order in taking the gospel to the Jews first.

II. Paul in the School of Tyrannus (Verses 10-12)

After the Jews rejected the gospel and spoke evil of "the Way," Paul "separated the disciples" from the unbelieving Jews and taught them and others in the schoolroom of Tyrannus. Here he taught daily, and "this continued for the space of two years." The two years mentioned here, plus the three months which he had taught in the synagogue, gives us the length of time that Paul remained in Ephesus. This was a longer stay than he had remained at any other place. It is probable that he remained in Ephesus longer than any other place, since he speaks of his sojourn here later as being "the space of three years," at which time he "ceased not to admonish every one night and day with tears." (Acts 20:31.) Probably Luke, the writer of Acts, followed the uniform Jewish method of counting a part of a year at the close or the beginning of a period as if it were a whole year.

Paul remained in Ephesus long enough for "all that dwelt in Asia" to hear "the Word of the Lord, both Jews and Greeks." Special miracles were worked here to confirm the preaching of the gospel. It seems that it was not necessary for Paul to be present when the miracles were performed. Handkerchiefs and aprons were taken from Paul to the diseased, and they were healed. Such miracles would attract the people and help to spread the good news of the gospel. This would account for all who were in that section of the country hearing the gospel. The miracles not only confirmed the truth which Paul preached as coming from God, but they also helped to stir the interest of the people in hearing the truth. Not only was Paul able to heal the sick, but he had the power to drive out evil spirits. He had power over the Spirit realm as well as the physical realm in healing diseases.

III. Exorcists Rebuked (Verses 13-17)

Paul manifested the power of God through the miracles that he performed. If God was with him in healing the sick, he would be with him in preaching. Thus the truth would be confirmed by the miracles. However, there were "certain also of the strolling Jews" that is, Jews who traveled about from place to place and practiced their superstitious ceremonies, claiming to cure diseases and to expel demons. They were "exorcists"—that is, men who pretended to have

such power that by the use of incantations over evil spirits they could make the evil spirits obey them. They claimed to possess power to heal the sick and cast out demons. There were seven brothers in this company who claimed such power. Perhaps there being seven brothers added somewhat to the superstition of their practice—somewhat similar to a fortune teller of today who claims to be the seventh daughter of the seventh daughter.

They heard Paul preaching in the name of Jesus and saw him perform miracles in the name of Jesus; so they "took upon them to name over them that had the evil spirits the name of the Lord Jesus." They would say: "I adjure you by Jesus whom Paul preacheth." They had seen, and the people had seen, that when Paul commanded the evil Spirit to leave one by the authority of Jesus, in reality the evil Spirit was cast out. Hence, these "exorcists" left the former names which they had practiced and took the name of Jesus to command the evil Spirit to come out of the afflicted one. It seems that the evil spirits were enraged at such hypocrisy, and instead of obeying the "exorcists" one of the evil spirits said: "Jesus I know, and Paul I know; but who are ye?" The power of Jesus and Paul are here acknowledged by the evil Spirit, but it asks: "By what right have you to command me to come out of this man?" This evil Spirit did not dread the power that these "exorcists" had, but despised them and showed its superiority over them by causing "the, man in whom the evil Spirit was" to leap upon them and master them. It even prevailed against them, "so that they fled out of that house naked and wounded." This caused great fear among the Jews and Greeks who were dwelling at Ephesus; it also caused "the name of the Lord Jesus" to be "magnified." This showed that true miracles were performed by Paul in the name of the Lord Jesus, and that the "exorcists" were deceivers.

IV. Magicians Burn Their Books (Verses, 18-20)

Many of those who had believed in these magic arts and who now believed in the Lord Jesus confessed and declared the secret processes by which they had deceived the people for some time. They became more deeply impressed with the necessity of confessing their former evil courses in life and an honest avowal of a determination to forsake such practices. The defeat of the seven sons of Sceva and the evidence of the invincible power of Jesus quickened the consciences of some who had professed to believe in Jesus, but had retained some secret evil practices, and they now made an open confession and denouncement of such things.

As a result of their confession and as the fruit of their repentance, they brought their books and "burned them in the sight of all." They burned them in public, showing their renunciation of such evil practices and their determination to give them up. They counted "the price of them, and found it fifty thousand pieces of silver." The whole value of the books according to our money was about eight thousand dollars. The number of the books cannot be estimated by the cost. Printing was not then invented, and books were Multiplied only by transcribing. The sacrifice which was made in destroying the books was very great, and was a strong proof of the sincerity of those who made it.

"So mightily grew the word of the Lord and prevailed." Paul continued his work at Ephesus for more than two years. The number of disciples Multiplied greatly, and the word of the Lord prevailed over all superstition and opposition. We know that the church at Ephesus became a strong church. Later, while Paul was in prison, he wrote the Ephesian letter to the church at Ephesus. His address to the elders at Ephesus, as recorded in Acts 20, shows his great concern for the church there, and it also shows how he labored in establishing the church. This was one of the "seven churches" of Asia as recorded in Revelation.

PRACTICAL SUGGESTIONS

1. One reason why people oppose Christianity is because the principles of Christianity condemn them in their evil habits of life. Any one who hates sin can't easily love Christianity.
2. It is often the unexpected that happens. Just as Christianity was making a rapid and permanent progress in Ephesus, antagonism was soon stirred up. We may expect to meet with reverses and disasters frequently as we go through life.
3. True repentance always bears good fruit. Confession of wrong and restitution are fruits of repentance. Spiritual life and growth can thrive in the soil of genuine repentance.
4. In the very chosen seat of the Ephesian Diana the word of the Lord grew mightily and prevailed. Nothing can successfully oppose Christianity; it is destined to triumph over all opposition.

QUESTIONS ON THE LESSON

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

Who heard him?
How long did he stay in Ephesus?
What special miracles were wrought?

Introductory Thoughts

Where did Paul go from Corinth?
Where did he stop on the way?
Where did he land?
Where did he then go?
Where did he next go?
Where did he start on his next missionary tour?
How long was he on this journey?
Where was Ephesus?
Describe its people.

Exorcists Rebuked

How was the power of God manifested?
Who were the "strolling Jews?"
Who were the "exorcists?"
How many are mentioned here?
What did they attempt?
What language did they use?
How did that affect the evil Spirit in this man?
What did it say?
What did the man do?
How did this affect the people?

Paul in the Synagogue

Whom had Paul left at Ephesus?
Who was Apollos?
What did Priscilla and Aquila teach him?
How long did Paul speak in the synagogue?
How did he reason?
Of what did he reason?
What did some do?
What did others do?
What did Paul then do?

Magicians Burn Their Books

What did many do?
What may have quickened their consciences?
What did they do with their books?
What was the value of them?
What does this sacrifice signify?
How did the word of the Lord grow?
Over what did it prevail?
What may we say of the church at Ephesus?

Practical Suggestions

Paul in the School of Tyrannus

Why did Paul quit teaching in the synagogue?
How long did he teach in this school?

Why do some oppose Christianity?
What usually happens?
What are the fruits of repentance?
Over what will Christianity triumph?

Lesson VII—November 15, 1931

PAUL IN JERUSALEM

Acts 21:27-39.

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.—"Thou shalt be a witness for him unto all men of what thou hast seen and heard." (Acts 22:15.)

TIME.—A.D. 58.

PLACE.—Jerusalem.

PERSONS.—Paul, the mob, and the chief captain.

DEVOTIONAL READING.—2 Cor. 4:7-15.

DAILY BIBLE READINGS.—

November 9. M.

November 10. T.

November 11. W.

November 12. T.

November 13. F.

November 14. S.

November 15. S.

Farewell to the Ephesians. (Acts 20:22-35.)

Warnings of Danger. (Acts 21:7-14.)

Reception in Jerusalem. (Acts 21:17-26.)

Experience with a Mob. (Acts 21:27-36.)

Paul's Conversion Retold. (Acts 22:5-15.)

Escape from Jerusalem. (Acts 23:12-24.)

Hope in Tribulations. (2 Cor. 4:7-15.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Paul Falsely Accused. (Verses 27-29.)

II. Paul Seized by a Mob. (Verses 30, 31.)

III. Paul Rescued from the Mob. (Verses 32-34.)

IV. Paul Asks to Speak. (Verses 35-39.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

Paul finished his third missionary tour, and on this tour he gathered means to help the poor Jewish Christians in Jerusalem and Judea. He, with others, carried this to Jerusalem. The brethren at Jerusalem gladly received Paul and as gladly accepted the contribution he and his companions carried, which it was feared they would not do. (See Rom. 15:31.) This was probably the fifth visit that Paul made to Jerusalem. His first visit is recorded in Acts 9:26-30; Gal. 1:18; his second, in Acts 11:27-30; his third, in Acts 15:1, 2; Gal. 2:1, 2; his fourth, in Acts 18:21, 22; and this visit of our lesson makes the fifth. When Paul and Barnabas went up to Jerusalem to settle the question of circumcising the Gentile Christians, "they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them." (Acts 15:4.) Since that time Paul had suffered much, had preached in many places, and had converted many people; and now as he returns to Jerusalem, he relates "one by one," or in detail, what since then "God had wrought among the Gentiles through his ministry."

The question of requiring the Gentiles who believed to circumcise their children and to keep the law of Moses had been settled some years before, but "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"—that is, observed many things which belonged to the law. When Paul went up there at this time with the contribution, he heard many complaints against him because of his associating with the Gentiles. Many of these reports had been exaggerated and the facts perverted. Paul, in acting upon the advice of James and these elders, went into the temple and bore the expenses of certain ones who were keeping vows according to the law. Paul did this as a matter of conciliation between the Jews and Gentiles.

EXPOSITORY NOTES

1. Paul Falsely Accused (Verses 27-29)

It seems that all things went well with Paul until "the seven days were almost completed" for the customs of the vow; then "the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, crying out" for help. These Jews from Asia made the accusation against Paul that he was teaching "all men everywhere against the people, and the law, and this place." Of course, this was a false accusation.

These Jewish believers at Jerusalem had been informed by the Jews from Asia that Paul was disturbing Jews everywhere by his teaching. These men who had gone from Jerusalem to Antioch to oppose Paul in his work among the Gentiles had never ceased to persecute him and stir up the people against him. They had been defeated, and were still actively sowing the seed of prejudice against him. They had been active in telling among the Jewish Christians at Jerusalem that Paul was teaching the Jews to live as the Gentiles lived. Since Paul had spent three years in Ephesus, "these Jews from Asia" knew him well. They were at Jerusalem to observe the Pentecost feast. From their plots Paul had suffered much in Ephesus (Acts 20:19), and now an opportunity to persecute him, which they did not have in Ephesus,

is furnished them. They had seen Paul in company with "Trophimus the Ephesian," who was a Gentile, and they now see Paul in the temple with some strange men, and they conclude that Paul had taken Gentiles into the temple. This was a case of mistaken identity. Trophimus was not in the temple, and we have no record that he had been 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. They thought that they had sufficient proof now for their accusations against Paul that he was teaching contrary to the law, as they had reported.

II. Paul Seized by a Mob (Verses 30, 31)

They not only "laid hold on Paul" and dragged him out of the temple, but they sought to kill him. They intended to kill him, and began to beat him. They did not wish to pollute the inner court by the shedding of blood in its inclosure; so they seized Paul and dragged him out. Perhaps as soon as possible the priests shut the doors to keep out the mob. It is very likely that the priests were in sympathy with the mob and shut the doors to keep Paul from seeking protection by taking hold of the altar. They were beating him and trying to kill him with their fists and feet, as they had no weapons. While they were thus abusing him, "the chief captain of the band" heard "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. It was his duty to keep peace.

During the annual festivals of the Jews the Roman government usually increased the number of soldiers in the city, and located them in various parts of the city to keep disturbances down. Just such riots were common among the restless Jews at this time. It is strange that religious people would entertain such heated prejudice against a Christian, but there was nothing too mean for them to do. Many of the Jews were misguided and honest in their convictions; but they are to be condemned, because they heard the truth, but would not accept it.

III. Paul Rescued from the Mob (Verses 32-34)

As soon as the mob saw the soldiers coming, they stopped beating Paul. The chief captain, no doubt, believed Paul to be guilty of some crime. He did not investigate, but took it for granted that Paul was a criminal, and "laid hold on him, and commanded him to be bound with two chains." He made sure that Paul could not escape first, then he began to inquire "who he was, and what he had done." It seems that he wanted to be fair; hence, he made this inquiry. It was the duty of the chief captain to preserve order and to protect the city. This could be done only by arresting those whom he thought were responsible for any disturbances. No doubt the chiliarch thought that Paul was a great criminal and that he was the direct cause of the great tumult. He was willing to give further punishment when he found out the cause of the tumult or the crime which Paul had committed.

When he made inquiry as to who Paul was and what he had done, "some shouted one thing, some another, among the crowd." Those

composing the mob were excited and could not tell why they were beating Paul. This is characteristic of mobs. They are always in a state of confusion and do not let reason or sane judgment guide them. They act upon the impulse and often commit crimes which are worse than that which a supposed criminal has committed. God teaches against such conduct. No Christian can be true to Christ and take part in mob violence. When the chief captain could not determine the cause of the disturbance, he commanded Paul "to be brought into the castle." It has been suggested that Paul was the calmest and coolest man in the crowd. It is not stated that he even sought the protection of the castle. It is wonderful to have such self-command under such circumstances as surrounded Paul at this time. In obedience to the order of the chief captain, Paul was brought into the castle.

Josephus in several places speaks of a fortress that joined to the north part of the temple. In his day it was called "Antonia," but it had been called the "Citadel." It is probably mentioned in Neh. 2: 8; 7:2. The exact situation is the northwest side of the temple, communicating with the northern and western porticos of the temple area, and it had flights of stairs descending into both, by which the soldiers could at any time enter the court of the temple.

IV. Paul Asks, to Speak (Verses 35-39)

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." 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 Paul speak Greek, and he asked: "Dost thou know Greek?" Josephus twice mentions an Egyptian who claimed to be a prophet and said that he would show miraculous power, such as throwing down the walls of Jerusalem. He had quite a following of malicious people, whom Felix subdued, but he himself escaped.

In reply to the chief captain, Paul said: "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city." Paul desired to speak to the mob before it dispersed, so as to set himself right before them and to proclaim Christ unto them. He introduced himself to the chief captain as being a Jew and a Roman citizen. Cilicia was a small province bordering on the extreme eastern part of the north coast of the Mediterranean Sea. Tarsus was its principal city and was situated almost in the center of the province on the west bank of the river Cydnus. Tentmaking is the principal industry of Tarsus now, as it was in Paul's time.

Paul asked leave of the captain, whose prisoner he was, to speak unto the people; so when Paul told them that he was from Tarsus, and not from Egypt, this caused the chief captain to think more favorably of him. Paul thought that he could allay the excitement of the people by making a clear statement of facts to them, and though

bruised by their blows and notwithstanding they had sought to kill him, he wished to return good for evil; but 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. We have Paul's speech recorded in Acts 22.

The Hebrew dialect—which, of course, means the living language spoken by the Hebrews at that time—was their native tongue. It may be that all the mob could understand Greek better than the Hebrew tongue, but the Hebrew language was the sacred and national language of the Jews, and it would consequently arrest their attention and appeal to their affection more than anything else could have done. Paul was wise in addressing his Jewish brethren in their native tongue. Paul began the day with freedom, but it closed with him as a prisoner, and it was several years before he enjoyed freedom again, if he ever did.

PRACTICAL SUGGESTIONS

1. Opposition to the truth and to right and justice is always persistent; frequently it is unscrupulous and vindictive.
2. Such opposition must be met by faithful living in the service of God and devotion to the cause of Christ. This requires great courage and sacrifice on the part of those who follow Christ.
3. Christians must be as wise as serpents and as harmless as doves; they must take advantage of such circumstances to conciliate opposition as the truth may warrant.
4. We should never neglect an opportunity to speak a word for Christ; we should also be careful that when we do speak for him we speak so that the greatest good may be done.
5. Christians should talk Christianity and seek occasions to do so, but they should not be obtrusive and make themselves obnoxious.

QUESTIONS ON THE LESSON

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

What report had been circulated against Paul?
What did he do?

Paul Falsely Accused

Introductory Thoughts
How many missionary tours did Paul make?
Where did he next go?
What did he carry?
How many visits did he make to Jerusalem?
How was he received by the brethren there?
What question had already been settled?

What did Paul agree to do?
Who came about this time?
What did they do?
How did they pervert his teaching?
What did they suppose?
How had their plots caused Paul to suffer in Ephesus?
Who was Trophimus?
Where was the court of the Gentiles?
Where was Paul?

Paul Seized by a Mob

What did they do with Paul?
 What did they intend to do?
 Why did they take him out of the temple?
 Why were the doors closed?
 Who heard of it?
 What was the custom of the Roman government
 at the feasts?

Paul Rescued from the Mob

What did the chief captain do when he heard of
 the tumult?
 What did the mob do when they saw the
 soldiers?
 What did the chief captain do with Paul?
 Who did he think Paul was?
 What inquiry did he make?
 What replies did he receive?
 Why were these replies conflicting?
 Why should Christians not take part in mobs?
 What did the chief captain command to be done
 with Paul?
 How do we know that Paul was not excited?

Describe the castle.

Paul Asks to Speak

How was Paul bound?
 What did the soldiers do with Paul?
 Who followed?
 What did Paul ask?
 What language did he speak?
 How was the chief captain surprised?
 Who did he think Paul was?
 What did Paul say of himself?
 Where was Cilicia?
 Where was Tarsus?
 What did he ask of the captain?
 What did he think he could do?
 What opportunity was he seeking?
 In what language did he speak?

Practical Suggestions

What may we say of opposition?
 What is the best way to meet it?
 What must Christians do?
 Of what should we be careful?
 When should we talk Christianity?

My God, the spring of all my joys,
 The life of my delights,
 The glory of my brightest days,
 And comfort of my nights!

In darkest shades, if thou appear,
 My dawning is begun;
 Thou art my soul's bright morning star,
 And thou my rising sun.

The opening heavens around me shine
 With beams of sacred bliss,
 If Jesus shows his mercy mine,
 And whispers I am his.

—Isaac Watts.

Lesson VIII—November 22, 1931

PAUL IN ROME

Acts 28:16-24, 30, 31.

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 Judea 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 can do all things in him that strengtheneth me." (Phil. 4:13.)

TIME.—About A.D. 61.

PLACE.—Rome.

PERSONS.—Paul and the Jews of Rome.

DEVOTIONAL READING.—Isa. 2:2-4.

DAILY BIBLE READINGS.—

November 16.	M.	A Prisoner in Caesarea. (Acts 24:22-27.)
November 17.	T.	The Appeal to Caesar. (Acts 25:1-12.)
November 18.	W.	A Storm at Sea. (Acts 27:14-27.)
November 19.	T.	Paul in Melita. (Acts 28:1-10.)
November 20.	F.	Paul in Rome. (Acts 28:16-24.)
November 21.	S.	Salvation Through Faith. (Rom. 10:5-15.)
November 22.	S.	Final Triumph of the Gospel. (Isa. 2:2-4.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Paul Arrives at Rome. (Verse 16.)
 - II. He States His Case to the Jews. (Verses 17-20.)
 - III. The Jews Desire to Hear Paul. (Verses 21-24.)
 - IV. The Close of Paul's Career. (Verses 30, 31.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

After Paul's arrest in Jerusalem, as recorded in the last lesson, he was detained in Jerusalem in prison until it was learned that the Jews were plotting to have him put to death. He was then sent down to Caesarea, and a preliminary trial was had. The Jews had gone from Jerusalem to Caesarea to make accusation against him there. They took with them a Roman lawyer, Tertullus by name. The Jews made accusations against Paul, but were unable to prove them. Felix was the ruler before whom Paul was tried at this time. Paul reasoned his case with Felix and preached the gospel unto him. Felix would not release Paul, because he thought that he might get some money out of Paul or his friends for his release. Felix was succeeded by Festus, and Festus retained Paul in prison, waiting for an opportunity to send him to be tried at Caesar's court. When Paul saw that he could not get a fair trial because of the Jews' hatred and the corruption of the Roman officials, he appealed to Caesar.

When Festus was appointed to take Felix's place as governor, he found Paul in prison, but he could not learn the charges against him. So when Agrippa came to Caesarea to salute Festus and take part in some celebration or festivities of Festus' court, Festus had Paul brought before Agrippa. He sought information about Paul. He did not want to send him to Caesar's court without sending along specific charges. Paul was brought before Agrippa and tried, but Festus was none the wiser as to the charges against Paul. Paul made his defense before Agrippa, which was in reality a presentation of the claims of Jesus as the Messiah. In presenting the claims of Jesus before Felix, Paul had caused him to tremble. In his presentation of the facts of the gospel before Agrippa, Agrippa exclaimed: "Almost thou persuadest me to be a Christian."

None of these officials were able to frame any specific causes against Paul. He remained in prison at Caesarea for more than three years. Finally he was sent to Rome, and this lesson treats of his sojourn in Rome.

EXPOSITORY NOTES

1. Paul Arrives at Rome (Verse 16)

Paul was delivered into the hands of a centurion named "Julius," together with other prisoners, and put on ship to be taken to Rome. Paul had a dangerous journey. The ship stopped on the way and remained over winter. Before reaching Italy he was in a shipwreck near Melita. After leaving Melita, the ship went north about eighty miles and touched at Syracuse, on the island of Sicily, where it remained three days. The ship next encountered much difficulty in sailing from Syracuse to Rhegium. After remaining one day at this place, the ship set sail, and in twenty-four hours they were at Puteoli, one hundred and twenty miles from Rhegium. They landed here, as this was the principal seaport south of Rome. Paul found some brethren here, and these brethren entreated him 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. The centurion was kind enough to allow Paul to do this. From Puteoli they went over the famous Appian Way that led to Rome. 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 met him at a town called "The Market of Appius," or "Appii Forum," forty-three miles from Rome; the other met him at a village called "The Three Taverns," twelve miles nearer the city. When they saw Paul, "he thanked God, and took courage." In these companies were numerous old friends whom Paul knew in other countries and whom he saluted in the last chapter of the Roman letter. Paul's heart beat gladly, and he was filled with gratitude to God to see them again and to see the other saints. He probably related to them his trials before the Jews and the Roman rulers in Judea and the eventful voyage which he had had in coming to Rome.

We are to understand that Paul as a prisoner was delivered by Julius and his soldiers to the proper authorities. We should remember that Festus had sent no charges of any crime against Paul. When Paul arrived at Rome, he was permitted "to abide by himself with the soldier that guarded him." It seems that they were very considerate of Paul and showed him all favors and kindnesses that were possible. Paul made a good prisoner in that he obeyed all orders.

II. He States His Case, to the Jews (Verses 17-20)

After Paul had been there three days, which gave him time to rest from the strenuous journey which he had just completed, he then "called together those that were the chief of the Jews." He called together their rulers. It seems that his experience with the Jews back in Judea would have warned him to beware of the Jews. However, he was true to the gospel order that the Jews were first to be preached to and then the Gentiles; so he called the Jews together and stated his case before them. It is natural to suppose that since he had been accused by the Jews in Judea and since he had made his appeal to Rome, the Jews would naturally send their charges against him. Again, many would suppose him to be guilty of some crime, or else he would not be held as a prisoner. When he called the Jews together, he first told them of his arrest at Jerusalem by the Jews, "though," he said, "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."

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. Paul was fair in making this statement of facts. He did not try to relate anything in his own favor, but simply stated the facts in the case. He would have been set at liberty by the Roman rulers had not the Jews spoken against him. 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 Caesar" for the reason he states, and not that he intended to accuse his nation of anything. This was another strong point in his favor. 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 one of his malicious enemies for slander, false imprisonment, or any other kind of unjust and illegal treatment.

Paul was 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 Caesar only for protection and not that he expected to accuse his nation of any mistreatment. Why, then, was he a prisoner? He stated the case clearly, as he had done before in his trials. "Because of the hope of Israel I am bound with this chain." Israel had the hope of a Savior and resurrection, and this had been fulfilled in Jesus of Nazareth. III. The Jews Desire to Hear Paul (Verses 21-24)

The Jews stated frankly and kindly that they had "neither received letters from Judea concerning" Paul, "nor did any of the brethren come hither and report or speak any harm of" Paul to them. However, they had heard something' about Christianity, and they said to Paul: "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." They seemed anxious to hear what Paul had to say about it. They spoke of the gospel and the church of our Lord as "this sect." All the reports that they had heard from the Jews were opposed to Christianity; and, of course, they had heard only through the enemies of Christ. If they had heard the gospel before this time and had refused through prejudice to accept it, Paul's course was calculated to overcome their prejudice, and they were now willing at least to hear what he had to say about it. Some people today, on account of evil reports and prejudice, will not even hear when one seeks to present only the truth to them. 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 belonging to a "sect," Paul said before this: "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.)

A day was arranged for their hearing what Paul had to say. It may be that those who held Paul as a prisoner had to be consulted. At any rate, a day was appointed, and "they came to him into his lodging in great number." We learn later that "his lodging" was "his own hired dwelling." (Verse 30.) Paul pursued his usual course to convince his hearers that Jesus of Nazareth is the Messiah. He did this by showing from the Old Testament Scriptures that the long-looked-for Messiah must suffer, die, rise from the dead, and ascend to heaven. He showed, further, that Jesus of Nazareth had fulfilled all these prophecies and promises, and, hence, is the Christ, the Son of God. (Acts 17:3.) This was a very forcible way of presenting the facts of the gospel. His conclusion was that if the Jews believed the Scriptures, then they must receive Jesus of Nazareth as the Messiah. (John 5:39-47; Luke 24:44-47.) Paul continued to teach them throughout the day, or "from morning till evening."

The result of Paul's earnest and faithful efforts among the Jews in Rome was similar to that in many other places—namely, "some believed the things which were spoken, and some disbelieved." Verse 25 says that "they agreed not among themselves." This shows that they discussed the great question, and that, because of their expressions of unbelief, Paul applied to the unbelievers the language from Isa. 6:9, 10. The unbelievers were responsible for their unbelief. They closed their eyes, stopped their ears, would not learn, and would

not turn to Jesus. With his duty discharged toward the Jews, Paul was now ready to begin work among the Gentiles.

IV. The Close of Paul's Career (Verses 30, 31)

These verses bring the 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 necessity in paying rent and supplying him with the necessaries of life. The church at Philippi was one of these. (Phil. 4:10-20.) The 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 God, turned out "unto the progress of the gospel." Paul wrote while in prison at Rome four books of the New Testament—namely, Ephesians, Philippians, Colossians, and Philemon; he may have written First and Second Timothy and Titus. It is strange that Paul remained a prisoner in Judea more than two years, was several months on the voyage from Caesarea to Rome, and then was two full years a prisoner at Rome, making a period of four or five years that he was in chains as a prisoner without a charge or accusation against him. It was God using the wicked rulers to protect Paul. If he had been set free in Judea, he would have been murdered by a mob. In Rome he was a prisoner of the government, and none dared molest him.

PRACTICAL SUGGESTIONS

1. Paul never ceased to be interested in the Jewish race. He followed the divine order in giving them the first opportunity of hearing the gospel.
2. In every congregation, large or small, that hears the gospel, there will be some who believe it and are blessed and some who reject it and are condemned.
3. The gospel is not compulsory. It uses persuasion, but not force. People may reject it if they will.
4. Two elements in Paul's character impress us forcibly—his zeal and his love. No dangers ever turned him aside from the path of duty, and no evil treatment from his Jewish brethren caused him to lose interest in them.
5. The last word written concerning Paul was that he was boldly preaching the gospel. The book of Acts closes abruptly, but it closes with Paul sacrificing and preaching the gospel.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Why was Paul taken from Jerusalem to Caesarea?
What did the Jews do then?
Before whom was Paul first tried?

Why were they unable to prove their charges against him?
 Before whom was he next tried?
 What was the verdict?
 What did Agrippa say?
 Where was he finally sent?

Paul Arrives at Rome

Into whose hands was Paul placed?
 What may be said of his journey?
 Mention some of the hardships he endured.
 Where did he remain seven days?
 What did the brethren do when they heard that he had landed?
 How did this affect Paul?
 Why were there no specific charges sent to Rome?

He States His Case to the Jews

For whom did Paul call?
 Why did he call them?
 What did he relate to the Jews?
 What was appointed in his favor?
 Why did he not bring accusation against the Jews?
 Why did he not tell them of the plots of the Jews?
 Why did he appeal to Caesar?
 What two points did he emphasize?

The Jews Desire to Hear Paul

What reply did the Jews make to Paul?
 What had they heard about the church?

What did they want Paul to do?
 Why did they call the church a "sect?"
 How had Paul answered this at another time?
 Where did they come to Paul?
 What course did Paul follow?
 What conclusion must they draw from this?
 What was the result?
 Why were the unbelievers responsible for their unbelief?

The Close of Paul's Career

How long did Paul remain in Rome?
 What was he preaching?
 What did he preach to sinners?
 What did he preach to the saints?
 Who supported him while here?
 What did Paul do?
 How did God overrule Paul's imprisonment for good?
 What books of the New Testament were written by him in prison at Rome?
 How long was he a prisoner?
 How did God overrule this for the cause of Christ?

Practical Suggestions

Wh-y was Paul interested in the Jews?
 What two classes of hearers?
 Why is the gospel not compulsory?
 What two elements to be noted in Paul's character?
 What is the last thing we have written about Paul?

Think gently of the erring one;
 O, let us not forget,
 However darkly stained by sin,
 He is our brother yet!

Heir of the same inheritance,
 Child of the selfsame God,
 He hath but stumbled in the path
 We have in weakness trod.

—Julia A. Carney.

Lesson IX—November 29, 1931
PAUL'S LETTER TO PHILEMON
 Phile. 1:4-20.

4 I thank my God always, making mention of thee in my prayers,
 5 Hearing of thy love, and of the faith which thou hast toward the Lord Jesus. and toward all the saints;
 6 That the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ.
 7 For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.
 8 Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting,
 9 Yet for love's sake I rather beseech, being such a one as Paul the aged. and now a prisoner also of Christ Jesus:
 10 I beseech thee for my child, whom I have begotten in my bonds, Onesimus,
 11 Who once was unprofitable to thee, but now is profitable to thee and to me:
 12 Whom I have sent back to thee in his own person, that is, my very heart:
 13 Whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel:
 14 But without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.
 15 For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever;
 16 No longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.
 17 If then thou countest me a partner, receive him as myself.
 18 But if he hath wronged thee at all, or oweth thee aught, put that to mine account;
 19 I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

GOLDEN TEXT.—"There can be neither bond nor free; for ye all are one man in Christ Jesus." (Gal. 3:28.)

TIME.—A.D. 62.

PLACES.—Rome and Colosse.

PERSONS.—Paul, Philemon, and Onesimus.

DEVOTIONAL READING.—1 John 4:7-13.

DAILY BIBLE READINGS.—

November 23.	M.	Character of Philemon. (Phile. 1-7.)
November 24.	T.	A Plea for a Slave. (Phile. 8-20.)
November 25.	W.	The Method of Reconciliation. (Matt. 5:21-26.)
November 26.	T.	The Beauty of Brotherhood. (Ps. 133.)
November 27.	F.	Courtesy Enjoined. (1 Pet. 3:8-16.)
November 28.	S.	Masters and Servants. (Eph. 6:5-9.)
November 29.	S.	The Life of Love. (1 John 4:7-13.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. Paul's Gratitude. (Verses 4-7.)
 - II. Right Use of Rights. (Verses 8, 9.)
 - III. Onesimus Sent to His Master. (Verses 10-16.)
 - IV. How Philemon Should Receive Him. (Verses 17-20.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

The letter to Philemon is one of Paul's prison letters. This letter and Ephesians, Colossians, and Philippians were written by Paul during his first captivity at Rome. Timothy joined Paul in writing this letter. We have the lesson of serial life and principles which should govern Christians in their relation to each other clearly set forth in this letter. Some of Paul's letters are doctrinal, in that they set forth the fundamental principles of the Christian religion; some were written to groups of churches, others were written to particular churches, and still others were written to individual Christians. This letter was written to Philemon.

Paul was in prison at Rome, and Onesimus heard the gospel and obeyed it. His master, Philemon, was a Christian and probably lived at Colosse. The letter was written to Philemon, a convert of Paul's, in behalf of Onesimus, a run-away slave of Philemon, who had found refuge in Rome and had in some way been brought under Paul's instruction while Paul was in prison at Rome. It is probable that Paul wrote a letter to the church at Colosse and sent it along with the letter to Philemon, as Philemon lived at Colosse. Tychicus, another faithful servant, probably accompanied Onesimus to Colosse. (See Col. 4:7-9.)

It is well to note that under the law of Rome a slave was not considered as a man. All slaves were considered as chattels and had no civil rights. They were wholly at the mercy of their masters. The master could sell his slave, give him away, torture him, crucify him, put him to death, feed him to his fishes, or do whatsoever he pleased with his property. The principles of Christianity introduced new relations between man and man. It did not set slaves free, but it did put into the hearts of both master and slave principles by which they were to consider each other as brethren. Ultimately the principles of Christianity would abolish slavery, and all of the Lord's people would stand on an equality before the Lord and sustain the relation of brethren to each other.

EXPOSITORY NOTES

1. Paul's Gratitude (Verses 4-7)

We have in this letter a solution of the serious problem of reconciling a slave to his master and that of teaching a master to forgive his slave and to receive him back as a brother. The first paragraph of the letter presents the salutation and shows how delicately, tenderly, persuasively, and appealingly these matters should be presented. Philemon was a man of living faith and a member of the congregation at Colosse. He was probably a convert of Paul, and was a generous, faithful member of the body of Christ. Paul had learned of his continued faithfulness and his love for the Lord and "toward all the saints" and the fellowship into which his faith had led him. Paul was truly grateful for every brother and sister in the Lord. Every Christian ought to thank God for every other 'Christian in the world; all ought to thank God for every Christian that has ever lived and influenced the world for good. Paul had learned of Philemon's fellowship, and he thanked God for it. It was a source of much joy and comfort, "because the hearts of the saints have been refreshed through thee, brother."

In many places the church today seems destitute of the loving service which Philemon gave to the church at Colosse. Entertaining strangers is almost a lost and forgotten grace among the people of God. In Philemon's living faith, entertainment of the saints, loving service to all Christians, and his "knowledge of every good thing," Paul was greatly comforted, experienced much joy, felt very near to Philemon, prayed for him always, and thanked God for it all. When one teaches another the truth, and that one in a living, strong faith becomes generous and useful and gracious toward "all the saints," it is a source of unceasing comfort and joy. Paul prayed that Philemon's faith and service and love would "become effectual" in influencing others to Christ.

II. Right Use of Rights (Verses 8, 9)

Paul now sets forth in this letter a fine ethical principle. He teaches the right use of our rights by his example. Paul was an apostle, having authority as an apostle and having rights as an apostle. In discussing his apostolic liberty in his letter to the church at Corinth, Paul raises the question of his rights. He says: "Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer? Have we not a right to forbear working?" (1 Cor. 9:4-6.) He refers to his rights as an apostle in this letter. Philemon was probably Paul's son in the gospel. Onesimus was his son in the gospel. Both of them were under great obligations to Paul for teaching them the truth. Paul says: "Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech." By his authority as an apostle, Paul with "all boldness" could have demanded of Philemon that he receive Onesimus; yet in tenderness, persuasion, and love he besought him in behalf of Onesimus. While Paul had a right to command him to receive Onesimus, yet he exercised his right in waiving that right and besought Philemon with all tenderness and love to receive Onesimus back as a brother. The warm, affectionate, authoritative teacher and apostle is here interceding with an absent friend for a beloved convert. He urges with an earnestness that is hard to be resisted.

We may all learn a lesson from this. Much trouble has arisen because people claimed to "have a right" to do or say certain things. It may be true that one has such a "right," yet, as a Christian, in tenderness and love, he has a "right" to waive or even give up that "right" for the sake of peace and the welfare of others. It is not urged here that one yield to that which is wrong or violate a principle in a compromise; it is only urged that Paul exercised the holiest use of his right in waiving his right for the sake of reconciliation of these two. A stubborn contention for our "rights" is the worst thing sometimes that we can do. We sometimes think that people will run over us if we do not contend for our "rights." We have not learned to exercise the Christian liberty of yielding our "rights" for the sake of love and peace. Paul did this and set a noble example for us.

Frequently we find that Paul recognized this principle. He did so in his address to the elders of the church at Ephesus; again, we note his speech before Agrippa; he used the same principle in his Epistle to the Romans (Rom. 12:1), to the Galatians (Gal. 4:11-20), to the Philippians (Phil. 1:29; 2:2), and to the church at Corinth (2 Cor. 6:1-13),

III. Onesimus Sent to His Master (Verses 10-16)

We note further that Paul speaks tenderly of Onesimus when he says: "I beseech thee for my child, whom I have begotten in my bonds." This shows that Onesimus became a Christian under Paul's teaching in Rome. It is natural to suppose that soon after Onesimus became a Christian he desired to return to his master in Colosse. Paul frankly states that Onesimus had proved for a while an unprofitable servant to his master; but since becoming a Christian, he is now "profitable to thee and to me." We see here the transforming influence of the principles of Christianity. An unprofitable slave is transformed into a profitable one. A worthless citizen has been transformed by the Spirit and teachings of Christ into a good, honorable, and upright citizen. Sometimes worthless, vagabond husbands have been transformed into good husbands and faithful fathers. It is wonderful to see the powerful influence of the life of Christ in the transformation of character. This within itself is enough to commend Christianity to any one and to all.

Onesimus was profitable to Paul in ministering unto him while he was in prison or in bonds. Paul could have kept him there to help him and care for him while he was in bonds, but Paul recognized that Onesimus should now as a Christian return to his master and make him a profitable servant. Paul's high sense of justice, as well as his clear conception of duty, demanded that he send Onesimus back to Philemon. Paul loved both men and had led both of them to Christ; he now wants to lead them into fellowship with each other. Christianity strengthens the ties of friendship and all other relationships of life which are just and Holy. Onesimus is not to claim freedom from his obligations to his master simply because he is a Christian. Christianity will impel him to meet his obligations more faithfully than he has ever done before. We have freedom in Christ as Christians—that is, we have freedom from sin and from the bondage of the law of Moses—but we do not have freedom from our obligations in all the relations of life. Servants are taught to do their work "heartily as unto the Lord," and "not in the way of eye service as men pleasers," or only work while the eye of the master is upon them. Masters are taught to deal justly and righteously with their servants. The gospel of Christ sets to work principles which will free all bond servants, or slaves. According to the principles of the gospel of Christ, no man can own and control others as property. The gospel of Christ frees all slaves. It frees them from bad habits and from sin as well as from the bondage of men. It was just and right for Onesimus to return to Philemon and to repair any injury that he had caused Philemon to suffer.

IV. How Philemon Should Receive Him (Verses 17-20)

While it was right for Onesimus to return to Philemon, it was right for Philemon to receive him with all tenderness and love. Philemon had as weighty obligations resting upon him in his reception of Onesimus as Onesimus had in returning to his master. Onesimus is to return and make good; Philemon is to receive him "no longer as a servant, but more than a servant, a brother beloved." Paul loved him, and he had reasons to believe that Philemon would now love Onesimus as a brother. Philemon could not resist this appeal from Paul. Ones-

imus was not his brother in the flesh, but he was a member of the family of God, and in that sense he was a brother of Philemon in the Lord. Upon the basis of friendship and Christian love, fellowship, or partnership, Paul requested Philemon to receive Onesimus.

Paul states another fine principle here. He says that if Onesimus "hath wronged thee at all, or oweth thee aught, put that to mine account." If in any way Onesimus owed Philemon or had wronged him, Paul recognized that it should be repaid, and he expressed his willingness to assume all the obligations which Onesimus could not make good. This removed every objection Philemon could have, and put the matter in such a way that Philemon must receive him back. Paul in a very delicate way reminded Philemon that he owed Paul something. He owed Paul far more than Onesimus owed him. When Philemon should charge to Paul's account all that Onesimus owed Philemon, Paul's account against Philemon would still be unsettled. The case was clearly put before Philemon, and Paul then expressed his confidence in Philemon that he would grant the request and receive Onesimus back as a brother. It is not stated in the letter, or even in the New Testament, that Philemon did as Paul requested him to do. If he did not, he did not do what a Christian should do; if he did do as Paul requested, he had the blessings of God. In either case, we have instruction as to how we should receive one who comes in penitence to us.

PRACTICAL SUGGESTIONS

1. Differences often disturb the peaceful relations between members of the church. The Holy Spirit teaches through Paul how these may become reconciled again and enjoy each other's fellowship.

2. If the wrongdoer is penitent, as the Lord teaches him to be, and the one who has been wronged sustains an attitude which the Lord teaches him to do toward the wrongdoer, reconciliation is made easy.

3. Oftentimes the one who has received the wrong commits a greater wrong by refusing to let the first wrong be corrected. All should be anxious to help each other correct any wrong that may be done.

4. If differences and disturbances are treated as Paul directs in this lesson, the people of God will soon enjoy peace and happiness in Christ. Paul was a peacemaker in negotiating the reconciliation of Philemon and Onesimus. "Blessed are the peacemakers."

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Who wrote this letter?
Where was he when he wrote?
Who joined him in it?
To whom was it written?
Who was Philemon?
Who was Onesimus?
What rights did a slave owner have then?
What will the principles of Christianity do?

Paul's Gratitude

For what was Paul grateful?
Where did Philemon live?
What shows his loyalty to Christ?
For whom should we be grateful?
What kind of service had Philemon rendered?
What is almost a lost grace today?
When did Paul pray for him?

Right Use of Rights

What does Paul teach in this letter?
What is a "right?"
What use may we make of it?
What right did Paul claim?
Why did he not use this right?
What example does he set for us?

What has been one source of trouble in the church?
 What has caused unhappiness III. members of the church?
 What is to be gained by stubbornly contending for our "rights?"
 What harm may be done?

Onesimus Sent to His Master

Who had converted Onesimus?
 Where did he send him?
 Why did he send him?
 Who went with him?
 What did he take with him?
 What will Christianity do for one?
 What had it done for Onesimus?
 How should servants work?
 How should masters treat their servants?
 What does the gospel of Christ do for all?

How Philemon Should Receive Him

What was Philemon's duty?
 What obligations did he have?
 Upon what basis does Paul put his reception?
 What did Onesimus owe Philemon?
 What did Philemon owe Paul?
 What did Paul ask Philemon to do?
 How is this an example to us?
 How may all troubles be adjusted?

Practical Suggestions

What disturbs members of the church?
 How may these differences be settled?
 Which has the weightier obligations, the wrongdoer or the wronged one?
 How may the one who has received a wrong commit a greater wrong?
 How may one become a peacemaker?
 What blessings belong to the peacemaker?

I do not ask, O Lord, that life may be
 A pleasant road;
 I do not ask that thou wouldest take from me
 Aught of its load.

I do not ask that flowers should always spring
 Beneath my feet;
 I know too well the poison and the sting
 Of things too sweet.

For one thing only, Lord, dear Lord, I plead:
 Lead me aright,
 Though strength should falter and though heart should bleed,
 Through peace to light.

—A. A. Procter.

Lesson X—December 6, 1931
ROME AND BEYOND
2 The. 4:6-18.

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 defense 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 The. 4:7.)

TIME.—About A.D. 66.

PLACE.—Rome and Ephesus.

PERSONS.—Paul and Timothy.

DEVOTIONAL READING.—Phil. 3:7-14.

DAILY BIBLE READINGS.—

November 30. M.

December 1. T.

December 2. W.

December 3. T.

December 4. F.

December 5. S.

December 6. S.

Paul's Desire to See Rome. (Rom. 15:22-29.)

The Preeminence of Christ. (Col. 1:9-20.)

Paul's Attitude Toward Sufferings. (Col. 1:24-29.)

Timely Admonitions. (1 The. 6:11-20.)

Paul Summons His Friends. (2 The. 4:9-18.)

Paul's Parting Counsel. (2 The. 4:1-8.)

Striving for the Best. (Phil. 3:7-14.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. The Good Fight. (Verses 6, 7.)

II. Its Reward. (Verse 8.)

III. Paul Forsaken by Man. (Verses 9-16.)

IV. The Lord Stood by Him. (Verses 17, 18.)

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson was intended by the committee to have a missionary adaptation; hence it is called "Rome and Beyond." However, the Scripture lesson is not so well adapted to the subject. A better subject would have been "A Summary of Paul's Life" or "The End of Paul's Work" or some similar title. These are the last recorded words of the apostle, in which he looks back over his life as a Christian and expresses himself as to the work that he had done.

Paul was in prison at Rome when he wrote Second Timothy. Some think that this was his second imprisonment. Timothy was at Ephesus, and this letter of Paul's was sent to Timothy. Paul had written one letter to him before this one—First Timothy. We remember 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 called Timothy his "true child in faith." (1 The. 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.

Timothy was at Ephesus when Paul wrote both letters to him. (1 The. 1:3; 2 The. 1:16-18; 4:19.) The Second Epistle to Timothy mentions some things not recorded elsewhere. They are as follows: (1) The names of Timothy's mother and grandmother; (2) the falling away of some; (3) Onesimus 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; (4) Demas forsook him; (5) his reconciliation to Mark; (6) the injury Alexander did him; (7) a visit to Corinth and Miletus; (8) a visit to Troas.

EXPOSITORY NOTES

1. The Good Fight (Verses 6, 7)

The first paragraph of this chapter emphasizes the serious charge to Timothy to "preach the word." Timothy is exhorted also to be thoughtful and suffer hardships and do the work of an evangelist. This charge should be impressed on all today. If any one preaches, that one should preach the word. Many in the church now, as then, "will not endure the sound doctrine," but they will turn away their ears from the truth and "turn aside unto fables." The crying need of the church and its imperative duty is to "preach the word."

Next, Paul says: "For I am already being offered." This is one of the reasons given why Timothy should discharge faithfully his duty. Paul would soon be beheaded, and Timothy, being left, would have even greater obligations resting upon him. Death was imminent, and he knew not at what time he would be slain; but as a soldier of the cross he could without boasting truly say: "I have fought the good fight." Putting the Christian life under the figure of Warfare, Paul could say that he had bravely and courageously done his part; that he had put up a fight for Christ and the church that could be called "a good fight." Every one who has enlisted in the service of God and claims to follow Christ as Captain should be able to say at the close

of each day and at the close of life what Paul said by inspiration: "I have fought the good fight."

Again, putting the Christian life under the figure of a race, he says: "I have finished the course." He had entered the race and had run successfully to the end of his life. As an athlete would enter the race track or course and put his best into the race from start to finish, Paul had run the race that was set before him to the end; he had "finished the course." This should be the declaration of every one who has entered upon the Christian life. No one should stop with having run only part of the way; every one should finish the course.

Next, Paul puts the Christian life under the figure of a steward. He had things intrusted to him, and he had been faithful in keeping all that was intrusted to him. He says: "I have kept the faith." With all of the doubts and fears that may have arisen from within, he was able to say: "I have kept the faith." In spite of all that his enemies had said and done to him and in spite of the persecution which he had suffered for Christ and with all the inducements that had been placed before him to turn away from Christ, he could say at the end: "I have kept the faith." Paul had a most eventful life from the time that he became a Christian until the end. He could look back over his life and service as a Christian with the greatest satisfaction and comfort; he could triumphantly say that he had "fought the good fight," "finished the course," and "kept the faith."

II. Its Reward (Verse 8)

Paul could with the same assurance with which he declared his successful and triumphal life as a Christian say: "Henceforth there is laid up for me the crown of righteousness." Still retaining the figure of warfare or the race, in which the successful one was crowned with a laurel or wreath, he was to be crowned with "righteousness." By faithful obedience to God he was assured of this crown. All efforts that he had put forth for Christ were to be rewarded with "the crown of righteousness." Paul was familiar with the Old Testament Scriptures. He could look back to righteous Noah and see that he was blessed for his faithfulness; he could look back to faithful Abraham and see the rewards that had come to him for his loyalty to Jehovah; he could look back to the meek Moses and see his service to Jehovah was rewarded; he could look back to the prophet Elijah and see that he was rewarded with a chariot of Jehovah to convey him to heaven; he could look back to all the trials which Daniel experienced in his loyalty to Jehovah and see that he was greatly rewarded for his loyalty. Paul knew that every promise which God had given to those who were faithful to him had been fulfilled. He now could look forward to the promises which had been given through the gospel to those who put their trust in Christ and follow him faithfully to the end. He knew that he had been faithful, and he had the same assurance that "the crown of righteousness" awaited him. He, could indeed "look away from the cross to the crown."

Not only did he see "the crown of righteousness" which he should wear, but he saw that such a crown would be given "to all them that have loved his appearing." By 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 had the assurance of such a crown, and we also are thankful that he added that this crown was not to him only, "but also to all them that have loved his appearing."

III. Paul Forsaken by Man (Verses 9-16)

While Paul's execution was imminent, yet he expected to see Timothy before it took place, and exhorted him to come to him at Rome before winter. (See verses '11, 12.) He instructed Timothy to take Mark with him to Rome, because Mark was useful to Paul for ministering. Paul also wanted a cloak which had been left at Troas, and especially the parchments. "Only Luke" was then with Paul. 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; I The. 1:20.) Paul had sent Tychicus to Ephesus (see Eph. 6:21); Crescens had gone to Asia; Titus, to Dalmatia; Erastus remained at Corinth; and Trophimus was left sick at Miletus.

"At my first defense no one took my part, but all forsook me"—that is, at Paul's 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 Christianity, 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 that he was at Rome some time during his second imprisonment. Nero had made Christianity so odious that no man was found to defend Paul; neither were there any friends to intercede for him. This reminds us of the seizure and crucifixion of Jesus, when even the apostles forsook him and fled. The Christlike Spirit was seen when Paul said: "May it not be laid to their account." This is very much like 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.

IV. The Lord Stood by Him (Verses 17, 18)

Paul puts in contrast the forsaking of his brethren and the companionship of the Lord. They forsook Paul; the Lord stood by him. 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. He had confidence in the Lord that he would continue to be with him even through his execution. This is a comforting thought for us today. "Though friends may forsake us and foes deride us," yet the Lord will never forsake us, if we are faithful to him. Paul declares that "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 did not mean here that he thought the Lord would save his life from destruction, but that he 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 persecutions.

What we know of Paul's life after his first imprisonment is stated as follows: "Eusebius gives the early tradition 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 the second time and was martyred under Nero.' Hence, 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 he visited again parts of Asia Minor and Greece; went to Crete and founded, or 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 this Epistle, the Second Epistle to Timothy." (Lipscomb.)

PRACTICAL SUGGESTIONS

1. Paul had convictions. He was firm in these convictions; nothing could change him from his convictions.

2. His life counted for the most by his standing firmly by his faith in Christ. No one is worth any more to society or the church than the principles for which he stands.

3. The New Testament records more of the labors of Paul than any other apostle. Thirteen or fourteen books of the twenty-seven books of the New Testament were written by Paul. He was abundant in labor and becomes an example to every member of the church.

4. We have in Paul an example of what Christianity will do for one. It found him a persecutor and enemy of Christ, and it transformed him into the greatest hero of the gospel that the world has ever known.

5. Every phase of the Christian life has been emphasized in the teachings of Paul; every experience of Paul, like that of Christ, is an instructive lesson to the Lord's people today

QUESTIONS ON THE LESSON

Give the subject.

Repeat the Golden Text.

Give the time.

Locate the place.

Name the persons.

Give the Lesson Analysis.

Introductory Thoughts

Why was this lesson so named?

What would be a better title for it?

Where was Paul at this time?

Where was Timothy?

What do we know about Timothy?

What was Paul called here?

Name the points found in Second Timothy which are not found in other parts of the

New Testament.

A Good Fight

What charge was given to Timothy?

Why is this charge needed today?

Why will not church members endure sound doctrine?

What does Paul say about being ready?

As a soldier, what does he say?

What is it to fight a good fight?

Who should, say this?

What does Paul say under the figure of the race?

How had he finished the course?

Who should finish the course?

What does he say about the faith?

What temptations had he had to give up the faith?

How do we know that he was not boasting?

Its Reward

What assurance did Paul have?

What is meant by "the crown of righteousness?"

Why was he assured of this?

What Old Testament examples did he have to encourage him?

To what could he look?

Who else would have a crown?

On what conditions will all receive the crown?

Paul Forsaken by Man

Whom did he expect to see?

Whom did he want Timothy to bring with him?

Who had forsaken him?

Where was his trial?

What is thought about his second imprisonment?

What had Nero done?

How had this affected Paul?

What does Paul pray?

What did Christ pray on the cross?

What was Stephen's prayer?

The Lord Stood by Him

Who had failed him?

Who stood by him?

What confidence did he have in the Lord?

How do we know that he did not expect to be released from prison?

What do we know of Paul's life later?

How does tradition say he died?

What other journey does tradition say he made?

Practical Suggestions

How do we know that Paul was a man of convictions?

Why did his life count for so much?

What may we say of the abundance of his labors?

In what is he an example to us?

How does his life instruct us?

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last;

Of all thy heart's desire
Triumphantly possessed;
Lodged by the ministerial choir
In thy Redeemer's breast.

In condescending love
Thy ceaseless prayers he heard,
And bade thee suddenly remove
To thy complete reward.

Redeemed from earth and pain,
All! when shall we ascend,
And all in Jesus' presence reign
With our translated friend?

—Charles Wesley

Lesson XI—December 13, 1931
JOHN'S VISION ON PATMOS
 Rev. 1:4-18.

4 John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

5 And from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

6 And he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.

7 Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

8 I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

9 I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet

11 Saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

13 And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14 And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire;

15 And his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

16 And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

18 And the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

GOLDEN TEXT.—"Fear not; I am the first and the last, and the Living one." (Rev. 1:17, 18.)

TIME.—Probably A.D. 96.

PLACE.—Patmos, an island.

PERSONS.—Jesus, John, and the seven churches.

DEVOTIONAL READING.—1 Cor. 15:42-49.

DAILY BIBLE READINGS.—

December 7. M.

December 8. T.

December 9. W.

December 10. T.

December 11. F.

December 12. S.

December 13. S.

John's Introduction to Jesus. (John 1:29-40.)

John Witnesses the Crucifixion. (John 19:23-30.)

John Believes the Resurrection. (John 20:1-10.)

The Glorious, Living Christ. (Rev. 1:9-18.)

Christ's Message to the Church. (Rev. 2:1-7.)

Christ's Present Attitude. (Rev. 3:14-22.)

The Glory of Immortality. (1 Cor. 15:42-49)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. A Revelation of Christ. (Verses 4-8.)
 - II. "In the Spirit on the Lord's Day." (Verses 9, 10.)
 - III. The Seven Churches. (Verse 11.)
 - IV. A Vision of Christ. (Verses 12-18.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

In the book of Revelation we notice at once a difference between it and the other parts of the New Testament. It is not history, like the Gospels and Acts; neither do we find instruction, like we find in the Epistles. Revelation is very much like Ezekiel and Daniel, in the Old Testament. The prophets Ezekiel and Daniel were permitted to behold visions which revealed certain great events of the future in a series of symbolic images; so in the book of Revelation John is permitted to behold a series of wonderful visions, of which he makes a record, and has left that record to us for study. Revelation is a book of prophecy. John was told to write "the things which must shortly come to pass." The book of Revelation records events of the future. Some of the events recorded therein may have already occurred; others may yet occur.

Prophecy is history written before the events occur; history is a record of past events. Prophecy is given inspiration, and an uninspired man cannot tell how or when a prophecy will be fulfilled. Inspiration alone can tell us the correct interpretation of a prophecy which has not been fulfilled. All attempts to explain and interpret unfulfilled prophecy are failures, because no man can ever know whether his guess as to a certain set of events is the correct interpretation of prophecy. It is wise not to attempt to interpret unfulfilled prophecy.

John was an exile on the island called "Patmos." This island was simply a rocky prison house in the sea. It is situated in the AEgean Sea southwest of Ephesus and about forty miles from the mainland. It is a small island, being only about twenty miles in circumference, and it is composed of rocky and barren hills. John wrote the Gospel which bears his name; he also wrote First, Second, and Third John and the book of Revelation. So he wrote five books of the New Testament. Revelation is probably the last book of the New Testament to be written.

EXPOSITORY NOTES**1. A Revelation of Christ (Verses 4-8)**

This part of the book is addressed to "the seven churches that are in Asia." The salutation gives us a revelation of Christ. "Grace to you and peace, from him who is and who was and who is to come." This gives three conditions of Christ. He is the one "who is"—that is, the one who has eternal existence; he is also the one "who was"—that is, he was the one who was upon earth and lived among men, was crucified, buried, raised from the dead, and made his ascension back to the

Father; he is also the one "who is to come"—that is, he will fulfill his promise to return. Christ was with the Father in the beginning, he came to earth, and he will return. Christ is the one who occupies the three tenses—past, present, and future. This message comes also "from the seven Spirits that are before his throne," as well as "from Jesus Christ, who is the faithful witness, the first-born of the dead, and the ruler of the kings of the earth." He is "the faithful witness," because he came to earth and bore witness of the Father, and the Father's will was given through him to us. He is "the first-born of the dead"—that is, he is the first to be raised from the dead to die no more. Jairus' daughter was raised from the dead, Lazarus was raised from the dead; but these died again. Jesus was raised from the dead, never to taste of death again. He is spoken of as "the firstborn of the dead," as he is not to return to earth to die again. He is also "a ruler of the kings of the earth." Jesus has been crowned "King of kings and Lord of lords" (Rev. 17:14; 19:16); he has been made "both Lord and Christ" (Acts 2:36).

Jesus is the one that "loveth us, and loosed us from our sins by his blood." Without the shedding of blood there is no remission of sins. (Heb. 9:22.) It is through the redemptive blood of Jesus that we are cleansed from our sins. Nothing but the blood of Jesus can cleanse us from sin, and we receive the blessings of his blood through faith in him. He is the world's Redeemer, the Savior of men. He has "made us to be a kingdom, to be priests unto his God and Father." The Lord's people have been constituting a kingdom with Christ as the King; they are priests with Christ as the great High Priest. The church of our Lord is the kingdom which he established, and all members of the church are citizens of that kingdom. So as Christ is the head over all things to the church, he is the King of his kingdom. He is to return, and "every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him." We have here the revelation of Christ in his mission from the Father to earth, with his sojourn in the flesh, and then his return to the Father, where he has become the Mediator between God and man, our High Priest, and will return for his people.

II. "In the Spirit on the Lord's Day" (Verses 9, 10)

John was probably banished and was on the isle of Patmos as an exile—a lonely man, on a lonely island, out in the sea, with no human companion. He was deprived of the fellowship of brethren in the Lord; yet "in the Spirit" he was a "partaker" with them "in the tribulation and kingdom and patience" which was in Christ Jesus. He was an exile "for the word of God and the testimony of Jesus." Paul was a prisoner at Rome because he preached the gospel and was faithful to Christ; John is an exile on Patmos because he preached the word of God and bore testimony concerning Jesus of Nazareth.

On the first day of the week, or the Lord's day, he was in an exalted spiritual state. His visions were not of the senses, but of the mind. The outer world was shut out, and the inner or spiritual world claimed his attention. He was by his exile forcibly detained from communion with brethren around the Lord's table on the Lord's day, but he was privileged to hold spiritual communion with them and the Lord.

"The Lord's day" is the first day of the week. This is the only time in the New Testament that it is called "the Lord's day." It is truly the Lord's day, for Christ arose from the dead on the first day of the week. All the appearances which Jesus made to his disciples after his resurrection and before his ascension, of which we know the time, were on the first day of the week. We have a record of his appearance to Mary, to Peter, to the two disciples, and then to the ten apostles on the first Lord's day that he arose from the dead; his appearance to the eleven apostles on the next first day of the week; he sent forth the Holy Spirit on the day of Pentecost, or the first day of the week; and now here he appears to John on the Lord's day, or the first day of the week; his last appearance to mortals on earth was on the first day of the week, or the Lord's day. We should not confuse the Lord's day, or the first day of the week, with "the Sabbath day." The Lord's day belongs to the Christian age, while the Sabbath day belongs to the Jewish age.

III. The Seven Churches, (Verse 11)

John's message to the seven churches was to be written in a book. He heard a voice, and this voice said: "What thou seest, write in a book and send it to the seven churches." These were dark days for the church. Enemies had persecuted and killed, if tradition be true, all the apostles except John, and he is now banished to this lonely isle. There was a need for further encouragement; hence, the Holy Spirit directs John to send a message to "the seven churches."

"The seven churches" were the following: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. These churches were all located in Asia Minor. The sites of the seven cities where these churches were located, to which John was directed by the Lord to write, can be seen on any good map of the western end of Asia Minor. They are mentioned in the order in which they lie, beginning with Ephesus and passing northward through Smyrna to Pergamum, thence eastward to Thyatira, thence southeast to Sardis, thence southeast to Philadelphia, continuing southeast to Laodicea. Ephesus, Sardis, and Laodicea are now uninhabited and in utter ruin; Pergamum, Thyatira, and Philadelphia are rude towns of about ten thousand inhabitants each; while Smyrna, delightfully situated at the head of a beautiful bay which forms one of the best harbors in the world, has a population of nearly two hundred thousand and is the second city of the Turkish Empire. Some have thought that the number "seven" is the symbolical number to include all the churches which existed then and which are in existence now. There is no use to make such application. The letter written to the church at Corinth is applicable to all congregations today; so the messages of John to "the seven churches of Asia" are applicable to churches today.

IV. A Vision of Christ (Verses 12-18)

When John heard the voice that spoke to him, he turned and "saw seven golden candlesticks." These seven candlesticks represent the seven churches. (See verse 20.) In the midst of the candlesticks he saw one "like unto a son of man," and this one's garments came down to his feet, and he was "girt about at the breasts with a golden girdle;" his head and hair were as white as wool or snow, and his eyes

were like a flame of fire; his feet were like polished brass, and his voice "as the voice of many waters." This one had "in his right hand seven stars," and from his mouth "preceded a sharp two-edged sword." "His countenance was as the sun shineth in his strength." When John saw this one, he "fell at his feet as one dead." This one placed his right hand upon John and said: "Fear not; I am the first and the last, and the Living one." This one further said: "I was dead, and behold, I am alive for evermore." He said that he had "the keys of death and of Hades."

We have a partial explanation of this vision. John was told to write "the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." The voice said that the seven candlesticks represented the seven churches, and the seven stars were the angels of the seven churches. (Verses 19, 20.) Christ was dead, but now is alive; he is eternal, the first and the last; he is unchanging, alive for evermore; he exercises special dominion over the realm of the parting spirits and holds the keys of death and of Hades. Some have thought that the word "angel" here means a messenger, and that the seven angels represent the seven evangelists of the seven churches.

Christ is represented here as one arrayed in a kingly robe and girt with a girdle of gold. Heavenly purity was indicated by the dazzling whiteness of his head and hair. Every manifestation of his glory was accompanied with brilliancy and splendor. John was to address his messages to the seven churches, and his messages came from Christ, to whom the churches belonged. These churches were to know that the risen Redeemer was mighty; that he was crowned with glory and honor and exercised authority over all that pertained to the redemption of the human race. No one should become discouraged because of persecution; no one should fear, for Christ would triumph over all. The messages were full of encouragement, for they would keep any one from shrinking from duty and would encourage all to endure suffering and even death for the sake of Christ. He is able to sustain those who put their trust in him; he is able to overcome all of his enemies and reward abundantly his faithful disciples. During these dark days of persecution the churches needed just such encouragement.

PRACTICAL SUGGESTIONS

1. It was in exile that Jacob saw God at Bethel; in exile Moses saw God in the burning bush; in exile one has time for communion with God.

2. It was in exile that Elijah heard the "still small voice;" it was in exile that Ezekiel saw the "likeness of the glory of the Lord" by the river Chebar. We may shut out the world and go into the closet and be alone with God.

3. It was while the children of Israel were in the exile of Babylonian captivity that Daniel was permitted to see "the Ancient of Days." Being in exile may not be a punishment or a curse to the Lord's people.

4. John Bunyan wrote "Pilgrim's Progress" in Bedford jail; Paul wrote four or five books of the New Testament while isolated from his brethren in prison at Rome; John wrote Revelation on the isle of Patmos while in exile.

5. We need time for reflection and meditation. In this busy world, with so much stir and going hither and thither, we need to be alone to build character and firmly fix our minds and hearts on things above.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

What difference between Revelation and other parts of the New Testament?
What kind of literature in Revelation?
What was John told to write?
What is prophecy?
What is history?
Can an uninspired man interpret unfulfilled prophecy?
Where was John at this time?
Where was the isle of Patmos?
How many books of the New Testament did John write?
Which is the last book written?

A Revelation of Christ

To whom was this addressed?
What three conditions of Christ are presented here?
Where was Christ in the beginning?
From whom did the message come?
How is Christ the first-born of the dead?
What about others who were raised from the dead?
How has Christ redeemed us?
How does his blood cleanse us?
Who shall see him when he returns?
What has he made us?

"In the Spirit on the Lord's Day"

Why was John banished?
From whom was he separated?
Who was with him?

What is it to be in the Spirit?
What was the Lord's day?
Why is the first day of the week called "the Lord's day?"
Name the events which occurred on the first day of the week.
What is the difference between "the Lord's day" and "the Sabbath day?"

The Seven Churches

To whom did John write this?
What was he to write?
What was the condition of the church at this time?
Where were these seven churches located?
Name them.
How many of the cities may be located today?
What does the number seven indicate?

A Vision of Christ

What is a vision?
What did John see?
Who was in the midst of the candle-sticks?
Describe his garments.
Describe his head.
Describe his feet.
What did he have in his right hand?
What did he say to John?
What do the seven candlesticks represent?
What do the seven stars represent?
How would these messages encourage the churches?

Practical Suggestions

Name what Jacob and Moses saw in exile.
Name what Elijah and Ezekiel saw.
What did Daniel see?
What books of the New Testament were written in prison?
For what do we need time?

Thou Son of God, whose flaming eyes
Our inmost thoughts perceive,
Accept the grateful sacrifice
Which now to thee we give.

We bow before thy gracious throne,
And think ourselves sincere;
But show us, Lord, is every one
Thy real worshiper?

Is there a soul that knows thee not,
Nor feels his need of thee,
A stranger to the blood which bought
His pardon on the tree?

—Charles Wesley.

Lesson XII—December 20, 1931
THE SUPREME GIFT OF LOVE
 1 John 4:7-19.

7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we also ought to love one another.

12 No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:

13 Hereby we know that we abide in him and he in us, because he hath given us of his Spirit.

14 And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17 Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

19 We love, because he first loved us.

GOLDEN TEXT.—"Beloved, if God so loved us, we also ought to love one another." (1 John 4:11.)

TIME.—About A.D. 90.

PLACES.—Probably Ephesus.

PERSONS.—God, Christ, John, and all other Christians.

DEVOTIONAL READING.—John 15:12-17.

DAILY BIBLE READINGS.—

December 14.	M.	A Prophecy of Christ. (Isa. 9:1-7.)
December 15.	T.	The Birth of Jesus. (Luke 2:1-14.)
December 16.	W.	The Proof of God's Love. (1 John 4:7-17.)
December 17.	T.	The Bread of Life. (John 6:48-59.)
December 18.	F.	The Good Shepherd. (John 10:7-18.)
December 19.	S.	The Supreme Act of Love. (Rom. 5:1-11.)
December 20.	S.	The Love Relationship. (John 15:12-17.)

LESSON ANALYSIS.—

Introductory Thoughts.

- I. "God Is Love." (Verses 7, 8.)
 - II. "Love of God Manifested." (Verses 9-11.)
 - III. How to Abide in God's Love. (Verses 12-16.)
 - IV. Love Made Perfect. (Verses 17-19.)
- Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson is intended to be a "Christmas Lesson." Christmas is supposed to be the birthday of Christ. It is a good time to study about Christ and the wonderful lessons which he has taught; it is a good time to study the wonderful love that God manifested to the world in giving Christ to redeem mankind. But the Bible nowhere tells us when Christ was born; neither does the Bible instruct us to celebrate the birthday of Christ. If God had wanted people to know the date of the birth of Christ, he would have recorded that date by inspiration; if God had wanted man to celebrate the birthday of Christ, he would have so instructed man. However, since man has set a date and the world recognizes that date, it is not out of place to study a lesson on Christ, or "The Supreme Gift of Love."

John, one of the apostles, wrote five books of the New Testament. He has been called "the beloved disciple," and he has written much concerning love. The book from which this lesson is taken was probably written from Ephesus and near the close of the first century and near the close of the natural life of John. In this letter the writer declares the word of life in order that he and they might be united in true communion with each other and with God and Christ. John emphasizes the love of God as manifested in the life and death of Jesus. There can be no better example of love than that set forth by the apostle himself. He knows what it is to love God, and he knows what God's love to man is. He has declared both phases of love in his writings.

EXPOSITORY NOTES

1. "God Is Love" (Verses 7, 8)

The Lord's people are exhorted and instructed to love one another. The bond of union and brotherhood of the church is love. We are taught to love one another, "for love is of God." God is the origin of the love revealed in the New Testament. Since we are children of God, we should partake of the nature of our Father; since he loves his children, we should love one another. We should love that which God loves. John declares that "every one that loveth is begotten of God, and knoweth God." This love is not a mere sentimental feeling or emotion; neither is it that affectionate relation that we have for one another which we call "love."

We have the declaration that "God is love." This is the first fact in the universe—first in time and first in significance. Love is not merely an attribute of God, but "God is love." Love is not only "the greatest thing in the world," but it is the greatest power in the heavens above us as well as the earth beneath us. Heaven is the fullness of joy unspeakable—not on account of the streets of gold and gates of pearl and walls of jasper, but because it is the presence and home of divine love. Angels are angels because of the divine light and love. People become angelic so far as they partake of the divine nature of God, which is love. This declaration that "God is love" is an expression of the deepest, broadest, and highest thoughts in the Bible. It is impossible for finite minds to grasp or comprehend infinite love. There is no part of God's nature but that is adorned with love. Love is coextensive with his being. God is also declared to be other things.

We have the expressions that "God is a Spirit" (John 4:24) and "God is light" (1 John 1:5), and now we have "God is love."

Jesus never used the expression that is here used. He did say: "He that hath seen me hath seen the Father." Jesus was a manifestation of the love of God. When John declares that "God is love," he means to say, not that God has this attribute and no other, and not that he has this attribute paramount to others; but all the attributes of God must partake of the essence of God, which is love. Love created this world and made it a fit abode for man; love created man in God's own image; and love sent Christ to redeem man and bring him back to the Father. Truly, "God is love."

II. Love of God Manifested (Verses 9-11)

To manifest is to show forth, to exemplify, to declare. God's love has been declared to the world. His love was manifested in every thing that he has done for man and to man. He manifested his love in creating man in his own image; his love was declared in his endowing man with reason and with the possibilities of becoming Godlike. His love was manifested when he revealed his will to the patriarchs. The law of Moses was a declaration of God's love for man. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3:16.) This declaration of God's love has been called "the Golden Text .of the Bible." After man had sinned and gone away from God, God's wonderful love was manifested in his sending Jesus to die for the world. God's supreme gift of love to the world was the world's Redeemer.

God's love was manifested in the plan of salvation. It is now possible for the sinful sons and daughters of men to become the children of God, heirs of God and joint heirs with Christ. "Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him." All Christians are, in an important sense, sons of God, having been "begotten again unto a lively hope" (1 Pet. 1:3), and having "received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). Again: "As many as are led by the Spirit of God, these are sons of God." (Verse 14.)

The mission of Christ to earth was not only to save man from his sins, but that man might have life, and that more abundantly. Christ came that man might live—that he might live the best life on earth . and that he might continue to live throughout the ages. So he came to earth "that we might live through him." The love of God for man is seen in the fact that Christ has made it possible for man to live forever. He who thinks that Christ came only to save man from sin has only one-half of the truth. He came that man might live.

The love of God is manifested by the fact, not that we love God, but that God loved us. God is a lovable being, and we are sinful creatures. It seems natural for man to love that which is lovely, but God loves unlovely man. God loves us back to him and loves us for 'eternity. God's love for sinners is manifested in his cleansing them from sin. His love for his children is manifested in their life abundant, or eternal life. So John says: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

God's love for man is the basis for the brotherhood of man. "Beloved, if God so loved us, we also ought to love one another" that is, if God loved us while we were yet sinners and loved us so much as to sacrifice his Son for us, then we ought surely to love one another. All of God's people have been redeemed through the love of God manifested in Christ, and the Lord's people ought to love each other; they ought to love each other enough to sacrifice for each other. We cannot imitate God and fail to love one another. Such love will destroy all hatred and strife among the Lord's people. No one can love God and hate his people.

III. How to Abide in God's Love (Verses 12-16)

We are taught that "if we love one another, God abideth in us, and his love is perfected in us." The wealth of God's love for us as his children may be enjoyed only by those who dwell in him, or dwell in his love. What is it to love God? What is it to abide in his love? John tells us that "this is the love of God, that we keep his commandments." No one who does not keep the commandments of God can claim to love God. For our encouragement John adds that "his commandments are not grievous." (1 John 5:3.) Jesus said: "Ye are my friends, if ye do the things which I command you." (John 15:14.) No one can claim to be the friend of Jesus who does not keep his commandments; neither can any one claim to love God who does not keep his commandments. Our love for God is not measured by human terms. By keeping the commandments of God we are brought into divine relationship to him, and Jesus gave this as a test of man's love for God. He said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (John 14:21.) Again, Jesus said: "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. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me." (Verses 23, 24.) Man receives the full benefit of God's love only by doing God's will. No man can tell by his feeling whether he loves God. The only test by which we can determine whether we love God is that of keeping his commandments. We can abide in the love of God by continuing to live as he directs us to live. No one can refuse or neglect to keep the commandments of God and abide in the love of God.

"God is love; and he that abideth in love abideth in God, and God abideth in him." In the Christian life we have a new principle of love, and will continue to enjoy the love of God as we continue in harmony with his will. As we live the Christian life and imbibe more of the Spirit of God and are partakers more and more of the divine nature, we abide in his love; as we do from the heart his will, we abide in his love and he abides in us.

IV. Love Made Perfect (Verses 17-19)

Love is made perfect in us when we keep ourselves in harmony with God's will. We will have boldness in this life and at the judgment when we have loved God, or kept his commandments. We have no

fear in time or in eternity when we love God. "Perfect love casteth out fear." We have nothing to fear when we have kept the commandments of God. The hope which we have in Christ is based upon our keeping the commandments of God; and if we do not keep his commandments, we do not have the hope, neither do we have the love for God which his love for us constrains us to have. If we do not keep the commandments of God, we fear his punishment; if we fear his punishment, the love of God is not perfected in us. Two things cannot occupy the same space at the same time; neither can love and fear occupy the heart at the same time. If love dwells in the heart, fear is excluded; but if fear is in the heart, love has not been made perfect.

"We love, because he first loved us." Love begets love. Love did not originate with man; it originated with God. God loved man before man even knew it or had any interest in God's love. God "so loved" the world and gave Christ to redeem man, even before man manifested any interest in God's love. God's love for us preceded our love for him or even toward each other. God's love was the cause, while our love for him is the effect. Our love is a thing rising from God's love, and so is naturally like it. God's love went out to man; our love, to be full and perfect, must also go out to man and help redeem man.

PRACTICAL SUGGESTIONS

1. Man has ever been prone to celebrate days and occasions which God has not authorized; man has been equally prone to neglect to do the things which God has authorized.

2. In Christ's death love was manifested in an infinite sacrifice. The more we appreciate the love of God for us, the more we are willing to sacrifice for each other.

3. God's love was planted upon the cruel cross, returning love for hatred, a prayer for a blow, a crown for a cross. If our love for each other is genuine, it will partake of the nature of God's love.

4. If God's supreme gift is love, what must the giver be?

No one but a God of love could send a Savior to man and give a Christ to the world.

5. God's love is redemptive and persists in spite of our unworthiness. Our love for each other must continue, though there are imperfections and defects in each other.

6. God's love for man is a sufficient guarantee to man for his future happiness, if man will continue faithful to the Lord. Abiding in the love of God is necessary to the fullness of God's love for us.

QUESTIONS ON THE LESSON

Give the subject.

Repeat the Golden Text.

Give the time.

Locate the place.

Name the persons.

Give the Lesson Analysis.

How do we know that God did not want us to celebrate Christmas?

How many books of the Bible did John write?

What does he declare in this book?

"God Is Love"

What are we exhorted to do?

What is the bond of our union?

Why should we love one another?

How may we partake of God's nature?

Introductory Thoughts

What is this lesson intended to be?

Why is it a good time to study about Christ?

Is love an attribute of God?
 What is the greatest thing known to man?
 What else is God declared to be?
 Who has seen the Father?
 What is meant by saying that God is love?

Love of God Manifested

What is meant by "manifested?"
 How is God's love manifested?
 How was it manifested in creating man?
 How was it manifested to the patriarchs?
 How in the law of Moses?
 How to the world today?
 How in the plan of salvation?
 How are all Christians sons of God?
 What was the mission of Christ to earth?
 How does he give life?
 How is his love manifested to sinners?
 How is it manifested to his children?
 Why cannot one love God and hate a child of
 God?

How to Abide in God's Love

What is it to abide in God's love?
 How do we show that we love God?
 Who are the friends of Jesus?
 When do we receive the blessings of God's love?
 What is the test of our love for God?

Love Made Perfect

How is love made perfect?
 What does perfect love do?
 Who has fear?
 Why do we love?
 Where did love originate?
 How is God's love related to our love?

Practical Suggestions

What is man prone to do?
 How is Christ's love manifested?
 What will love for each other cause us to do?
 Who could send a loving Savior to earth?
 God's love persists in spite of what?
 God's love to man is a guarantee of what?

God is love, the heavens tell it
 Through their glorious orbs of light,
 In that glad and golden language
 Speaking to us, day and night,
 Their great story,
 God is love, and God is might!

And the teeming earth rejoices
 In that message from above;
 With ten thousand thousand voices,
 Telling back from hill and grove
 Her glad story,
 God is might, and God is love!

—Selected.

Lesson XIII—December 27, 1931

THE CHURCH NOT A SECT
Acts 24:10-16.

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 offense toward God and men always.

GOLDEN TEXT.—"And he is the head of the body, the church." (Col. 1:18.)

TIME.—A.D. 58.

PLACE.—Caesarea.

PERSONS.—Paul, his accusers, and Felix.

DEVOTIONAL READING.—Acts 28:16-24.

DAILY BIBLE READINGS.—

December 21.	M.	Christ, the Builder of the Church. (Matt. 16:13-20.)
December 22.	T.	The Church, the Body of Christ. (Eph. 1:15-23.)
December 23.	W.	The Body of Christ, the Church. (Col. 1:24-29.)
December 24.	T.	The House of God, the Church. (1 The. 3:14-16.)
December 25.	F.	The Kingdom is the Church. (Col. 1:13-18.)
December 26.	S.	The Church, a Spiritual House. (1 Pet. 2:1-6.)
December 27.	S.	Christ, the Head of the Church. (Eph. 5:22-33.)

LESSON ANALYSIS.—

Introductory Thoughts.

I. Paul's Defense. (Verses 10-13.)

II. Enemies Call the Church a "Sect." (Verses 14, 15.)

III. A Conscience Void of Offense. (Verse 16.)

IV. The Curse of Division.

V. The Blessings of Unity.

Practical Suggestions.

INTRODUCTORY THOUGHTS

This lesson takes the place of the review lesson for this quarter. It has been thought that more good could be accomplished by substituting some important lesson for the review lesson, as review lessons are so

unsatisfactory. These lessons which are substituted for the review are meeting with general approval.

This lesson is a very important one. We are in the midst of denominationalism, or sects. One cannot get into a community where there are not sects, and their influence is great. Very few homes have not felt the influence of present-day denominations. Many homes are unhappy because of the division brought about by sects. One is caused to wonder if God is the author of the confusion that now exists in the religious world because of partyism in religion. Not a few have become infidels because of the divided state of affairs in religion. The one who studies closely the New Testament to learn the will of God must know that God is not the author of such confusion and such divided conditions among religious people. Many who are entangled in religious sects and who are in the bondage of denominationalism are longing to see the light and be freed from such religious slavery. It is hoped that the day may soon dawn when the truth of God will be respected and accepted by all who now claim to be lovers of the Lord.

The lesson text of this lesson is taken from Acts of the Apostles, and presents one of the events connected with the life of Paul. Paul was the great hero of the gospel to the Gentiles. He labored more abundantly among the Gentiles than any other apostle of whom we have a record. He met strong opposition wherever he went. His opposition usually would come from the unbelieving Jew; next the unbelieving Gentile would join in the persecution of the faithful apostle. Wherever Paul went he preached the gospel, and in nearly every city he established a congregation. The enemies called the church a "sect."

EXPOSITORY NOTES

1. Paul's Defense (Verses 10-13)

Paul had been arrested in Jerusalem under false charges. They accused him of bringing Gentiles into the temple. This was not true. They were about to beat him to death when the Roman officer rescued him from the cruel mob. He was kept in prison there for a short time that they might learn more about the accusations against him. While he was detained in prison in Jerusalem, the Jews banded themselves together to put him to death. There were about forty who entered the conspiracy and said that they would "neither eat nor drink till they had killed Paul." (Acts 23:12.) When Paul's friends learned of this, they informed the chief captain, who at once sent Paul down to Caesarea for safety. He was detained in prison there until the unbelieving Jews came down there to his trial. When the Jews went down to Caesarea, they took with them a lawyer, "one Tertullus." He was the prosecuting attorney for the Jews. He knew nothing of the charges against Paul except as he was informed by the Jews. There were a number of charges brought against Paul by him as he was tried before Felix, the governor at Caesarea. Among these charges was the one that he was "a ringleader of the sect of the Nazarenes." (Acts 24:5.) After Tertullus had argued the case before Felix, Paul was permitted to speak for himself. Paul very courteously reviewed the accusations against him and showed that his accusers had not proved the charges; neither could they prove them, because the facts in the case contradicted their accusations. The Jews from Asia, who first caused Paul's arrest in Jerusalem, were not present at his trial

before Felix. Paul reminded Felix and the Jews who were there that they should have been present. It was clearly a case of religious prejudice. Too many such cases have been brought against Christians since that time.

II. Enemies Call the Church a "Sect" (Verses 14, 15)

After Paul had refuted successfully all the charges that had been made against him, he then gave attention to the accusation that he was "a ringleader of the sect of the Nazarenes." In reply to this he said: "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." It is significant the way Paul puts this. Notice, he says that "after the Way which they call a sect" he worships God and serves him as a Father. Paul did not acknowledge that the church of our Lord was a "sect;" he only says that he worships God "after the Way" which his enemies call a "sect." This should be the attitude of all Christians today. No one should acknowledge or confess that the church of our Lord is a "sect" or a "denomination" in the sense of other religious bodies. The New Testament nowhere speaks of the church as a "sect." It does record the fact that the enemies of Christ and his people called the church a "sect."

Christ was not a partisan in religion while he was here upon earth; neither were the apostles and early Christians partisans in religion. There were among the Jews four religious sects, or parties, while Christ lived in the flesh. They were as follows: (1) The Pharisees

(Luke 16:14; Acts 15:5; 23:8); (2) Sadducees (Matt. 3:7; 16: 1; Acts 5:17); (3) Herodians (Mark 3:6); (4) Essenes (not mentioned in the New Testament). Christ did not take sides with any of these religious parties; neither did he attempt to unite them all into one sect. His attitude toward all of them was to accept whatever truth they had and condemn all errors to which they held. The Greek word from which our word "sect" comes is "hairesis." It is used nine times in the New Testament, but it is never used in a favorable sense and applied to the church by inspiration. It is translated six times with our word "sect" (Acts 5:17; 15:5; 24:5, 14; 26:5; 28:22); it is translated "heresies" one time (2 Pet. 2:1); it is translated "faction" one time (1 Cor. 11:19); it is translated "parties" the other time (Gal. 5:20). The church of the New Testament, according to inspiration, is not a "sect" or "faction" or "party" or "heresy;" neither is the church of the New Testament composed of "sects" or "parties" or "factions." No one can speak by divine authority and call the church a "sect" and class it with other religious bodies which admit themselves to be "sects" and "denominations."

The enemies of the church in the early days called it a "sect," but this term was not sanctioned or indorsed by any inspired speaker or writer. The enemies of the church called it a "sect" through derision and persecution. The enemies of the church today will call it a "denomination" or a "sect." Some do this through ignorance; others, through prejudice and spite, attempting to add persecution to the followers of Christ. All who belong to the church should speak of the church as the New Testament speaks of it, and should suffer the persecution and revilings that enemies may heap upon them. No mem-

ber of the body of Christ should through fear or timidity acknowledge that he or she belongs to a "sect" or "denomination." The people of God should not even belong to the "Christian order" or "Christian denomination." They should be Christians and belong only to the church and wear such names as are authorized in the New Testament. III. A Conscience Void of Offense (Verse 16) Paul declares that he had always "lived before God in all good conscience until this day." (Acts 23:1.) He now says to Felix and to his accusers that "herein! also exercise myself to have a conscience void of offense toward God and men always." Paul treated all right. He called other religious people by the name which they chose. He spoke of the church of God as the Holy Spirit directed him. He spoke of all sacred things in a reverential way. Hence, he could claim that he had a "conscience void of offense toward God and men." By living right, by treating all with kindness and courtesy, by helping all as one has opportunity, and by being free from bias and prejudice, one may exercise a "conscience void of offense" toward his fellow men; by respecting God's word, by treating the Lord's people as he teaches one to treat them, by worshiping God as it is written, and by serving the Lord faithfully, one may have a "conscience void of offense" toward God.

IV. The Curse of Division

If the Bible said nothing about the evil of division among the Lord's people, we would know that it is wrong. Paul says: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. . . . For whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (1 Cor. 3:1-3.) Again, he says: "I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you. For it hath been signified unto me concerning you, my brethren, that there are contentions among you." (1 Cor. 1:10, 11.) Again; Paul says: "But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5:15.) In enumerating the works of the flesh, Paul names "factions, divisions; parties," as works of the flesh, and forewarns all "who practice such things" that they "shall not inherit the kingdom of God." (Gal. 5:20, 21.) There is nothing so frequently condemned in the word of God as divisions and strife among the people of God; there is nothing so destructive of the peace and welfare of the Lord's people as division and strife.

One has only to look about in the religious world to see the evil of division and parties and sects in religion. Many homes are divided and the peace of the home destroyed because of division in religion. The husband belongs to one sect and the wife to another; the father belongs to one denomination and the mother to another; and the children oftentimes compromise, some going into father's church, others into mother's church, and still others join another denomination. No one who understands the New Testament can believe that God intended for such religious confusion to exist. The Bible is not responsible for such unholy conditions. Frequently the denominations are at war with each other. One denomination is doing its best to outstrip

the other in worldly amusements and entertainments and earthly glory. Frequently one denomination bends its efforts toward proselyting other denominations. The entire zeal and energy of one sect is often directed toward the destruction of another sect. Such is the condition in many towns and communities. The Lord condemns such.

V. The Blessings of Unity

The psalmist gave a beautiful picture of unity. He said: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1.) The writer of Proverbs, enumerating the things which Jehovah hates, mentions the one "that soweth discord among brethren." (Prov. 6:19.) Jesus prayed that his disciples might be one, "even as thou, Father, art in me, and I in thee." (John 17:21.)

Again, he prayed "that they may be one, even as we are one; that they may be perfected into one." (Verses 22, 23.) Paul exhorts Christians to "make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory." (Phil. 2:2, 3.)

The church is the body of Christ, and members of the church are members one of another, and the body of Christ should not be divided; the church is the kingdom of God, and the kingdom should not be divided; the church is the family of God, and it should not be divided; the church is the household of faith, and it should not be divided. Every principle of the teachings of our Lord emphasizes the unity of the church. "There is one body and one Spirit," and every member must strive to "keep the unity of the Spirit in the bond of peace."

PRACTICAL SUGGESTIONS

1. The church as presented in the New Testament is essentially one. Destroy its unity, and you have destroyed the church in its work and mission.
2. Contradict and destroy the unity of the church, and you have contradicted the testimony which God gave to the world that Jesus came to redeem man.
3. The divided state of the religious world into sects and parties has been the cause of many infidels. The teachings of Jesus have been nullified by such a condition of affairs.
4. Man is the author of division and strife. He is a servant of the devil when he promotes division and strife.
5. He who prays for division or prays for a continuation of the division that now exists is praying a prayer which contradicts the prayer of our Savior. God will not hear and answer such a prayer.

QUESTIONS ON THE LESSON

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

Introductory Thoughts

Of what lesson does this one take the place?
Which do you prefer, the review or a special lesson?
Why is this lesson an important one?

Describe the condition which exists in many places.
Why does such a condition exist?
Who persecuted Paul?

Paul's Defense

Where had Paul been arrested?
Why was he arrested?
Why was he taken to Caesarea?
Before whom was he tried?
Who prosecuted him?
What were the charges against him?

Enemies Call the Church a "Sect"

What did the enemies call Paul?
 What did he reply to them?
 Why did he not acknowledge the name "sect?"
 Why was Christ not a partisan?
 Name the religious sects in the days of Christ.
 What attitude did he take toward them?
 What did the enemies of the church call it?
 Why do some call the church today a "sect?"
 Why should we not accept such a term?

A Conscience Void of Offense

How had Paul lived?
 How had he treated all men?
 How could he have a conscience void of offense toward men?
 How could he have one void of offense toward God?

The Curse of Division

What did Paul condemn in the church at Corinth?
 What will become of those who bite and devour

each other?

How are divisions and parties in religion classed?
 What destroys the peace of the Lord's people?
 Describe the condition in the religious world.
 What do many denominations do to each other?

The Blessings of Unity

What two things belong to unity?
 What about the one who sows discord?
 For what did Jesus pray?
 What did Paul exhort the church at Philippi to do?
 What is the church?
 Why should it not be divided?

Practical Suggestions

How may the mission of the church be destroyed?
 What is it to destroy the unity of the church?
 What has caused infidels?
 Who is the author of division?
 What does a prayer for division do?

Blest be the tie that binds
 Our hearts in Christian love;
 The fellowship of kindred minds
 Is like to that above.

Before our Father's throne
 We pour our ardent prayers;
 Our fears, our hopes, our aims are one,
 Our comforts and our cares.

We share our mutual woes,
 Our mutual burdens bear;
 And often for each other flows
 The sympathizing tear.

When we asunder part,
 It gives us inward pain;
 But we shall still be joined in heart,
 And hope to meet again.

—John Fawcett.

ALPHABET OF PROVERBS

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A grain of prudence is worth a pound of craft.
Boasters are cousins to liars.
Confession of faults makes half amends.
Denying a fault doubles it.
Envy shoots at others and wounds herself.
Foolish fear doubles danger.
God reaches us good things by our hands.
He has hard work who has nothing to do.
It costs more to avenge than to forgive.
Justice lives with benevolence.
Knavery is the worst trade.
Learning makes a man fit company for himself.
Modesty is a guard to virtue.
Not to hear conscience is the way to silence it.
One hour today is worth two tomorrow.
Proud looks make foul work in fair faces.
Quiet conscience gives sweet sleep.
Richest is he that wants least.
Small faults are little thieves that let in greater.
The boughs that bear most hang lowest.
Upright walking is sure walking.
Virtue and happiness are mother and child.
Wise men make their own opportunities.
You never lose by doing a good turn.
Zeal without knowledge is fire without light.
—Christian Advocate.

MAXIMS FOR YOUNG MEN

MAXIMS FOR YOUNG MEN

Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Keep good company or none.

Make few promises.

Live up to your engagements.

Keep your own secrets if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation.

You had better be poisoned in your blood than in your principles.

Your character cannot essentially be injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Drink no intoxicating liquors.

Ever live, misfortune excepted, within your means.

When you retire to bed, think over what you have done during the day.

Never speak lightly of religion.

Make no haste to be rich, if you would prosper.

Small and steady gains give competency with tranquillity of mind.

Never play any kind of game.

Avoid temptation through fear that you may not withstand it.

Earn your money before you spend it.

Never run in debt unless you see the way to get out again.

Read some portion of the Bible every day.

—Council of Life.

ADVICE TO GIRLS

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I should like to say a word to all the girls between fifteen and twenty-five. Do you belong to a Bible class? If not, why not? Do you say you are too old? Nay, you are mistaken. It is of even more consequence now than when you were children that you should study the Bible. Then you expected to have many years before you during which you might attend school, and learn more and more of Jesus and the way of salvation, But now the time is short. A few more years will find you perhaps married, or, at least, prevented by some circumstances from attending school. This, then, is the only time that is left to you. Would you not be wise to make the best of it?

There is another reason why you should attend a Bible class. Children do not always listen to what is said. Sunday-school teachers know that much of their labor is apparently thrown away. You know it too. You have perhaps been a scholar for many years; are you satisfied with your attainments? Have you been a sincere and conscientious learner? And can you say today that you are sure of heaven through the merits of Christ, your Savior? If not, you ought not to leave school yet. Now you are able to understand all that is said to you, and surely now you feel the need of a friend to instruct and counsel you. I entreat you not to leave the Sunday school until you have become Christians.

If you have already left, go back again to the Bible class and seek to accept the Savior there, for until you have given your hearts to him you are not ready to face either the joys or sorrows of womanhood. Neither are you safe for those years which are coming to you. New temptations will meet you now. Life will open before you. Many voices will bewilder you with their sweetness. Often you will find difficulty to discern the right from the wrong. You need a guide who shall be tender and strong and able to keep you in the right way. Will you not come to the place where you can meet with just the guide you want?—*Gospel Advocate*, 1874.

DRESS IN THE CHURCH HOUSE

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Is it of any use to protest against the prevailing custom of making our church houses on Sunday exhibition rooms of the latest fashions in wearing apparel? We expect to see displays of the fineries and fooleries of dress in the drawing room, the concert room, and places of amusement or entertainment, for they are worn for exhibition, and even in the street some women have the vulgar pride of wearing apparel only suitable for indoors, and not always there; but when the house of prayer is made thus to minister to the weakest of vanities—weakest because a rich dress is merely a matter of purse and depends on neither culture nor brains nor rank—it is time to protest.

Vanity, snobbery, and silly rivalings are despicable anywhere; but in the church house they are disgusting and should be intolerable—nay, more, they are contrary to every rational idea of religious propriety. In the world people may look at the dress, but in the church God has to do with the heart; there is no distinction there. But where is the true idea of worship when more attention is given to the adornment of the body than to the needs of the soul?

We have seen young ladies "join the church" and in soft voices "renounce the world," clothed as for the ballroom rather than as followers of "the meek and lowly Jesus," and pray for God to "be merciful to us miserable sinners" in toilets prepared at great cost of time and money for that very purpose. The glaring inconsistency of this course, pursued to a greater or less extent in all our churches on Sunday, is a mockery and also a sorrowful reality; and we only wish that some of our leading women of position and wealth—true, Christian women—would, after considering the matter seriously in its relations to God, their own hearts, and their fellow mortals, institute a reform.—Selected.