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ELEVENTH ANNUAL VOLUME

BY

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PREFACE

The preparation of this volume was undertaken with full consciousness of the importance of the task. "Elam's Notes," of which this is a successor, has been before the public ten years. The eighth, ninth, and tenth volumes were prepared by Brother H. Leo Boles; the others by Brother Elam himself. The present author realized the difficulty in making this volume satisfy those used to the high class of help found in the preceding ones.

That Christians should both study and teach the Bible is conceded by all who have a passing knowledge of its contents. This work can be done with some success without any human aids apart from the Bible, but progress is much faster with proper help. Without such aid much helpful information is practically impossible to most people. It is also conceded that a regular, systematic study is far better than the occasional, spasmodic kind. To assist teachers and students to attain the more desirable results is the purpose in preparing this volume. How well it accomplishes this purpose is left to the discretion of those judicious Christians who are competent judges of what is really helpful in Bible study.

It has been the constant desire of the writer to make the "Notes" present a sane and safe view of the lesson text, in a form easily understood. As conducive to this end the connecting links between lessons, time, place, and peculiar circumstances have all been considered as much as space permitted, much of which is found in the "Introductory Study." There are only a few direct quotations from Commentaries, though many thoughts gleaned from that source have been used after being recast in the writer's own molds. In the main the text itself, which is the final test, has been the source of information.

In a few instances the "Lesson Outline" contains a division not based on the printed text, because it was considered appropriate or necessary to bring out the full thought.

While the printed text in each lesson has always furnished the foundation for the comments, yet it has been the purpose to note any hint, suggestion or plain statement that affects the subjects of what sinners must do to be forgiven or saints must do to reach heaven. The author cherishes the hope that the study of this book will show both classes their duties to the church our Lord purchased with his blood.

JOHN T. HINDS.

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FIRST QUARTER

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22.—Jacob and Esau Reconciled	
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5Joseph the WorkerGen. 41: 46-52	
12.—Judah the True BrotherGen. 44: 18-34	
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THIRD QUARTER

The Era of Moses

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	10,-The Call of MosesEx. 3: 10-15; 4: 10-12
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	24.—The Deliverance at the Red SeaEx. 14: 10-16, 21, 22
	31.—The Giving of the MannaEx. 16: 1-5, 14, 15, 35
	7.—The Ten Commandments—Duties to GodEx. 20: 1-11
	14.—The Ten Commandments—Duties to ManEx. 20: 12-21
	21.—The Tent of MeetingEx. 33: 7-16
	28.—Gifts for Building the TabernacleEx. 35: 21-29
ber	4.—Evils of IntemperanceIsaiah 5: 11–16, 22, 23
	11Israel Journeying Toward CaananNum. 10: 11-13, 29-36
	18.—The Reports of the SpiesNum. 13: 1-3: 25-33
	25Moses Honored in his DeathDeut. 32: 48-52; 34: 5-8

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April

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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), 1 Sam. 25: 14. Wife of Nabal; became David's wife. Abimelech (Melech is father), Gen. 26: 1. King of Gerar in the time of Isaac. Abishai (my father is Jesse), 1 Sam. 26: 6-9. The Eldest of the three sons of Zerulah, David's sister and berother of Loop 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.

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 kings of Amalek. Agafippa, Acts 12: 20. One of the Herods. Ahab (father's brother), 1 Kings 18: 19. Son of Omri, seventh king of Israel; very wicked. Ahimelech (brother of Melech), 1 Sam. 22: 11. High priest at Nob; gave David the show-bread to eat.

Altimelech (brother of Melech), 1 Sam. 22; 11. High priest at Nob; gave David the show-bread to eat.
Altimelech (brother of Melech), 1 Sam. 22; 11. High priest at Nob; gave David the show-bread to eat.
Altexander, Mark 15; 21. Son of Simon, the Cyrenian.
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.
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.
Amise (dill), Matt. 23: 23. A small garden plant.
Anmas (humble), Acts 4: 6. The son of Seth; was appointed high priest A.D. 7.
Antichrist (opposed to Christ), 1 John 2: 18. Only John uses this word as applied to the enemies of Christianity.
Antioch (from Antiochus), Acts 12: 1. Q. City in Syria, also in Pisidia.

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 Aposte (one sent forti), totat: 10, 24, 2 (01, 0, 2). The one and the total consequences 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 Judah; reigned forty years. Athens (city of Athena), Acts 17: 21. The capital of Attica, and the chief city of Greelan

learning.

Augustus (venerable), Luke 2: 1. The first Roman emperor. Azotus (Ashdod, a stronghold), Acts 8: 40. City nearly midway between Gaza and Joppa.

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. Balaam (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 the Moabites. Baptist, the (the baptizer), Matt. 3: 1. The same as John the Baptist. Barak (lightning), Judg. 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. Batsabbas (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. 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. Barge (well wortered). Acts 17: 10. A situ of Macadania

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.
Bethelsda (house of mercy), John 5: 2. Market place near Jerusalem.
Bethelhem (house of bread), I 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 I britob and Jerusalem.

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 1. Boanerges (sons of thunder), Mark 3: 17. Name given to the two sons of Zebedee.

C

Cæsar (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. Canaan expression, John 2: 1. Not the name of an individual, but of a dynasty of Ethopian queens. 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, Cæsara, Acts 8:40. City on coast of Palestine. Cesarea Philippi (from Cæsar and Philip), Matt. 16:13. City twenty miles north of the

Sea of Galilee.

Chimereth (lute, 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. Citiaia (the land of Colis).

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 41 to 54 A.D. Cleopas (from Cleopatra), John 19: 25. One of the two disciples to whom Jesus talked on the way to Emmaus. 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.

Cyrene, 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.

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), 1 Sam. 16: 1. Youngest son of Jesse; second king of Israel. Deborah (a bee), Gen. 35: 8; Judg. 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), Judg. 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.

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 9: 24. The Ephesian goddess. 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.

E

Easter (passover), Acts 12: 4. Translated "Passover" in the Revised Version. 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 I srael 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. Elishe (God is my salvation). I Kings 19: 16. Prophet who succeeded Elijah

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), 1 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. Ephraim (double fruitfulness), Gen. 4: 50. Thouger son of Joseph. Ephraim (double fruitfulness), Gen. 41: 50. Younger son of Joseph. Epireureans (from Epicurus), Acts 17: 18. Those who believed in getting the greatest pleasure court of life. out of life.

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. Jewish wife of King Ahasuerus. Ethiopia (burnt faces), Acts 8: 27. The country south of Egypt. Eunuch (bed keeper), Acts 8: 34. A man deprived of his virility. Euraquilo, Acts 27: 14. Compounded from two words meaning east and north. Eutrychus (fortunate), Acts 20: 9. A youth of Troas who went to sleep and fell out the win-dow. 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. Galilio (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.

the western shore of the Lake of Galilee. Gentile (nation), Acts 11: 18. Any one who was not of the Jewish race, Gethsemane (an oil press), Mat. 26: 36. Garden near Jerusalem. Gideon (he that cuts down), Judg. 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. Gollath (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. Greece, Greeks, Greeians, 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 mother of Ishmael.

- mother of Ishmael. Ham (black), Gen. 14: 5. The name of one of the three sons of Noah. Hannah (grace), I Sam. 1: 2. One of the wives of Elkanah, and mother of Samuel. Hazael (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 (herolike), Luke 3: 19. The Herod family were alien by race and Jewish in faith; Rooman rulers over Palestine 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), 18a. 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 gradson 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.

Illyricum, Kom. 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 to God), Gen. 32: 28. Name given to Jacob and the nation which came from the twelve tribes.

Isaachor (there is a reward), Gen. 30: 17. 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. 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. Jehoshad (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 (1 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. Jephunmeh (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 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. the son of Boaz, by the Moabitess, Ruth.

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 members of the kingdom of Judah after the separation of the ten tribes; later applied to all Israelites.
Joab (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.
Joeland (Jehovah is God), I 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".

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.

Judice 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. 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 Miriam 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.

Ι.

Laban (white), Gen. 24: 10. Father of Leah and Rachel; father-in-law of Jacob.

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.
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.
Leviteus. Third book of the Bible.
Libertines (from liberty), Acts 6: 9. Applied to Jews who had been taken prisoners and then set free.
Loois (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 at Antioch.
Luke (light-giving), Acts 13: 1; Col. 4: 14. Traveled with Paul and wrote the book that bears his name.

bears his name.

Lycaonia (landing of Lycanon, or wolf land), Acts 14: 11. A province in Asia Minor. Lydia (strife), Acts 16: 14. First European convert at Philippi. 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; Gospe 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. 20: 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. Mamaen (comforter), Acts 13: 1. Foster brother of Herod and teacher and prophet in church

at Antioch.

at Antioch.
 Manasseh (forgetting), Gen. 4: 51. The oldest son of Joseph.
 Manana (What is this?), Ex. 16: 14-36. Food given the children of Israel in the wilderness.
 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.
 Marty (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.
 Matthew (gift of God) Acts 1: 26. The apostle elected to fill the place of the traitor. Judas.

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.

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. Gity 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 onefifth of a cent. 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), 1 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. Nathanael (gift of God), John 1:47. An early disciple of Jesus; some think the same as Bartholomew

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

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

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 expedition from Babylon to Jerusalem.

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

Nicodemus (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.

0

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 (table-land 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 Ægean 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. 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. Pergamos (height, elevation), Rev. 1: 11. A city of Mysia, about three miles to the north of the River Caicus.

Pergamum, Rev. 1: 11. Same as Pargamos. 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

benalf of Onesimus.
Philetus (beloved), 2 Tim. 2; 17. Associated with Hymeneus.
Philetus (beloved), 2 Tim. 2; 17. Associated with Hymeneus.
Philitistines (immigrants), Jer. 47: 4. One of the tribes that inhabited Caphtor, or Crete.
Phebe (radiant), Rom. 16: 1. The name of a Christian woman.
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.

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 ac-cented the Jewish reliation.

cepted 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.

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

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. Rachal (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). I Kings 14:21. Son of Solomon and first king of Judah. Reuben (behold a son), Gen. 29:32. Jacob's oldest 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.

- 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), I Kings 16: 23. Name of a city thirty miles north of Jerusalem; also of the country surrounding it. Samaria (watch mountain), Luke 10: 33. An inhybitant of Samaria

Samaria (waich 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), Judg. 15: 20. One of the strongest men; one of the judges of Israel.
Samuel (asked of God), 1 Sam, 31: 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.
Sarati (my princess), Gen. 11: 29. First name of Sarah.
Sarati (red), Rev. 1: 11. A city of Asia Minor, and Capital of Lydia.
Satan (adversary), Matt. 16: 23. Name of the first king of Israel; first name of the apostle Paul.
Seeva (implement), Acts 19: 14. A Jew residing at Ephesus when Paul visited that city.
Scribes (to write), 11. Name applied to the people who lived north of the Black Sea.
Septuagint (the seventy). The Greek Version of the Old Testament.
Serguis Paulus, Acts 13: 7. Name of the proconsul of Cyprus.
Sheba (an oath), 2 Sam. 20: 1-22. Name of queen who visited Solomon.
Shem (name), Gen. 5: 32. The oldest son of Noah.
Shiloh (place of rest), Judg. 21: 19. A city in Ephraim.
Shiloh (place of rest), Judg. 21: 19. A city in Ephraim.
Shiloh (place of rest), 2 Second son of Jacob; common name among the Jews.
Simoon (heard), Gen. 29: 32. Second son of Jacob; common name among the Jews.
Simon (heard), Gen. 29: 32. Another name for Peter.
Simon (heard), Gen. 29: 32. Second son of Jacob; common name among the Jews.
Simon (heard), Gen. 29: 32. Second son of Jacob; common name among the Jews.
Simon (heard), Gen. 29: 32. Second son of Jacob; common name among the Jews.
Simon (heard), Gen. 29: 32. Second son of Jacob; com 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.

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 wed 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. 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. 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. Trogyllium, 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. Tyranus (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.

TI

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

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.

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Watches of Night, 1 Sam. 11: 11. The Jews divided the night into military watches instead of hours.

Wave Offering, Ex. 29: 24. An offering which accompanied the peace offerings. Way, Acts 19: 9. A term used for the Gospel or Plan of Salvation.

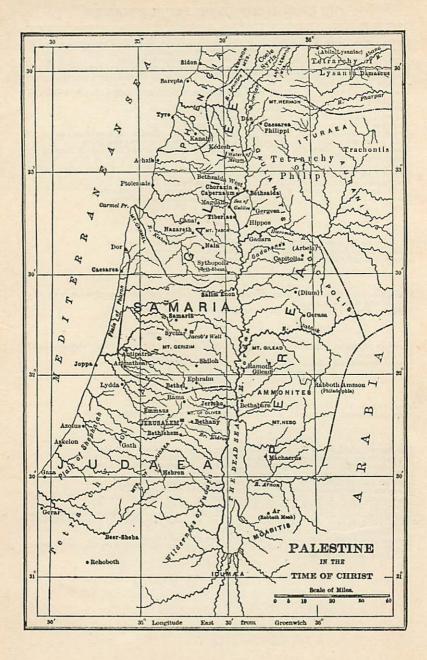
Y

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

Z

Zacchaeus (pure), Luke 19: 5. A tax collector, publican who lived near Jericho.
Zachariah (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), 1 Chron. 24: 3. Name of priest in time of David.
Zebedee (my gift), Matt. 4: 21. Father of James and John.
Zechariah, Ez. 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.
Zerubabel (born at Babel, Babylonian captivity.
Zeruigh (Balsam) 1 Sam 26: 6. Mother of Iaab, sister of David.

Zeruiah (Balsam), 1 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.



FIRST OUARTER

THE MESSAGE OF THE GOSPEL ACCORDING TO JOHN

AIM: To bring the pupils to a deeper appreciation of Jesus as the Christ, the Son of God, and to win them to acceptance of him as their personal Savior; also to strengthen the faith of those who already trust him and to quicken their zeal in winning others to Christ and in accomplishing his purpose in the world.

Lesson I-January 3, 1932

THE SON OF GOD BECOMES MAN

John 1: 1-18.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made through him; and without him was not anything made that hath been made.

4 In him was life; and the life was the light of men.

5 And the light shineth in the darkness; and the darkness apprehended it not.

6 There came a man, sent from God, whose name was John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him.

8 He was not the light, but came that he might bear witness of the light.

9 There was the true light, even the light which lighteth every man, coming into the world.

10 He was in the world, and the world was made through him, and the world knew him not.

11 He came unto his own, and they that were his own received him not.

12 But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: 13 Who were born, not of blood, nor of the will of the flesh, nor of the will of

man, but of God.

14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory

as of the only begotten from the Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

16 For of his fulness we all received, and grace for grace.

17 For the law was given through Moses; grace and truth came through Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

GOLDEN TEXT.—"He that hath seen me hath seen the Father." (John 14: 9.)

TIME .- A.D. 27, when Jesus was baptized and when John bore witness of him. Jesus was born B.C. 4.

PLACE.—Jesus was in heaven as the Word; he was on earth when he became flesh.

PERSONS .- Jesus, John the Baptist, and the people.

DEVOTIONAL READING .- Phil. 2: 5-11.

LESSON I

DAILY BIBLE READINGS .-

December	28.	M.	Jesus the Eternal Word. (John 1: 1-9.)
December	29.	Т.	The Incarnation. (John 1: 10-14.)
December	30.	w.	The Baptist's Testimony. (John 1: 15-18.)
December	31.	Т.	Jesus' Humanity Prophesied. (Deut. 18: 15-19.)
January	1.	F.	The Purpose of the Incarnation. (Heb. 2: 9-18.)
January	2.	S.	Jesus' Return to the Father. (Acts 1: 1-11.)
January	3.	S.	Jesus Becoming a Servant. (Phil. 2: 5-11.)

LESSON OUTLINE .---

Introductory Study.

- I. Christ in the Creation (Verses 1-3, 10).
- II. Christ the True Light (Verses 4-9).
- III. Gives the Right to Become Children of God (Verses 11-13).
- IV. The Word Becomes Flesh (Verses 14-16).
- V. The Law and the Gospel (Verses 17, 18). Practical Thoughts.

INTRODUCTORY STUDY

Four Biographers.—The four writers that give the life of Christ begin in a different way. Matthew traces the genealogy from Abraham to Christ, showing him to be the son of Abraham and David, and therefore the fulfillment of two vital prophecies. Luke, after describing the birth of John the Baptist and Christ, traces the genealogy from Christ back to Adam, the son of God. Mark introduces Jesus as entering his public ministry when baptized by John the Baptist. John presents him as the divine Word, having eternal existence with the Father in the beginning.

John's Qualifications.—The apostle John is conceded to be the author of the fourth Gospel. He was the son of Zebedee and brother of James. He, with Peter and James, was granted the special privilege of being with the Lord at the transfiguration (Luke 9: 28) and his agony in the garden (Matt. 26: 37); he witnessed the crucifixion (John 19: 34, 35); he was the first to view the open tomb. No one was better qualified to give positive testimony in proof of Christ's divinity.

The Time.—It is perhaps impossible to fix the exact date when John wrote this book, but the most probable date is near the close of the first Christian century. The book, then, records events that occurred some sixty years previous. This fact will be of considerable value in its study. It furnishes the key to understanding some things, one of which is found in this lesson.

The Writer's Purpose.—The purpose in writing this book is expressed in the record itself. John said the object in recording the signs it mentions was "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 31.) In addition to this, the nature of the book, containing a record of miracles and faultless teaching, indicates that the divine purpose of its composition was to prove that Jesus is divine and the Savior of the world. A careful study of this Gospel will show that John has

omitted many events recorded by the other writers and filled in gaps which they left blank. This, no doubt, the Holy Spirit directed him to do. It likewise shows his record to be of later composition.

LESSON NOTES

I. Christ in the Creation (Verses 1-3, 10)

"With God."—The verses upon which this lesson is based are supposed to be John's introduction to his record. He mentions Christ as he was with the Father in the beginning and creation. He uses the same expression and no doubt refers to the same thing as Gen. 1: 1, which says: "In the beginning God created the heavens and the earth." He does not contradict Moses, but does give an additional truth. We know that in some important sense, whether understood by us or not, the Scriptures teach that Christ and the Father are one. There is no more difficulty in understanding how they were one in the creation than how they are one in the salvation of sinners.

An Appropriate Name.—The nature and work of Christ are so comprehensive that no one word is sufficient as a name. All his titles are descriptive. "Jesus" means "Savior," "Christ" means "Anointed," and "Lamb" represents him as a sacrifice. The original term translated "Word" means something spoken, discourse, decree, mandate, reason. God spoke things into existence; Christ came as the true light. Since mental light comes through the medium of spoken words, nothing more fitting seems available in describing Christ with the Father in the beginning than to call him the "Word."

A Matter of Faith.—Unseen things and states can be understood by man only when presented through the medium of things seen. Infinite beings in a purely spiritual realm cannot be seen by physical eyes. The fact of their existence must be determined by things that can be seen. The system in the material universe demands a systematizer, a creator. That Christ created and made all things is positively asserted by John. Paul, in Col. 1: 16, says the same in the following words: "For in him were all things created, in the heavens and upon the earth, things visible and things invisible; . . . all things have been created through him, and unto him." Paul also says that God has spoken to us through his Son, "through whom also he made the worlds." (Heb. 1: 2.) The word "worlds" in this passage may mean "ages" or "dispensations." If so, and it is probably so, then we learn that Christ was not only in the creation of the material worlds, but also created the ages or dispensations of this world. He was in the ancient promises; he was in the types and shadows of the Mosaic law. In the gospel he is the full light, the complete sacrifice, and the world's Redeemer.

II. Christ the True Light (Verses 4-9)

The Source of Light.—John says that in him (the Word) "was life; and the life was the light of men." Of man's creation Moses said that God "breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.) We must, therefore, conclude that the Creator is the source of life in all departments of creation, whether plants, animals, or men. Christ, being one with the Father in creation, had life to impart. He says of himself: "I am the way, and the

LESSON I

truth, and the life." (John 14: 6.) John, in the following words, declares that God has given this life to us: "And the witness is this, that God gave unto us eternal life, and this life is in his Son." (1 John 5: 11.) As the only natural light we have in this world came into existence when God said, "Let there be light," so the only true spiritual light we have on man's duty and destiny came from Christ, the fountain of light. Natural light shines upon the whole world; spiritual light is for "every man that cometh into the world." No other light is possible. The doctrines and commandments of men are vain. (Matt. 15: 9.)

Dispels Darkness.—Christ, the true light, "shineth in the darkness" brought his saving truth to a world lost in the darkness of sin. This divine light shone dimly through the promises and prophecies of the patriarchal and Jewish ages, but burst forth in its full splendor in the establishment of Christ's church or kingdom in this world. The darkness apprehended it not—that is, would not admit or receive him as the light. The prophet Isaiah said he would be "despised and rejected of men" (Isa. 53: 3), and his death at the hands of "lawless men" was a fulfillment of the prophet's words. This does not mean that no one would receive the truth, but that men generally would

John's Mission.—When the time came for Christ to appear as the true light, God sent John the Baptist as a special messenger to announce his near approach, to "bear witness of the light." Since the Jews were expecting a deliverer because of many things said by their own prophets, it was appropriate that one of their own number be sent to prepare them for his reception.

III. Gives the Right to Become Children of God (Verses 11-13)

Why He Came.—Christ came to "proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." (Luke 4: 18.) John says he came to "his own," but "his own" received him not. The first "his own," being neuter gender in the original, means his own possessions—country, city, family; the second is masculine and means his own people—the children of Israel. At Mount Sinai the Lord said to Israel: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples." (Ex. 19: 5.) The same is true of God's people now. (1 Pet. 2: 9.)

Faith Not Enough.—Looking back to the time when Jesus came, John says he gave the right to become children of God to those who received him, which he explains means those "that believed on his name." This shows that the universal statement, "his own received him not," must be understood with a limitation. It is a common mode of speaking to give a universal statement and then follow with exceptions. Often the exceptions are so well understood that they are not mentioned. Since believing gave the right to become the children of God, we know that becoming children of God takes place after believing. Accepting the fact that Jesus is the Christ was not sufficient then; it is not sufficient now. It is definitely stated that "faith alone is dead," and that it is "made perfect" through works. (James 2: 20-24.) "Must Be Born."—John says that "whosoever believeth that Jesus is the Christ is begotten of God." (1 John 5: 1.) The begetting precedes the birth. Since believers are begotten, they must also be born into the family of God—the church. John reports Jesus as saying to Nicodemus that men must be born again—"born of water and the Spirit." (John 3: 3, 5.) John describes those who had in the past received Christ by saying they "were" born, using the past tense. He did not mean that they were born before they believed or when they believed. He simply refers to the whole process of becoming children of God, of those who had obeyed, as all being past when he wrote.

Of What Born?—This new birth was not "of blood"—not through any fleshly descent from Abraham; hence, not of the old covenant based on that relationship. Nor of the "will of the flesh." It is a spiritual birth and introduces us into a spiritual state. Neither is it of the "will of man." The doctrines and commandments of men, however plausible, are vain worship. (Matt. 15: 9.) They may introduce us into all kinds of human institutions, but not into the family of God. This new birth must be "of God"—must be by the gospel, which is God's power unto salvation.

IV. The Word Becomes Flesh (Verses 14-16)

Our Nature.—Man in the flesh could not endure the divine Majesty. Divine revelations are made through mediums man can understand. The "Word became flesh, and dwelt among us," because our nature required it. Paul says he was "made in the likeness of men" (Phil. 2: 7), "that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people" (Heb. 2: 17).

A Death Necessary.—His manifestation in the flesh was also necessary because a death was required. Animal sacrifice could not take away sin. A sufficient sacrifice had to be prepared. (Heb. 10: 5-10.) Paul says he partook of flesh and blood "that through death he might bring to naught him that had the power of death, that is, the devil." (Heb. 2: 14.)

Majestic Glory.—His glory was manifested in his miracles, his transfiguration, his resurrection, and his ascension. John, who witnessed all these, declares that it was glory "as of the only begotten from the Father"—that is, it was such manifestations of glory as was befitting the Son of God. "Full of grace and truth" indicates that his glory was not of the pompous kind that goes with earthly royalty, but such as becomes his mercy, simplicity, and truth. We have the full bestowment of his blessings at our disposal, and may enjoy them "grace for grace"—meaning, perhaps, a succession of his gracious blessings as our continuous needs may require.

John's Testimony.—John had come as a herald to announce the Messiah's appearance and introduce him to the Jews. He said that Jesus was the one of whom he had spoken, who, though coming after himself, was before him. John was born six months before the Lord and began his ministry first; yet Jesus was before him—existed with the Father in the beginning.

V. The Law and the Gospel (Verses 17, 18)

A Contrast.—John concludes his introduction by sharply contrasting the two covenants, saying the "law was given through Moses; grace and truth came through Jesus Christ." After his description of the nature, infinite existence, and glory of God's only begotten Son, this is a fitting result for John to ascribe to his work. The law was given to Abraham's descendants; the gospel of Christ is offered to the world. The law was given at Mount Sinai; the gospel went forth from Jerusalem. Moses and others saw manifestations of God's majesty at various times, but none save the Son, who had been in the "bosom of the Father," was able to fully declare him. Because of his divine nature and presence with the Father from the beginning till manifested in the flesh he was able to deliver Heaven's message to man; by reason of a human body, subject to temptations such as are common to man, he was able to put that message in a form that man could understand and give commands that man could obey.

PRACTICAL THOUGHTS

1. As John says "all things were made" by Christ, it follows that Christ was not a creature, but a Creator. To refuse obedience to his commands is to reject the words of our Maker. This no one can afford to do.

2. The Creator imparts spiritual life, just as he imparted natural life in the beginning. Being the source of life, we must be in him in his spiritual body, the church—to have it.

3. We cannot fully understand spiritual existence; neither can we fully understand many common things; but when they produce certain results, we know there must be a power back of the results. If we cannot understand Christ's divine nature, we can accept it as a fact because of his matchless wisdom and divine power.

4. In both nature and grace the granting of privileges is of no value unless accepted. The Lord has given us ability and charged us with responsibility. We can accept Christ if we choose, or we can reject him and be lost.

QUESTIONS ON THE LESSON

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

Introductory Study

Who wrote the life of Christ? How did each begin his record? Who was John? What were his qualifications for writing this book? When did he write it? What was his purpose in writing it?

1

How is this lesson related to the rest of the book?

What other Bible book begins in a similar way?

What additional thought does John give? Why is the term "Word" an appropriate name?

How can unseen things be described? How do you explain Heb. 1: 2?

II

What does John say Christ is? Whence is the source of light and life? What is the purpose of spiritual light? When did spiritual light fully shine? What was the mission of John the Baptist? Show why his work was appropriate.

III

Why did Christ come? What is meant by "his own?" What did God say of his people? What did Jesus give to "his own?"

ANNUAL LESSON COMMENTARY

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FIRST QUARTER

Did all accept it? What is meant by receiving him? Is faith only enough? What else is necessary? What does being born "of blood" mean? What is vain worship? Of what must we be born?

IV

Why was it necessary for Christ to come in the flesh?

Why was death necessary?

When and how was Christ's glory manifested?

What was the nature of his glory?

What is the meaning of "grace for grace ?"

How was Jesus before John?

What does John give as the result of Christ's work?

What contrast does he present? Where did the covenants begin?

Who alone was able to reveal the Father? Why?

Practical Thoughts

Why is it dangerous to reject Christ's commands?

Where must we be to have spiritual life? Why must we accept Christ as divine? When do privileges become valuable?

Lesson II-January 10, 1932

THE FIRST DISCIPLES

John 1: 35-49.

35 Again on the morrow John was standing, and two of his disciples;

36 And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus.

38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40 One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him. We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile !

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

GOLDEN TEXT.—"Behold, the Lamb of God, that taketh away the sin of the world!" (John 1: 29.)

TIME.-A.D. 27.

PLACES.—Bethabara, or Bethany (not Bethany on the mount of Olives, but a village whose site is unknown), the "place beyond the Jordan, where John was baptizing."

PERSONS .- Jesus, John, Andrew, Peter, Philip, and Nathanael.

DEVOTIONAL READING.-Isa, 53: 4-12.

LESSON II

DAILY BIBLE READINGS .---

January	4.	М.	The Baptist's Estimate of Jesus. (John 1: 19-28.)
			The Baptist's Introduction of Jesus. (John 1: 29-34.)
			The First Disciples. (John 1: 35-49.)
			The Disciples at Work. (Matt. 10: 5-15.)
			The Test of Discipleship. (Matt. 10: 32-39.)
			The Disciples Commissioned. (Matt. 28: 16-20.)
January	10.	s.	Jesus, Our Sin Bearer. (Isa. 53: 4-12.)

LESSON OUTLINE .---

Introductory Study.

- I. John's Testimony That Jesus is God's Son (Verses 35, 36).
- II. Call of the First Three Disciples (Verses 37-42)

III. Call of Philip (Verses 43-45).

IV. Call of Nathanael (Verses 46-49).

Practical Thoughts.

INTRODUCTORY STUDY

Plan of John's Record.—There is a gap between verses 18 and 19 of about thirty years. John omits all details regarding the birth of Christ and his protection from Herod's wrath. He also fails to mention Christ's baptism and temptation, but these events are described by the other evangelists; hence, there is no special reason why they should be made a part of John's record. A careful study of the things mentioned by him will show that his plan was to fill in many gaps left by the others and to leave gaps in his record by omitting what they had already fully presented. His work touches theirs often enough to show that he has the same purpose in view.

John's First Testimony.—In John 1: 19-28 we have the first direct testimony of John the Baptist to the divinity of Christ. This was spoken to a deputation of priests and Levites sent by the Jews from Jerusalem to ask John what he claimed for himself. He told them plainly that he was not the Christ. They asked then if he were Elijah or "the prophet." He replied that he was neither. Malachi, their last prophet, had said that Elijah would come before the day of the Lord to restore peace among the children of Israel (Mal. 4: 5, 6); Moses had said that God would raise up another prophet among them like himself (Deut. 18: 15, 16). Being without a king for about four centuries and then under a disagreeable bondage to the Romans, they were anxious for the coming of that long-expected prophet—their Messiah. They misunderstood Malachi and were looking for the real Elijah to come. The angel had said before John's birth that he was to come "in the spirit and power of Elijah." (Luke 1: 17.) But this information they did not then have. They expected a temporal deliverer, but in this they were also mistaken.

His Mission.—Matthew and Mark both tell us his coming was in fulfillment of Isaiah's prophecy, which declared he was to "make ready the way of the Lord" by making "his paths straight." (Matt. 3: 3; Mark 1: 2, 3.) In reply to the priests and Levites, John claimed the same for himself. The angel had said that his work would be "to make ready for the Lord a people prepared for him." (Luke 1: 17.) John expressed his own inferiority to the Lord by saying: "The latchet of whose shoe I am not worthy to unloose." (John 1: 27.)

LESSON NOTES

I. John's Testimony That Jesus Is God's Son (Verses 35, 36)

John's Statement.—The Lord at this time had probably just returned from the temptation. At any rate, on the day after giving answer to the priests and Levites (verse 29) John saw Jesus coming toward him and said: "Behold, the Lamb of God, that taketh away the sin of the world!" He then gave the proof that his declaration was true. (Verses 30-34.) On the following day this testimony was briefly repeated while John was standing with two of his disciples. (Verses 35, 36.)

A Sacrifice Necessary .- The Jews had been accustomed to the idea that sacrifices were necessary throughout their national existence, but the deep spiritual significance of John's reference to Christ as a Lamb was too much for their comprehension then. It required many titles to express the varied features of Christ's work. From such predictions as Isa. 9: 7 they were led to expect a descendant of David to reign over them as David did himself. That meant to them deliverance from Rome's dominion. What they wanted most was the restoration of David's earthly throne; what they needed most was a sacrifice of sufficient merit to procure the remission of their sins. In our blindness we often want less what we need most. As in their case, so in ours, what God provides for us is best, regardless of what we think. Christ was God's Lamb, theirs were furnished by men; Christ could take away sins, theirs could not. (Heb. 10: 1-5.) The passover lamb, the annual atonement, as well as the daily offerings, could only foreshadow in various ways the great atonement "made once for all," but could not "make perfect them that draw nigh," else, we are told, they would not have ceased to be offered.

How John Knew.—In verse 31 John says of Jesus: "And I knew him not." This can hardly mean he had no knowledge of Jesus as an individual. Considering their close fleshly relationship and the probability of personal association from childhood till Christ's ministry began, we must conclude that John meant that, prior to Christ's baptism, he did not have any certain knowledge of Christ's divinity. John's refusal to baptize Christ, saying, "I have need to be baptized of thee," is evidence that he knew enough about Christ to consider him far above himself. Still, this was not enough to justify his positively asserting Jesus was the Son of God.

Jesus not only demanded baptism for himself "to fulfill all righteousness," but that he might be manifested to Israel as their Savior. John said he came baptizing that Jesus should be thus manifested, and that God told him that the one upon whom the Spirit descended would be the one who would baptize in the Spirit. He said he saw the Spirit descend upon Jesus, which, having been previously promised, was evidence of his divine mission; so John declares him to be the Son of God. Matthew and Mark both add that a voice from heaven said: "Thou art my beloved Son, in whom I am well pleased." This voice John heard, of course, which was also evidence of Christ's divinity.

II. Call of the First Three Disciples (Verses 37-42)

Disciples Not Apostles.—It should be noted that at this time Jesus was only calling certain ones to be his special disciples, or followers.

LESSON II

Naming them apostles and sending them out as such came later in his ministry. (Matt. 10: 1-4.) As John was sent to prepare a people for the Lord, it is reasonable to suppose that Jesus selected his disciples from those John prepared. In the case of the two disciples here mentioned, we know that to be the fact, for they are called John's disciples, and one of them is named and later mentioned as an apostle. John baptized, and required those baptized to believe on Christ when he came. (Acts 19: 5.) If Christ selected all those he made apostles from the material John prepared, then all the apostles were baptized. As we know this to be true of two, there is no reason to think otherwise of the other ten.

The Other Disciple.—Of these two, Andrew is named, but the other one is not. It is thought by many that the unnamed disciple is John himself, the writer of the book we are studying. Various reasons have been assigned for this view. His call to be a disciple is nowhere else mentioned; yet, when the apostles are mentioned, he is named as one. He modestly refers to himself on different occasions as being "that disciple." (John 21: 7, 20, 24.) He likely did the same here.

They Follow Jesus.—When these disciples heard John say that Jesus was "the Lamb of God," they followed him, but were apparently too timid to ask any questions. Jesus turned and asked them: "What seek ye?" They acknowledged his ability to impart wisdom by addressing him as "Rabbi," the Hebrew word for "Teacher." They said they wished to know where he dwelt, no doubt wishing to go and spend some time in hearing him. John tells us they arrived at his abode about the tenth hour and abode that day. If John had in mind the Jewish method of reckoning time, they arrived at four P.M.; if the Roman method, it was ten A.M.

The Third Disciple.—When Andrew was convinced that Jesus was the Messiah, he immediately found his own brother, Simon, and brought him to Christ. What a worthy example! Those who find the truth have little appreciation of it unless they try to bring others to it. In whom should we have more interest than our own kin? Andrew calls Jesus the "Messiah," which means the same as "Christ." "Messiah" is Hebrew, "Christ" is Greek, and "Anointed" is English—three words in three languages with the same meaning. When the Lord looked upon Simon, he told him he should be called "Cephas," meaning the same as "Peter." "Cephas" is Hebrew, "Peter" is Greek, the English meaning is "stone"—again three words from three languages meaning the same thing. When Jesus called Simon "Petros" (Peter), he did not use the same word that is translated "rock" in Matt. 16: 18. That word is "petra," a feminine, while "Petros" is masculine. The distinction ordinarily accepted is that "rock" in Matt. 16: 18 means a mass of rock, while "Peter"—a "stone"—means a fragment or piece broken off. On several occasions Peter was extremely weak; but in calling him a "stone," the Lord no doubt prophetically referred to his boldness in preaching the gospel later on.

III. The Call of Philip (Verses 43-45)

The Fourth Disciple.—On the next day after selecting the three disciples Jesus determined to go into Galilee. As he went, he saw Philip, who became the fourth one Jesus selected to follow him. He

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was from Bethsaida, the home town of Andrew and Peter, located on the northwestern shore of Lake Galilee. Later in his ministry Jesus refers to it as a city noted for its wickedness. (Matt. 11: 21.) Philip, like Andrew, was anxious for others to enjoy the same blessings as he did; so he brought the good news to Nathanael, who became the fifth in the list of disciples selected. About all we know of Philip, aside from the fact that he is listed as one of the apostles, is given by John in the following references: John 6: 5; 12: 21; 14: 8. Just who Nathanael was is a matter of speculation. Some say he was the same as Bartholomew. John does not mention Bartholomew and the other evangelists do not mention Nathanael. It is possible that he was known by two names, John using one and the other writers using the other.

Philip's Testimony.—He told Nathanael that they had found the one of whom Moses and the prophets wrote—Jesus of Nazareth, the son of Joseph. Moses and the prophets had described the Messiah's character and work in detail through the types and predictions. Philip knew that the Messiah would have to be that prophet of whom Moses wrote. He called Jesus "the son of Joseph," but at that time he knew nothing of the miraculous birth of Jesus. Philip spoke as the matter was generally understood, and John simply quoted his language. Writers are not responsible for the accuracy of what they quote, but only for the use made of the quotation. Besides, there was a sense in which Philip's words were true. Luke says "being the son" (as was supposed) of Joseph—legally recognized as Joseph's son.

IV. The Call of Nathanael (Verses 46-49)

His Doubt.—Persistent doubt in the face of ample evidence to sustain a fact, or refusal to consider evidence, is an unfortunate trait of character deserving condemnation. But doubt that refuses to accept assertions till proven by proper testimony is praiseworthy. The sequel shows that Nathanael was an honest doubter ready to yield when relevant testimony was presented. When told that Jesus was from Nazareth, Nathanael asked: "Can any good thing come out of Nazareth?" Philip wisely replied: "Come and see." The world, like Nathanael, needs proof instead of assertions, and preachers like Philip, who will offer facts instead of feelings as evidence.

For some reason Nazareth sustained a bad reputation, else the guileless Nathanael, who was himself a Galilean, would not have asked the question he did. It may have been the class and condition of its inhabitants that led to the impression that no great character could arise there. Besides this, the prophet had said that Bethlehem of Judea was where the Messiah was to be born. (Mic. 5: 2; Matt. 2: 4-6.) If Nathanael knew this, he would doubt Philip's statement when he said Jesus was the one Moses wrote about.

Nathanael Convinced.—When Nathanael was approaching, Jesus said: "Behold, an Israelite indeed, in whom is no guile!" Nathanael was surprised and wondered how Jesus knew him and the condition of his heart. Jesus told him that when he was under the fig tree, even before Philip called him, he saw him. When under the fig tree, he was probably where the Lord could not see him with his natural eyes. For the Lord to know where he was without seeing him was evidence

of some extraordinary power; but when, without asking any questions, he laid before Nathanael the true condition of his heart, there remained no doubt as to the Lord's divine power. Jesus knew what was in man. Only divine power can know this; to human minds it must be revealed.

His Confession.—When convinced, Nathanael boldly confessed Jesus to be the "Son of God" and the "King of Israel." He did not mean that Jesus was a ruling king at the time, though he said "thou art King of Israel;" but, being the Son of God and descendant of David, he was the right one to become King. The present tense is often used prophetically for the future. While Nathanael conceded the right of Jesus to become their King, he had yet to learn that when he sat on David's throne it would be at the right hand of God. (Heb. 10: 12, 13; 1 Cor. 15: 25.) Jesus was his own best interpreter on this matter. He later told his apostles that he would build his church. (Matt. 16: 16, 17.) His language here not only shows the church was future, but also proves that "church" and "kingdom" refer to the same thing. Before Pilate he said his kingdom was not of this world. With many disappointments, his own apostles were to fully understand these basic facts of his kingdom after his return to the Father.

PRACTICAL THOUGHTS

1. The redemption of the world depends upon a sufficient sacrifice. Obedience is necessary to obtain salvation, but the blood of Christ is the price paid for it.

2. Jesus did not begin his public ministry till baptized by John the Baptist, at which time the Father's indorsement was given. We will not be able to begin our Christian service till by obedience to the gospel we have Christ's indorsement.

3. We are often mistaken in our judgment about what we need, but, fortunately, our judgment is overruled by divine wisdom in giving us what we need. The Jews wanted a temporal ruler; the Lord knew they needed a spiritual one. We want to devise our own system of worship; we need what God has provided.

4. The gospel of Christ is provided for every creature. No one should be satisfied with his own salvation alone. With the same appreciation of blessings that was manifested by Andrew and Philip, we should strive to bring others to obedience and salvation.

QUESTIONS ON THE LESSON

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

Introductory Study

Give John's plan in writing. Why this plan? What special events are omitted? To whom was John's first testimony given? What questions did they ask? How did John reply? How was John "Elijah?" What was John's mission?

I

When was John's testimony to Jesus given?

What was that testimony?

What proofs did he offer?

Was John's statement understood?

What was the Jews' idea of the Messiah? What did John mean by, "I knew him not?"

Why did John baptize?

Why was Jesus baptized?

FIRST QUARTER

JANUARY 17, 1932

IT

What did those called become? When did they become apostles? Had those selected been baptized? Who was "the other disciple" mentioned? Why did they follow Jesus? When did they reach the abode of Jesus? Who was the third disciple chosen? What did the Lord call Simon? What three words mean the same?

Who was the fourth disciple chosen?

Where was his home? How much do we know about Philip?

What is Philip's testimony?

Why did he call Jesus "the son of Joseph ?"

Why say, "Of whom Moses and the prophets wrote ?"

IV

Who was the fifth disciple chosen? Who was Nathanael? Why did he doubt? What is meant by "guileless?" Why his opinion of Nazareth? Where was Christ to be born? Why was he called a "Nazarene?" What convinced Nathanael? What confession did he make? Did he understand his own words? When was the full meaning revealed?

Practical Thoughts

How does obedience save? When do we begin Christian service? What is our real need? What should saved people do for others?

Lesson III-January 17, 1932 JESUS AND NICODEMUS

John 3: 1-16.

1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is

spirit.

7 Marvel not that I said unto thee, Ye must be born anew.

8 The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him. Art thou the teacher of Israel, and understandest not these things ?

11 Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

12 If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

13 And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of

man be lifted up :

15 That whosoever believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

GOLDEN TEXT.—"God so loved the world, that he gave his only begotten Son, that whose ver believeth on him should not perish, but have eternal life." (John 3: 16.)

TIME.-A.D. 27, soon after Jesus cleanse the temple the first time.

PLACE .- Probably in the house of some friend in Jerusalem.

PERSONS .- Jesus and Nicodemus.

DEVOTIONAL READING .- 1 John 5: 1-5.

ANNUAL LESSON COMMENTARY

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LESSON III

DAILY BIBLE READINGS .-

January	11.	М.	Jesus and Nicodemus. (John 3: 1-16.)
January		Т.	Jesus the World's Light. (John 3: 17-21.)
January	13.		Praying for a Clean Heart. (Ps. 51: 1-10.)
January	14.		Dying Unto Sin. (Rom. 6: 3-11.)
January			Freedom from Sin. (Rom. 8: 1-11.)
January			Living in Christ. (Col. 3: 1-11.)
January	17.	S.	Faith and the New Birth. (1 John 5: 1-5.)

LESSON OUTLINE .---

Introductory Study.

- I. Nicodemus Visits Jesus (Verses 1, 2).
- II. Necessity of Being Born Again (Verses 3-6).
- III. Jesus Illustrates the Subject (Verses 7, 8).
- IV. The True Light Came from Heaven (Verses 9-13).
 - V. The World's Greatest Gift (Verses 14-16).

Practical Thoughts.

INTRODUCTORY STUDY

Connecting Links.—The third day after calling Philip and Nathanael (John 2: 1), Jesus came into Cana of Galilee, where, at a wedding feast, he turned the water into wine. John tells us this was the "beginning of signs" done by Jesus—that is, his first miracle. After this he went to Capernaum with his mother and brethren, where he remained "not many days." (Verse 12.) His brief stay in Capernaum at that time was probably because he desired to be at Jerusalem at the Passover. It was at this visit that he cleansed the temple inclosure by driving out the sheep and oxen, pouring out the exchangers' money, and turning over their tables.

Predicts His Own Death .- The positive way he cleansed the temple amazed the Jews. They, no doubt, realized that such decisive and effective action was proof of a power they had not seen manifested before. They knew that no mere man could have done what he did without stubborn resistance from those in authority. Hence, they asked for some sign-ocular demonstration-as proof that he had a right to interfere with their customary way in conducting the temple affairs. The very fact that those making his Father's house a place of "merchandise" did not offer resistance, which they could have easily done if his presence and power had not hindered, should have convinced them of his superior power without further proof. He replied to their request by saying: "Destroy this temple, and in three days I will raise it up." Thinking only of their material temple, they would naturally conclude that his claim was untrue. Even the statement was not understood by his disciples, for John says that after his resurrection his disciples remembered that he said this-understood what he meant by it. Jesus did many signs at this Passover; many believed on him; but, knowing the hearts of men, he did not trust himself to them.

LESSON NOTES

I. Nicodemus Visits Jesus (Verses 1, 2)

His Position.—Nicodemus was a Pharisee, a member of one of the leading Jewish sects. Luke tells us of some of their teaching in Acts

23: 1-6. Near the end of his ministry Jesus condemns them severely for neglecting the great matters of mercy and justice, while scrupulously attending to the minor details of the law. (See Matt. 23.) He was also a ruler of the Jews, which probably means he was a member of the Sanhedrin. This was the Jewish senate, or supreme court, for the enforcement of the Mosaic law. It was presided over by the high priest, and its membership of seventy-one was made up of chief priests, elders, and scribes. Belonging to a leading sect and being a member of their highest tribunal, Nicodemus' position was one of honor and responsibility. His ability must be conceded. *His Character.*—John alone tells of Nicodemus, but what he says

His Character.—John alone tells of Nicodemus, but what he says shows that he was courteous in dealing, kind in his conduct, and willing to investigate, all of which are commendable traits. In John 7: 50-52 we learn that he advised against rashness in condemning Christ; in John 18: 38-42, that he assisted Joseph of Arimathea in giving the body of Jesus a proper burial. Such acts come from kind hearts. *His Conclusion.*—It is of no consequence to know why Nicodemus

His Conclusion.—It is of no consequence to know why Nicodemus came to the Lord by night. Several opinions might be offered, which might be either true or false. If such information had been necessary, no doubt the Spirit would have directed John to give it. No difference why he came at night or what caused him to come, the teaching Jesus gave him is the vital part of the conversation.

When Nicodemus said, "We know that thou art a teacher come from God," he may have meant the members of the Sanhedrin had noted his superior power, or that it was generally recognized that his miracles were evidence of something more than human power. The reason assigned by Nicodemus for his conclusion was: "No one can do these signs that thou doest, except God be with him." This was the only logical and sensible conclusion from the facts. That other members of the Sanhedrin did not also confess the same thing to Jesus is strong proof of such prejudice as will close the eyes of the most intelligent people. Every effect must have an adequate cause. Human power cannot perform miracles; hence, miracles admitted, divine power must be conceded. The admission of Nicodemus is much to his credit as a logician.

II. Necessity of Being Born Again (Verses 3-6)

Reply of Jesus.—Christ ignored Nicodemus' complimentary remarks and told him, without preliminaries, that a new birth was necessary. Without waiting for Nicodemus to say what he wished to know about himself or his work, Jesus told him just what he needed to know. Regardless of how many teachers have come from God or how well their missions have been authenticated by miraculous power, the basic requirement is that all must individually come into accord with God. The entrance to this relationship Jesus describes by the metaphorical expression, "born anew." He says that unless this occurs one "cannot see the kingdom of God." It is the dividing line between the world and the kingdom of God, the only gateway by which the latter can be entered.

Nicodemus Misunderstands.—Nicodemus understood well the laws of natural birth and how it made one a member of a fleshly family, but being "born anew" was wholly new to him. How one grown could be born was inexplicable. His question was probably to elicit an explanation from Jesus of his words. He was not disappointed.

The Explanation.—Jesus said: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." No one doubts what Jesus said about the new birth being necessary to see (enjoy) the kingdom of God. He is no less definite in telling us what that birth is. Why believe his words on the necessity and not believe his explanation of what the birth is? Either both statements are true or else neither one is. No other view is possible.

else neither one is. No other view is possible. The word "born" is used figuratively when applied to the process of entering God's kingdom, because that process is similar in some respects to a natural birth; but the words "water" and "Spirit" are used literally—mean what they say. Scholars generally understand the word "water" here to refer to baptism—in fact, baptism is the only thing to which it can refer. It is the only religious act in which water is used that has any reference to entering the kingdom. The Savior's argument, then, is this: Except one be baptized, he cannot enter the kingdom of God; hence, it follows that all blessings in the kingdom of God are received after baptism. This makes baptism necessary to salvation by the highest possible authority—Christ himself.

Jesus explains (verse 6) the spiritual nature of this process. All acts of service to God are performed by physical organs, but the purpose is to benefit the spiritual nature. In baptism the body is "buried" in water, but the design or purpose is remission of sins (Acts 2: 38; Mark 16: 16), which benefit comes to the spirit that dwells in the body. The Holy Spirit has given the word of God—the seed of the kingdom—by which sinners are begotten. (1 Cor. 4: 16.) This occurs when we believe. (1 John 5: 1.) When baptized—brought forth from the water—according to the Spirit's teaching, we are born "of water and the Spirit"—baptized of water according to the Spirit's instruction.

III. Jesus Illustrates the Subject (Verses 7, 8)

Value of Illustrations.—After explaining the nature of the new birth, Jesus told Nicodemus he should not be surprised at his saying it was necessary. He might not understand everything about it, but he could understand all that was necessary. The same would be true of material things that Nicodemus would accept without question. Jesus further explains by referring to the operation of the wind. Practically everything about Christianity has been illustrated by some temporal object or act. Jesus possessed the greatest skill of all in this method of teaching, as his parables clearly prove.

The Wind.—Probably no better material element than wind can be found to illustrate the Spirit. The wind is not visible to the natural eye, yet we have no difficulty in seeing the effect of its action or hearing its sound. This is substantially true of God's Spirit as well as man's spirit. We cannot see man's spirit, yet we hear his voice as man speaks what is in his spirit. We see the results of the Spirit's work as he directs and drives man to perform certain acts. The same is true regarding the Holy Spirit. When the Spirit on the day of Pentecost took up his abode in the apostles, they spoke "as the Spirit gave them utterance." (Acts 2: 40.) Holy men spoke as "moved by the Holy Spirit." (2 Pet. 1: 21.) When people heard the apostles speak, they heard the Spirit, for the Spirit was speaking through them.

When they saw the miracles performed, they saw effects produced by the Spirit, but did not see the Spirit.

The Application.—Jesus said the wind blows "where it will." The Spirit spoke and worked where and how it pleased him. Of the wind Jesus said: "Thou . . . knowest not whence it cometh, and whither it-goeth." Possibly these two points are mentioned only to fully state the way the wind operates, and have no part in the illustration-that is, not intended to illustrate anything about the Spirit's operation. It is unnecessary to find a counterpoint for every item mentioned in illustrations. If the Lord meant for Nicodemus to understand these two points as a part of the illustration, they have since been fully explained, and we know the movements of the Holy Spirit. Jesus told the apostles plainly that the Spirit would be sent from heaven and would come to them. (John 14: 16, 17; 16: 7-14.) Of the wind Jesus also said: "Thou hearest the voice thereof." Just as we hear the sound (voice) of the wind, so we hear the voice of the Spirit. The wind gives an inarticulate sound; the Spirit through the apostles gives us his voice in spoken words. The real point of the comparison is this: Just as we hear the sound of the wind, we hear the voice of the Spirit speaking through the apostles, and in this way the Spirit brings about the new birth. Nothing mysterious about that-just a simple fact with millions of examples every day when one human spirit speaks to another.

IV. The True Light Came from Heaven (Verses 9-13)

Nicodemus Still Misunderstands .- Nicodemus should have known (1) that a new covenant, not like the one made at Mount Sinai, had been promised to Israel (Jer. 31: 31-34); (2) that if Jesus purposed to establish any new order of things, some kind of law of induction would be necessary as a means of admission into it; (3) he should have understood perfectly the Lord's illustration. Knowing how the wind operates and that God's Spirit through the prophets instructed the people (Neh. 9: 20, 30), he should easily have understood how that same Spirit would affect any new change necessary. His case shows how easily learned men can miss simple and vital truths. Jesus courteously rebuked him for his ignorance about such matters. He indirectly adds to the rebuke by saying, "We speak that which we know, and bear witness of that which we have seen," meaning that his teaching was not based upon speculations or guesses, but that it was coming from the source of light itself. Nicodemus virtually admitted that Christ was a greater teacher than himself by saying no one could do the miracles he did, except God be with him; yet he did not receive Christ's witness. Let us be careful lest we acknowledge Jesus to be the Christ and yet reject what he says.

Heavenly Things.—Jesus still reproves him for lack of faith. If Nicodemus did not believe earthly things which he should have recognized as true, how could he be expected to believe heavenly things? In proof that he did know what he was speaking, the Lord assures Nicodemus that he had been in heaven, had come from heaven, and would return to heaven. Because Jesus was divine he could say "who is in heaven," for his divine nature was always in communication with heaven. Neither Moses nor the prophets had any such personal relationship to heaven; therefore, his message was the true light from heaven.

V. The World's Greatest Gift (Verses 14-16)

The Type.—When the Israelites in the wilderness were bitten by fiery serpents and many died, the Lord told Moses to make a serpent of brass and put it on a pole, and those who looked at it would be healed. (Num. 21: 4-9.) As the passover lamb was typical of Christ's death, this circumstance is made typical of how he died—on the cross. This reference shows Christ indorsed the Old Testament record, and also shows that his death was a necessity. The bitten Israelites were healed because they did just what the Lord required of them. We will be saved if we do God's will. (Matt. 7: 21.) There was nothing in the material of the brazen serpent, or its form, or the look, to heal the afflicted; the healing power was from God, but the conditions had to be met. There is nothing in anything we do to pardon sins; the pardon is an act of God, but we must obey his commands to obtain remission. We do not look to Jesus with the natural eyes, but by faith we trust our case to him, while we obey that we may receive the salvation of which he is the author. (Heb, 5: 9.)

God's Love.—Verse 16 has been called the gospel "in brief." It shows that Christ and the Father are one in the salvation of men, and that there can be no salvation except through Christ. The love of God prompted the greatest possible gift—his own Son. Christ's love for sinners led him to accept and be submissive to his Father's will. Such love, mercy, and sacrifice are beyond human comprehension.

With such rich provision for man's needs, God justly requires that we believe in Christ. Eternal life is held before us to prompt us to obey. By belief the Lord does not mean "faith alone"—just a mental assent to the truth that he is God's Son—but a hearty acceptance of his teaching as the truth from heaven. This implies obedience to perfect the faith and give us God's approval. (James 2: 22-24.)

PRACTICAL THOUGHTS

1. No difference what conditions confront us, there is no excuse for "making merchandise" of the gospel. Honesty is a cardinal virtue.

2. The higher position one occupies, the greater need that his conduct shall strictly harmonize with what is the truth. Wavering endangers his own soul and those he may influence.

3. Religious teachers, like good physicians, should give the people what they need regardless of what they want. Better save some than none.

4. We should not allow prejudice to make us reject any truth, especially what Jesus said we must do to be saved.

5. Human wisdom should never be substituted for that which comes from heaven. Man should not argue with his Maker.

QUESTIONS ON THE LESSON

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

Introductory Study

When did Jesus come to Cana? What occurred there? Why so brief a stay in Capernaum? Why did he cleanse the temple? Why was no resistance offered?

I

What position was occupied by Nicodemus?

What did the Pharisees teach? What was the Sanhedrin?

- What commendable traits did Nicodemus have?
- What was the important thing in their conversation?
- What did he say of Christ?
- Was his conclusion logical?

II

- What is most important for all?
- Why did Nicodemus misunderstand?
- What does "cannot see the kingdom" mean?
- How is the word "born" used?
- Why is it used figuratively?
- What is meant by born "of water ?"
- What is Christ's argument?
- What part of man is benefited by baptism?
- How are people begotten? How are they born "of the Spirit ?"

III

How much of spiritual things can we understand?

What illustration does Jesus use?

Show why appropriate.

What facts about the wind are mentioned?

What points are applicable to the Spirit? Why are the other points not applicable?

- What things should Nicodemus have known?
- What is meant by, "We speak that which we know ?"
- What does it mean to accept Christ?
- What proof does Jesus give that his words are correct?
- What is meant by "who is in heaven ?"

How were the bitten Israelites healed?

- In what way was it typical of Christ?
- Does Christ here indorse the Old Testament?
- How does obedience save us?
- How does Christ become the "author" of our salvation?
- What facts are mentioned in verse 16?
- What evidence have we of the love of God and Christ?
- Are we saved by "faith alone?"

Practical Thoughts

- How should we meet conditions? What dangers are there in tampering with truth?
- Why give people what they need?
- Why should every one put away prejudice?
- Are substitutes in religion acceptable to God?

Lesson IV-January 24, 1932

JESUS AND THE SAMARITAN WOMAN

John 4: 9-26.

9 The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well

is deep : whence then hast thou that living water ?

12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come bither.

17 The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

22 Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

value is from the sews.
23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.
24 God is a Spirit: and they that worship him must worship in spirit and truth.
25 The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things.
26 Jesus saith unto her, I that speak unto thee am he.

GOLDEN TEXT .- "Christ Jesus came into the world to save sinners." (1 Tim. 1: 15.)

TIME.-A.D. 27.

PLACE .- Jacob's well.

PERSONS .- Jesus and a fallen woman.

DEVOTIONAL READING .- Isa, 55: 1-7.

DAILY BIBLE READINGS .---

Januar	y 18.	м.	Jesus and the Samaritan Woman. (John 4: 1-10.)
Januar	y 19.	Т.	The Water of Life. (John 4: 11-26.)
			The Samaritans Converted. (John 4: 27-42.)
			Healing Waters. (Ezek. 47: 1-10.)
Januar	y 22.	F.	Life-Giving Water. (John 7: 37-44.)
			The River of Life. (Rev. 22: 1-7.)
Januar	y 24.	S.	The Promise of Pardon. (Isa. 55: 1-7.)

LESSON OUTLINE .--

Introductory Study.

- I. Hatred Between Jews and Samaritans (Verse 9).
- II. The Living Water (Verses 10-15).
- III. Jesus Manifests His Prophetic Power (Verses 16-19).
- IV. True Worship Explained (Verses 20-24).
 - V. Jesus Acknowledges His Divinity (Verse 25). Practical Thoughts.

INTRODUCTORY STUDY

Leaves Jerusalem .- In our last lesson Jesus was in Jerusalem at the feast of the Passover. Leaving there with his disciples, he went into the rural districts of Judea, where he tarried some time and his disciples baptized.) (John 3: 22; 4: 1, 2.) At this time John the Baptist was also baptizing (in Ænon near to Salim," a place some ten miles west of the Jordan and about halfway between the east and west borders of Samaria.) Jesus continued his work in Judea (till Herod cast John into prison (Mark 1: 14; John 4: 3), after which he departed for Galilee by the direct route that passes through Samaria.

John Repeats His Testimony.—The success that Jesus was having in making disciples was reported to the Pharisees. (John 4: 1-3.) This, with the resentment occasioned by his cleansing the temple and the excitement over John's imprisonment, may have led to his decision to leave Judea. John's disciples also reported this success to him, and John repeats his testimony to Jesus. John said a man can receive nothing except it has been given him from heaven. If Christ were having greater success, it implied greater power, as John reasoned;

hence, he must take what heaven had given him and be content to decrease while Christ would increase. Anticipating the idea that the marriage relationship would illustrate the relationship of Christ and the church (Eph. 5: 22-33), John said he was not the bridegroom, but only the friend of the bridegroom, who would rejoice at the bridegroom's voice.) He assured them that the one from heaven was above all, bearing witness of what he had seen and heard and possessing the Spirit without measure. He further told them that those who accepted Christ's words set to their seal that God is true. He closes his testimony to Christ's authority by saying that those who believe him have eternal life, "but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John 3: 36.)

LESSON NOTES

I. Jesus Meets the Samaritan Woman (Verse 9)

The Place.—The city of Sychar, to which Jesus came, is now supposed to be different from Shechem, though both of them are near the parcel of ground that the patriarch, Jacob, gave to his son, Joseph It is near Jacob's well and Joseph's tomb. Shechem was the place where Abraham stopped and built an altar when he first entered Canaan. (Gen. 12: 6, 7.) (Later, Jacob bought the piece of land mentioned (Gen. 33: 19, 20) and dug the well.) When Israel came out of Egypt, they brought Joseph's bones and buried them on this land. (Josh. 24: 32.)

A Mixed Race.—The ancient Samaritans evidently descended from Jacob, as the woman's statement in verse 12 shows. Some two hundred and fifty years after the ten tribes, known as the kingdom of Israel, were separated from the kingdom of Judah they were taken into captivity by Shalmanezer, an Assyrian king. Evidently some of the Israelites were left in their country, but people from other countries were sent to occupy the part left vacant by those taken away. Since the Israelites in the land had no government of their own, they gradually mingled with the other peoples.

A Mixed Religion.—The Israelites complained to the Assyrian king about the idolatry of the people he sent to Samaria. He sent them an Israelite priest to teach them, but the effort resulted in a general mixture of religion. (2 Kings 17: 1-41.) When the captive Jews returned from Babylon, the Samaritans asked permission to assist in rebuilding the temple, but the Jews rejected their offer. (Ezra 4: 1-4; Neh. 4: 1-6.) Later a temple was built on Mount Gerizim for the Samaritans. (The hatred that naturally grew up as a result of this separation in religion and race became a fixed feeling, and continued as a bar against their association.) The statement that the "Jews have no dealings with the Samaritans"/probably means no social association.) Race and religious hatred usually have no effect on business associations. While Jesus talked to the woman, his disciples were gone into the city to buy bread.

II. The Living Water (Verses 10-15)

Spiritual Above Temporal.—In his conversation with the Samaritan woman, Jesus, according to his custom, makes a temporal blessing teach a spiritual lesson. The woman knew how necessary natural water is to the fleshly body; she needed to know how much more neces-

LESSON IV

sary spiritual life is to the soul.) Ignoring her reference to race hatred, which was to have no part in his gospel that was for all nations, he tells her that if she knew who he was she would be concerned about the "living water." The natural water she could give him; the living water he could give her. Misunderstanding his words, she turned again to the natural water and suggested that he could not do what he said, since the well was deep and he had nothing to draw with. Those who only think of material things have difficulty in appreciating spiritual truths. Those who do not accept Jesus as divine will have little or no regard for what he says. With her mind still on water to drink, she suggested that if he, with no means of drawing, could give her to drink, he would be greater than Jacob, who dug the well. This, of course, she was not willing to concede without proof.

A Basic Rule.—In the study of language, human or divine, we must be governed by well-established rules which are based on the accepted use and meaning of words. One fundamental rule is that all words are to be taken in their plain, ordinary meaning unless the connection in which they are used will not allow. ("Living water," which if one drinks he will not thirst, shows at once that natural water cannot be meant, since that is not true of natural water.) Without some qualifying term the whole conversation would have referred to the water in the well.

The Contrast.—Jesus might have said plainly that he could give eternal life, but this would have been understood no better by the woman. The contrast between natural and "living" water was more striking and more certain to be remembered. Jesus told her that the water he would give would became "a well of water springing up unto eternal life." The woman could not understand this strange language; yet the visions it presented were such that she wished for their enjoyment. If she could drink a water that would destroy all thirst, she would no longer have to come to the well to draw. So she asked the Lord to give her that water. How often people misunderstand the Lord's teaching because they are more concerned about bodily comfort than about spiritual good. With the full revelation of spiritual blessings which we now have in the New Testament, there is no excuse for people making the same mistake made by the Samaritan woman.

III. Jesus Manifests Prophetic Power (Verses 16-19)

Proves His Power.—Again Jesus ignores the woman's words to show her how badly she needed his blessing and to give proof that he had power to bestow it.) This he does, revealing to her his ability to give an accurate history of her past life as well as her present state.) This she well knew no absolute stranger, especially a Jew, who had no dealings with Samaritans, could do unless he possessed some divine power. John has told us (John 2: 24, 25) that Jesus knew what was in man and did not need that any one bear witness to him regarding any one. His laying bare the Samaritan woman's life is clear evidence that he did have that power. Revealing the secrets of the heart is not a human power. This the woman understood perfectly.

By asking her to call her husband he prepared her mind for the revelation of her private life. Being married five times may not have been complimentary, yet it does not necessarily prove anything illegal. It is possible that all the marriages may have been normal; or if there had been some divorces, the Jewish custom allowed such for various causes, and no irregularity would have been chargeable even from a Jewish standpoint. The rebuke in the Lord's revelation was the fact that the man with whom she was living at the time was not her husband. Her past marriages had at least the appearance of decent conduct, but her open relationship in living with a man who was not her husband was inexcusable uncleanness.

The Lesson.—While the revelation of her past and present life should have led her to repentance and reformation, yet the main lesson is that it shows Jesus was able to reveal character, which is unmistakable proof of divine power. This was exactly the conclusion reached by the woman. When she said to him, "Sir, I perceive that thou art a prophet," (she admitted that he had told the truth about her life.) Since God would not allow any one, even his own Son, to use divine power in confirmation of an untruth, it follows that Jesus' being able to read the life of this woman was proof that what he said was true. He, therefore, is the one that can give the living water which will satisfy those who "hunger and thirst after righteousness."

IV. True Worship Explained (Verses 20-24)

The Old Controversy.—The Samaritan temple on Mount Gerizim and the Jewish temple at Jerusalem were the seats of the two rival systems of worship. Both people claimed their temple to be the right place to worship. The woman raises this age-old controversy, perhaps, to see what a prophet would say about it. This gave Jesus the opportunity to explain that a new system of worship would soon begin which would require the abandonment of both of these systems. The question would not be settled by the comparative merits of these two ancient systems, but by the rejection of both. This fact he presented in unmistakable words. If she had not been convinced of his prophetic power, she would have promptly rejected what he said. Her partisan prejudice would not have been overcome by the bare statement.

The True Worship.—The Jewish and Samaritan systems were both defective—the former, because it consisted largely in types and shadows instead of realities; the latter, because it rejected all the Old Testament except the five books of Moses and was mixed with idolatryl Since God is a Spirit, the only worship that is appropriate or acceptable is that "in spirit and truth." It must come from a sincere heart fully committed to the divine will; it must also be in strict accord with the teachings of God's word. Nothing else is either an honor to God or a credit to man. Adam Clarke says a man worships God in truth "when every purpose and passion of his heart and when every act of his religious worship is guided and regulated by the word of God."

The Jews' Advantage.—The Samaritan religion, because of its corruption, had never had divine approval; the Jews' religion, in spite of all its perversions through the sins of the people, came from God and had his providential care. The Lord, therefore, charged the Samaritans with worshiping "that which ye know not," and said that "salvation is from the Jews." In the controversy the Jews had the better of the Samaritans, for their religion came from God and through the Jews the Savior was to come. But even with these advantages, it must

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give place to a spiritual system which should be for all nations, in which God, who is a Spirit, does not "dwell in temples made with hands." (Acts 7: 48-50.)

V. Jesus Acknowledges His Divinity (Verses 25, 26)

The Messiah Expected.—While the Samaritan woman must have been amazed at the Lord's teaching and recognized his superior power, she was not able to comprehend a purely spiritual religion. Her mind was so associated with the place of worship that she felt that the controversy between Jerusalem and Mount Gerizim would have to be settled, and would be when the Messiah came. The Samaritans accepted the law of Moses as divine and looked for the Messiah, because Moses had said God would raise up another prophet like himself. (Deut. 18: 18.) The Samaritans, like the Jews, believed that when that great prophet came he would settle all difficulties and bring peace and prosperity to his people. Both peoples, accepting Moses and his law, expected the Messiah to appear among them. The remarkable things Jesus had told her led her to say that when the Messiah came all things would be explained.

Jesus Declares His Divinity.—The woman's words about the Messiah's declaring all truth gave the Lord the opportunity to tell her the Messiah was then speaking to her. This is the first recorded instance of Jesus' admitting his Messiahship. Such an admission in Jerusalem or Judea would probably have been quickly reported to the scribes and Pharisees and resulted in much hindrance to his work. But to a lone person of the hated Samaritans it would not likely produce such effects.

The Immediate Effect.—The disciples returned and were amazed to find Jesus talking with the woman, but feared to ask why he did it. They were destined to be amazed many times at the words and acts of the Lord before they would fully understand that his religion would include all nations of the earth. The woman left her waterpots and hastened into the city to tell what had happened and ask the people to come and see one who could reveal the secrets of one's life. Many of the Samaritans believed on him because of what the woman said he told her. Being acquainted with her life, they would know, if they allowed reason to govern them, that what Jesus said was true, and that only divine power would enable him to know the facts. He remained there two days, and many others believed because they heard his words themselves.

PRACTICAL THOUGHTS

1. Opportunities are often lost because we do not think them worth while. Many effective sermons are preached to one person. Christ's talking to the Samaritan woman is a noted example.

2. Because one accepts part of the truth is no proof of his acceptance with God. The Samaritans accepted Moses as God's lawgiver, but rejected his prophets. Accepting the fact that Christ is God's Son is of no value unless we believe what he says.

3. Any mixture of the false and true is detrimental to man's eternal interests. The falsehood can keep the truth from saving, but the truth cannot prevent the falsehood from condemning. Poison is not rendered harmless because mixed with healthful beverages.

4. Providing food and drink for the body is commendable, but accepting the food and drink God has provided for the soul is necessary to our salvation.

5. We should do heartily whatsoever our hands find to do, knowing that if we sow bountifully we shall also reap bountifully.

QUESTIONS ON THE LESSON

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

Introductory Study

Where did Jesus go from Jerusalem?

Where is Ænon located? How long did Jesus remain in Judea?

Why did John repeat his testimony to Jesus?

How did John say he was related to Christ?

How, then, is the church related to Christ?

T

Where is Sychar located?

What noted objects are near it?

Who were the Samaritans?

What was the nature of their worship?

Where was their temple located?

How did the Jews regard them?

What is meant by "no dealings with the Samaritans?"

TT

What did the woman need to know? Why did Jesus not answer her question? What is meant by "living" water ? Why can it not mean natural water? What leads to eternal life? Why do so many misunderstand Christ's

teachings?

III

Why ignore the woman's request? How did Jesus prove he had divine power?

What was wrong in the woman's life? What was the woman's conclusion? Why was reading her life evidence of divine power?

Why ask about the place to worship? How did Jesus reply ?

In what ways was the Jewish system defective ?

How was the Samaritan system defective? What is necessary to true worship?

What does it mean to worship "in spirit ?" What does it mean to worship "in truth ?" In what way was the Jewish system better?

Why did both Jews and Samaritans expect a Messiah?

What did they expect the Messiah to do? Had Jesus declared his. Messiahship before?

Why at this time?

How did this conversation affect his disciples ?

How did it affect the woman?

What led the Samaritans to believe?

Practical Thoughts

Why do we often lose opportunities?

Why must the whole truth be accepted?

Why is it dangerous to mix truth with error?

What provision for man is most impor-tant?

What is necessary to reap abundantly?

Lesson V-January 31, 1932

JESUS FEEDS THE MULTITUDE

John 6: 1-13, 48-51.

1 After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they beheld the signs which he did on them that were sick.

3 And Jesus went up into the mountain, and there he sat with his disciples.

4 Now the passover, the feast of the Jews, was at hand. 5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

10 Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. 12 And when they were filled, he saith unto his disciples, Gather up the broken

pieces which remain over, that nothing be lost.

13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. .

48 I am the bread of life.

.

49 Your fathers ate the manna in the wilderness, and they died.

: .

50 This is the bread which cometh down out of heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

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

TIME .- A.D. 29, just before the Passover and soon after the death of John the Baptist.

PLACE .-. "A desert place" near Bethsaida; not Bethsaida near Capernaum, but on "the other side of the Sea of Galilee," on the northeastern shore, just east of where the Jordan flows into the sea.

PERSONS .- Jesus, the twelve, and the multitude.

DEVOTIONAL READING .- Ps. 34: 3-11.

DAILY BIBLE READINGS .-

January 25. M. Jesus Feeds the Multitude, (John 6: 1-14.) January 26. T. The Bread from Heaven. (John 6: 22-40.) January 27. W. The Living Bread. (John 6: 41-51.) January 28. T. Life-Giving Bread. (John 6: 52-59.) January 29. F. Choosing the Bread of Life. (John 6: 60-71.) January 30. S. Every Need Supplied. (Rev. 7: 13-17.) January 31. S. Jehovah Our Provider. (Ps. 34: 1-11.)

LESSON OUTLINE .--

Introductory Study.

- I. The Multitudes Follow Christ (Verses 1-3).
- II. Preparation for the Miracle (Verses 4-10).
- III. The Miracle (Verses 11-13).
- IV. Jesus the Living Bread (Verses 48-50).
- V. Necessity of Eating the Living Bread (Verse 51). Practical Thoughts.

INTRODUCTORY STUDY

The Time .-- If chronologists are right in understanding "a feast" of John 5: 1 as referring to the Passover, which is probably correct, then the time of this lesson is more than a year later than that of last lesson. John 6: 4 mentions a Passover as near, which would be one year later than that of John 5: 1. Of the many events in this long period, John records only the following: On returning to Galilee, Jesus

performs his second miracle at Cana—healing the nobleman's son. (John 4: 46-51.) He heals the cripple at the pool of Bethesda in Jerusalem. The Jews charged the Lord with breaking the Sabbath. The healing and the Lord's discourse are found in the fifth chapter. All from this to our lesson John passes in silence.

Other Writers.—The other three evangelists have given much that happened in this year. After returning to Galilee, Jesus seems to have made Capernaum his headquarters. Andrew and Peter, James and John, who were all fishermen, had been called earlier in his ministry. (John 1: 35-42.) After the Lord came to Capernaum, they appear to have been giving some of their time to their occupation; but the Lord gives them another call (Matt. 4: 18-22), which probably means that he required them from that time to give him their entire time and become "fishers of men." In addition to a record of many miracles that he did in this year and the call of Matthew (Matt. 9: 9), the selection of the twelve whom he sent out as apostles also occurred (Matt. 10: 1-5). The imprisonment of John the Baptist happened and his death was probably not much before the time of our lesson.

LESSON NOTES

I. The Multitudes Follow Christ (Verses 1-3)

The Reason.—John begins our lesson by saying "after these things" Jesus crossed the lake. As the fifth chapter records only one event healing the cripple—he, no doubt, refers to recent events recorded by the other writers. The death of John had created much excitement. Herod, who caused him to be beheaded, had heard of the works being done by Jesus, and concluded that he might be John raised from the dead. (Matt. 14: 1, 2.) This would create more excitement and serve to direct the attention of the people to Jesus. His apostles had returned from a missionary journey and reported their success. In fact, events in general were pointing to Jesus as an unusual personage.

His Miracles.—John states that the multitudes followed him because they saw him heal the sick. That he had healed many, the other writers report. Since the manifestation of this power was proof of his being a prophet of God, even curiosity would cause the crowds to seek him to see him heal. Those sick would desire to be brought to him. Those who had sick among their relatives or friends would also come to him hoping to receive benefit. Self-interest would cause the sick and their relatives to come. The manifestation of such power could not fail to attract multitudes. Humanity has not changed. In this age multitudes will flock to a pretended healer and give him their hard-earned money in return for his skill in deceiving them. People spend freely to reach places that are heralded as nature's remedy for the cure or relief of incurable diseases. The world of sinners could be saved if people were as anxious to have Christ's spiritual healing as the multitudes were to be cured of physical diseases.

Another Reason.—After feeding the multitude, the crowds still followed him. Jesus told them that some of them followed him because they "ate of the loaves, and were filled." (Verse 26.) This element also has imitators now. Some follow Christ, not for the spiritual benefit they can receive from him, but for the benefit such profession will be to their business. The Savior's rebuke fits such people as well as those to whom it was spoken personally.

II. Preparation for the Miracle (Verses 4-10)

Four Records.—This miracle is recorded by all four of the Lord's biographers. There are some slight variations in the records, but these are not contradictions. All each says is true, and the sum of what they all say is the full story. The records are found in the following passages: Matt. 14: 14-21; Mark 6: 33-44; Luke 9: 11-17; John 6: 1-13.

The Place.—Leaving Capernaum, Jesus and his disciples sailed across the Sea of Galilee to its eastern border. The crowd saw them going, and, deciding on their probable landing place, hastily skirted the western end of the lake and reached the place first. When Jesus saw them, he had compassion on them, welcomed them, spoke to them of the kingdom of God, and healed their sick.

The Time.—The statement (verse 4) that the Passover was at hand shows the season to be the spring, and explains verse 10, which says there was "much grass." Such little items, correctly mentioned, is evidence of accuracy on the part of the writers. Jesus continued his teaching till late in the afternoon. (Matt. 14: 15; Luke 9: 12.) Rest and refreshment became necessary, and the time for making preparation was already past when the disciples came to Jesus and suggested that he send the multitudes away so they could secure food. Jesus told the disciples to give the multitudes food themselves.

Difficulties.—They realized the impossibility of doing it, as the only food at hand was five loaves and two small fishes, and there was not enough time to procure the food if they had had money enough to buy it. Philip suggested that it would require two hundred shillings' worth to feed the multitude. This would be beyond their power to secure in so short a time. Then, as the shilling in value was seventeen cents, it would require thirty-four dollars to buy enough. This was, perhaps, more than they ever had in the bag at one time. The five loaves and two fishes amounted to nothing with a multitude of thousands to feed. From a human standpoint, as it must have appeared to the apostles, carrying out the Lord's command was an impossibility. While they were accustomed to seeing his miracles, yet the possibility of this one did not seem to occur to them because of its magnitude. Human weakness often causes believers to stagger at the promises of God. All miracles are equally possible to divine power.

III. The Miracle Performed (Verses 11-13

The Simplicity of It.—The multitudes were required to sit down in companies of fifties and hundreds. (Mark 6: 39, 40.) This was, no doubt, to avoid confusion and expedite the work of serving. Even in the most profound and serious religious services there is no excuse for confusion. Paul says that "God is not a God of confusion, but of peace." (1 Cor. 14: 33.) With the quiet and orderly arrangement of the thousands and the tense moments of expectant waiting, there could have been no more favorable setting for this, which, in magnitude, was the greatest miracle of Christ's ministry.

The utmost simplicity usually attends great performances. Nothing would strike us as being more incongruous than Christ's resorting to the spectacular in bestowing his blessings or manifesting his power. After a single thanksgiving, he broke the loaves and gave them to his

disciples, and they distributed them among the multitudes. The same procedure was followed with the fishes. In tense moments and before engaging in great exhibitions of his power he always recognized his Father in prayer or thanksgiving. This proved that he was doing his Father's will, and not, like earthly kings, seeking personal glory.

The Certainty .- If this miracle was wrought as the records declare, there can be no question about the power that produced it. The circumstances under which it occurred admit of no doubt regarding its reality. The impossibility of secretly procuring enough bread to feed the thousands in a natural way needs no proof. Preparing fish enough was utterly out of the question. Too many eyes were on the Lord's movements throughout the whole time for deception to be practiced. Neither could the hungry people be mistaken about eating and being They were competent judges regarding the food and its satisfilled. fying effect. The broken fragments must have multiplied as they were distributed. The number of basketfuls that were left after all had eaten was more than the quantity to begin with. Such a huge quantity from a few loaves and fishes takes the matter out of the realm of doubt. The miracle actually occurred, or else four historians conspired to disseminate an astounding and unmitigated falsehood. The general moral tone of their writings forbids such a conclusion. With the miracle conceded, the divinity of Christ is an unavoidable conclusion.

IV. Jesus the Living Bread (Verses 48-50)

Multitudes Dismissed.—After the multitudes had been fed, Jesus constrained his disciples to enter a boat and return to the other side of the lake. (Matt. 14: 22.) The people were further influenced by the Lord's power to feed them, and decided to take him by force and make him king. Realizing their purpose, he dismissed them. His disciples having already gone and the lateness of the hour caused them to depart. Then he retired into the mountain to pray. (John 6: 15; Matt. 14: 23.) We do not know how long he remained alone to pray, but we know he came to the disciples about the fourth watch of the night (three to six A.M.), walking upon the water. The next day he delivered a discourse in the synagogue in Capernaum on the bread from heaven.

Why the Discourse?—The miracle of feeding the multitude seemed to increase the crowds. They continued to bring their sick to be healed (Matt. 14: 35, 36), but their main interest was in the temporal benefits they were receiving. Jesus told them they sought him "not because ye saw signs, but because ye ate of the loaves, and were filled." (John 6: 26.) He knew that if they only considered getting something to eat they would miss the real purpose of his mission. Taking advantage of the occasion and basing his remarks upon the thing uppermost in their minds, he told them to "work not for the food which perisheth, but for the food which abideth unto eternal life." He did not mean by this that they were not to work at all for bread, but, using a common Jewish mode of comparison, he meant for them to work rather for spiritual food—make that their first consideration. Man's first duty is to seek the kingdom of God. (Matt. 6: 33.)

Source of This Bread.—As he had fed more than five thousand with perishable bread, he could feed the perishing millions with the living

LESSON V

bread. His power to do the former was evidence of his ability to do the latter. Jesus reminds them that their fathers were fed the manna forty years in the wilderness. The manna came miraculously from heaven; yet, being a perishable bread, those who ate it died. It only temporarily sustained the body, and in that particular was no better than the bread he had given them the day before. A bread to sustain the soul, man's undying inward being, must be imperishable. To be imperishable, it must come from heaven. It must also be of a nature to feed the spirit, not the body.

Jesus That Bread.—After showing the necessity for a spiritual bread, Jesus said plainly, "I am the living bread," which, of course, means that he was the one through whom they were to receive that bread. Moses had said that man should not live by bread alone, but by God's word. (Deut. 8: 3.) Moses' words mean that man does not live by eating perishable bread, which only sustains the body, but by his words, which are food for the soul. Jesus said that his words are spirit and life. (John 6: 63.)

V. Necessity of Eating the Living Bread (Verse 51)

The Meaning.—The spiritual blessings that Christ brings to the world are remission of sins, joy, peace, and eternal life in the world to come. These are here represented under the figure of bread—food and drink. To make the language harmonious, the receiving of these blessings must be called "eating and drinking." Leaving out the rhetorical figure, "eating and drinking" means that we obey the Lord's commands and thus receive these favors. He is the author of eternal salvation "to all them that obey him." (Heb. 5: 9.)

Jesus also said that unless we eat his flesh and drink his blood we have no life in us. (John 6: 53.) In the Lord's Supper he requires that we partake of emblems that represent his broken body and shed blood, but this verse can hardly be limited to that service alone. Obeying the Lord means to do all his commands to receive all the blessings promised. But since appropriating to ourselves Christ as the living bread means to obey his commands, the Lord's Supper is included, being one of his commands. To reject it or neglect it is just the same as neglecting other commands.

Abiding in Him.—In verse 56 Jesus says that those who eat and drink his blood will abide in him and he in them. The verbs "eat" and "drink" are in the present tense and carry the idea of repeated or continuous action—that is, those who continue to eat his flesh and drink his blood. The Jews were forbidden to drink blood because it contained the life. For that very reason we are required to drink that which represents his blood, because it brings to us the life which it contains. Paul shows that the cup which we bless is "a communion of the blood of Christ." (1 Cor. 10: 16.) In the margin the word "participation" is given instead of "communion." Natural bread must be eaten continually to preserve life. Foolish are they who think that coming into Christ is enough; abiding in him is equally necessary. Being born is necessary to life; receiving food is just as vital.

PRACTICAL THOUGHTS

1. Following Christ for the "loaves and fishes" is no more commendable now than when the Lord fed the multitudes. Things above are usually overlooked when we are anxious about material things. 2. Difficulties often hinder human efforts, but are no bar to success when divine power is present. God will fulfill his promises whether we are able to understand or not.

3. Ample preparation is proper in everything. Even in his miracles the Lord chose the proper time and circumstances. To reach eternal life in the world to come, ample preparation is absolutely necessary.

4. It is the part of wisdom to make minor matters yield to those important. Only in this way can one be successful. Providing for physical wants is all right, but it must not be allowed to interfere with providing for the soul.

5. In presenting the gospel, either in sermon or personal practice, we should imitate the Lord in his simplicity and earnestness.

QUESTIONS ON THE LESSON

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

Introductory Study

What other writers record this lesson? How much time between this and the last lesson?

What events in this period are recorded by John?

What events are recorded by the others? What happened to John the Baptist?

I

How does John begin the story?

What is meant by "after these things?" Why did the multitude follow Jesus?

Why would they be attracted by his healings?

What other reason did Jesus give next day?

Does the same reason influence any to become religious now?

II

Do all the writers record the story in the same words?

Are there any contradictions?

From what place did Jesus and the disciples sail?

Where did they land?

How did the crowds get there?

How did Jesus receive them?

What season of the year?

What did the disciples suggest?

What did Jesus tell them to do?

What time of day?

What other difficulties did they suggest?

III

Why require them to sit down in companies?

Why the simplicity of it all? Why offer thanks? What does the miracle prove?

What reasons why deception was impossible?

Why were the people competent judges? If the story is false, what were those who recorded it?

Why forced to say they were honest?

IV

Where did the disciples go after the miracle?

What did the multitude want to do?

What did Jesus then do?

Where and when did Jesus come to the disciples?

Where and when did he discourse on the "living bread?"

What command did Jesus give?

- Did he forbid working for perishable bread?
- What evidence that he could give them living bread?

Why refer to the manna?

How is Christ the bread from heaven?

What does Moses say about bread?

v

- Do we literally eat and drink Christ's flesh and blood?
- Why, then, does he say "eat" and "drink ?"
- Does verse 53 refer to the Lord's Supper only?

Does it include the Lord's Supper?

What does Paul call the bread and cup? Why necessary to continue eating and drinking?

Practical Thoughts

Why should we follow Christ?

Should we allow difficulties to prevent our following him?

Why make ample provision for heaven?

What should have our first consideration? In what manner should we present the gospel?

Lesson VI-February 7, 1932 THE SLAVERY OF SIN

(TEMPERANCE LESSON)

John 8: 31-36.

31 Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples;

32 And ye shall know the truth, and the truth shall make-you free. 33 They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth

sin is the bondservant of sin.

35 And the bondservant abideth not in the house for ever: the son abideth for ever. 36 If therefore the Son shall make you free, ye shall be free indeed.

GOLDEN TEXT .- "Every one that committeth sin is the bond servant of sin." (John 8: 34.)

TIME.-A.D. 29.

PLACE .- Jerusalem.

PERSONS .- Jesus, the Jews, and all others.

DEVOTIONAL READING .- Rom. 8: 1-10.

DAILY BIBLE READINGS .---

February 1.	м.	The Slavery of Sin. (John 8: 31-36.)
February 2.	т.	The Consequences of Sin. (Matt. 24: 42-51.)
February 3.	w.	Sin Debases. (Isa. 28: 1-8.)
February 4.	Т.	Sin Disinherits. (1 Cor. 6: 1-10.)
February 5.	F.	An Example of Self-Control. (1 Sam. 24: 1-11.)
February 6.	S.	An Example of Abstinence. (Jer. 35: 5-14.)
February 7.	S.	True Freedom. (Rom. 8: 1-10.)

LESSON OUTLINE .---

Introductory Study.

I. True Discipleship (Verses 31, 32).

II. The Children of Abraham (Verses 33, 34).

III. The True Children of God (Verse 35).

IV. The True Freedom (Verse 36).

Practical Thoughts.

INTRODUCTORY STUDY

The Light.—In the Lord's discourse of which our lesson is a part he leaves no middle ground for the Jews to occupy, but plainly tells them they will have to accept his teaching or else be rejected. This he did kindly, but positively, giving us an example that we may know the truth should be presented without deviation. The souls of men are at stake. He declared himself to be the source of light-the true light-and that the one who follows him will not walk in darkness, but in the light that leads to life.

His Own Witness.—The Pharisees charged him with not telling the truth, because he testified of himself. This charge was only their assertion and not susceptible of proof. A thing is not false simply because the matter spoken pertains to one's self; in fact, one is the

best witness in regard to many things pertaining to himself. Testimony might be true if there were no other witness than one's self. Since this is true of human beings, it must be true of a divine person. Jesus being divine, he would have exact knowledge of himself, and whatever he said would be true.

Other Evidence.—He was not alone as a witness to his mission. The Father had given unmistakable testimony. This he did at the baptism of Jesus, at his transfiguration, and by the works which he enabled him to do. John the Baptist had added his personal testimony that he was the one to take away the sin of the world. If Jesus needed two witnesses, as their law taught (Deut. 19: 15), he had them, and more. He had the Father, John the Baptist, his own works, and himself. Their simple denial was not enough to overthrow this evidence. He then showed they had no real knowledge of the Father, as well as their reasoning being faulty. If they had paid attention to the evidences to his divinity which were before them, they would have known the Father was approving them. This would have given them true knowledge of the Father.

LESSON NOTES

I. True Discipleship (Verses 31, 32)

The Start.—Accomplishing results in every sphere depends on three things—the beginning, the continuance, and the ending. One cannot be a disciple of Christ until he becomes one; he cannot be a successful one without continuing till the end of life. The word "disciple" literally means a "learner," and so may be applied to one before he becomes a Christian while he is learning what to do to be saved; but since we still continue to learn after we become Christians—grow in knowledge (2 Pet. 3: 18)—a Christian may be called a "disciple." In this sense it simply means a follower of Christ. That is its use in our lesson.

The plain, earnest manner in which Jesus presented this discourse led some to believe in him. They believed in him as an accepted servant of God. All they could believe was what had been revealed to them up to that time; but learning that made them disciples.

The Continuance.—Since there were many other things to be revealed before the Savior's work was finished, those believers would have to grow by accepting the additional truth as it was made known. If their faith then came from what Jesus said, to continue their faith they would have to believe what he would say in the future. To reject his future sayings would destroy what faith they had. So he tells them: "If ye abide in my word, then are ye truly my disciples." The meaning is this: You are not only my disciples now because you believe what I have already said, but by your continually accepting my words which are yet to be spoken you will remain my disciples, and thus show that you are such in truth. Such continuance will preserve your discipleship. Otherwise your present acceptance of my Messiahship will be vain.

The Ending.—It matters little how long we continue in this service, if we quit before the end all is lost. Only true disciples will face life's difficulties and triumphantly end their service to the Lord. Such will

LESSON VI

not allow misfortunes, persecutions, or disasters to rob them of their greatest reward.

Know the Truth.—Jesus told those believers that if they abode in his word they should know the truth. As they already knew much truth, he must have meant they should have opportunity to learn more truth, and additional evidence that what they had then was real truth. The many miracles, including the resurrection, which were yet to be performed would be "many infallible proofs" of his Messiahship and a further evidence that their faith in him had been well placed. This full truth, when given and fully confirmed, would give them perfect and full freedom. All this it would be their privilege to know if they continued to accept his truth as given.

II. The Children of Abraham (Verses 33, 34)

The Objectors.—Somebody objected to the Lord's statement about being made free by the truth. They said: "We are Abraham's seed, and have never yet been in bondage to any man." It is not altogether certain just who the objectors were. Jesus had spoken to those who believed on him, and tried to strengthen their faith by holding before them a high standard of discipleship. Some of them might have had a weak faith and took offense at his words and offered the objection, or the carping Pharisees who did not believe may have interrupted him with this statement. This view is at least probable. Fleshly Children.—True, the Jews were physical descendants of

Fleshly Children.—True, the Jews were physical descendants of Abraham; so was Christ, as to that matter. If they meant they had never been in physical bondage, then their statement was absolutely false. Bondage in Egypt, in Babylon, to say nothing of their subjection then to the Romans, were well-known and accepted facts. So well were these bondages known that Jesus does not even mention them, but replies by showing he refers to the bondage of sin.

Spiritual Children.—The self-righteous Jews, especially the Pharisees, thought that their fleshly descent from Abraham really guaranteed their spiritual freedom. In spite of all their temporal afflictions, they probably considered themselves, because of their sacrifices and formal ceremonies, as spiritually acceptable to God. But in this they were deceived. With their traditions they transgressed the commandments of God; with the commandments of men they rendered their worship vain; and with hypocrisy they perverted God's teachings. In the highest degree their claim to freedom was false, for through sin they were the bond servants of Satan.

The Proof.—Abraham had always stood as a preëminent example of faithful obedience, both prompt and exact. If they had been the true children of Abraham in a spiritual sense, they would, as Jesus said, have done "the works of Abraham" (John 8: 39, 40); they would have imitated his example in some respectable degree. Because of his obedience Abraham was called "the friend of God." (James 2: 23.) The friend of God would respect God's Son; but Jesus said to them, "Yet ye seek to kill me." Then he said, "This did not Abraham"—that is, Abraham never committed any such ungrateful and sinful acts. Neither would you if you really were walking in the steps of Abraham.

In the sense meant, the devil was their father, because they were doing his deeds. (John 8: 44.) In fact, that is true of all sinners, both in the church and out. All sin is "of the devil." (1 John 3: 8.) We cannot be following Christ when we sin; hence, in sinning we follow the devil. This is certainly a thought to alarm those desirous of pleasing God.

III. The True Children of God (Verse 35)

The Illustration.—The positions of slave and son are entirely different. The servant goes and comes at the master's bidding, receives only pay for service rendered, is dismissed at the master's pleasure, is entitled to no special honors, and receives no inheritance from the estate. The son, because he is a son, directs servants, remains in the house continually, and shares in all its honors.

The Lesson.—Anticipating the future, Jesus is here showing the Jews that their tenure of occupation is soon to be terminated. Because of the temporary nature of their covenant, the householder will soon have no further need of their service under that contract, and they will be dismissed. A new covenant is soon to be made which will necessitate the abrogation of the first.

The unfaithful service, the misuse of property, and the rejection of the householder's son will bring a cancellation of the covenant and their dismissal, as the fleshly children of Abraham, from God's service. This the Lord in a later parable '(Luke 20: 9-19) so clearly and forcefully presented that the priests and scribes knew that the Jews were meant, and that the kingdom was to be taken from them. When that would occur, all servants that did not believe on the Son would be dismissed; but those servants who believed on the Son, and continued to abide in his words, when he became ruler would remain in the house as adopted children and fellow heirs with Christ. They would become the spiritual children of Abraham and heirs according to the promise.

An Allegory.—In type this lesson was portrayed in Abraham's family and fully explained by Paul long after the Jews had been dismissed from God's service and the household of faith established. This house is composed of both Jews and Gentiles that believe in Christ. Christ is ruler of this house, and none can enter who refuse submission to him. In the allegory (Gal. 4: 21-31), Hagar represents the old covenant, and Ishmael represents the Jews under that covenant; Sarah represents the new covenant, and Isaac represents Christians in that covenant. Abraham was required to cast out Hagar and her son, and Isaac became the heir. Paul says that "we, as Isaac, are children of promise." Hence, the old covenant with its people has been rejected. Jesus intimated as much to the Jews; Paul states the fact has been accomplished. The law was a "schoolmaster"—tutor, or child leader—to bring the Jews to Christ. (Gal. 3: 24.) It occupied the place of a temporary teacher and leader combined, having the care of children till they reached the real teacher. But when such servant delivered his charge to the teacher, his service ended. So, when the law brought the Jews to Christ, it was permanently repealed, its work being accomplished.

IV. The True Freedom (Verse 36)

How Know?—Paul teaches it is easy to be deceived. (1 Cor. 10: 12.) The fact that Jesus speaks of being "free indeed" implies that

some may think they are free when they are not; in fact, that was just the situation with the Jews at the time Jesus was speaking. They thought they were free, and yet their conduct showed they were not. Their difficulty was not in being irreligious. They were extremely religious, but their perversions of God's worship under their own law were so great that they stood condemned. If God's own people were condemned because they perverted his law, surely those who attempt to worship in a way he never gave are not acceptable to him. There may be honest mistakes, but they still remain mistakes and dangerous. Solomon said: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14: 12.) How may we know we are free—saved? John says we know because we keep his commandments. (1 John 2: 4, 5.)

By Whom?—It was the belief and obedience of a falsehood told in Eden that ruined the world—brought sin, suffering, and death. When one falsehood closed the gate of Eden against man, will another falsehood open for him the doors to heaven? Falsehood giving true freedom would be a contradiction of terms—an absurdity in fact. Any supposed freedom that is received by anything except the truth is a delusion.

In further explanation Jesus' said the freedom indeed came through himself. Since it comes through the truth, then it must be the truth that Jesus gave—his gospel. No other law can meet the demands. The Mosaic law gave a temporary and contingent freedom, but not that complete freedom necessary to man's eternal salvation. Animal sacrifices could not give permanent freedom. (Heb. 10: 4.) "Willworship"—self-devised worship—perishes with its using. (Col. 2: 22, 23.) In the new covenant sins forgiven are remembered no more. (Heb. 8: 12.) The gospel truth alone saves. Those who have not obeyed that are not free, regardless of what else they have done.

From What?—The worth-while freedom—the one we must have if saved—is freedom from the guilt of sin. By ordinary morals we may free ourselves from the practice of most sins and bring to ourselves a fair degree of respectability, but the guilt of sins committed still remains. We are not free from that till forgiven. This comes through obedience to the commands of Christ. By careful conduct we may keep free from criticism, persecutions, and ostracism; but this is only pleasing men and making association easier; it does not meet the soul's deep need. Soul freedom means pardon from guilt of sin through the blood of Christ by obedience to Christ's gospel. This is to be "free indeed."

PRACTICAL THOUGHTS

1. Temperance means to have one's faculties under self-control. This requires the moderate and carefully regulated use of that which is right. Things which are wrong do not come in the realm of temperance, but should be prohibited.

2. Half-hearted service is not successful anywhere. The Jews who believed in Christ were required to continue receiving his words. So must Christians go on "unto perfection."

3. Earthly relationships and fleshly ties do not commend us to God. The Jews disgraced their ancestor, Abraham, by their sinful conduct.

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Our conduct can easily disgrace our profession and bring reproach upon the church.

4. We may deceive ourselves into thinking we are serving the Lord when we are really following the devil. We should be careful not to be deceived by his wiles.

5. It is far more important to please God than man; to provide for the soul rather than the body; to have true freedom than to be deceived.

OUESTIONS ON THE LESSON

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

Introductory Study

How should truth be presented? What did Jesus declare himself to be? What charge did the Pharisees make? Why was their charge not true? How did God testify to Christ's mission? Was the evidence sufficient according to their law?

How could they know the Father?

T

Upon what do results depend? What does the word "disciple" mean?

Why is it applicable to Christians?

What did Jesus require of those believers?

What is meant by abiding "in his word ?"

What will true disciples do?

How were those believers to know the truth?

II

What objection was raised?

Who presented the objection?

Had the Jews ever been in bondage? What bondage did Jesus mean?

Why were the Jews not acceptable to God?

What proof does Jesus give? What was Abraham called? How was the devil their father? What is true of all sinners?

Distinguish between "servant" and "son." What lesson is taught here?

Why were the Jews dismissed from God's service?

What later lesson did Jesus give on this point?

What would faithful Jews become? Explain Paul's allegory.

What did Paul call the law?

What does this show?

What does Paul say about falling?

What does "free indeed" imply?

What opinion did the Jews have of themselves ?

Who else can be mistaken?

How do we know we are free?

What has falsehood done for man?

What kind of freedom did the Jewish law give?

From what things will conduct free us? What freedom is necessary to salvation? How do we receive it?

Practical Thoughts

To what does temperance apply? How can we succeed as disciples? What commends us to God? Why not be ignorant of Satan's devices? What is of greatest importance?

Lesson VII-February 14, 1932

JESUS AND THE MAN BORN BLIND

John 9: 1-11, 30-38.

1 And as he passed by, he saw a man blind from his birth.

2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?

3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 When I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, 7 And said unto him, Go. wash in the pool of Siloam (which is by interpretation,

Sent). He went away therefore, and washed, and came seeing. 8 The neighbors therefore, and they that saw him aforetime, that he was a beg-

gar, said, Is not this he that sat and begged?
9 Others said, It is he: others said, No, but he is like him. He said, I am he.
10 They said therefore unto him, How then were thine eyes opened?

11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.

30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes.

31 We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.

32 Since the world began it was never heard that any one opened the eyes of a man born blind.

33 If this man were not from God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and finding him, he said. Dost thou believe on the Son of God?

36 He answered and said. And who is he, Lord, that I may believe on him?

37 Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

GOLDEN TEXT .- "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." (John 8: 12.)

TIME.-A.D. 29, in the autumn, at the feast of Tabernacles.

PLACE.-Jerusalem.

PERSONS.-Jesus, the disciples, the man born blind, his neighbors, and the Pharisees.

DEVOTIONAL REALING .- Isa. 42: 1-7.

DAILY BIBLE READINGS .----

February	8.	M.	A Blind Man Healed. (John 9: 1-12.)
February	9.	т.	The Pharisees' Investigation. (John 9: 13-23.)
February	10.	W.	The Healed Man's Testimony. (John 9: 24-38.)
			Two Blind Men Healed. (Matt. 20: 29-34.)
February	12.	F.	Spiritual Blindness. (Eph. 4: 17-24.)
February	13.	S.	Spiritual Sight Restored. (2 Cor. 4: 1-6.)
February	14.	S.	Christ the Giver of Light. (Isa, 42: 1-7.)

LESSON OUTLINE .--

Introductory Study.

I. Purpose of the Miracle (Verses 1-5).

II. The Miracle Described (Verses 6, 7).

III. The Miracle Authenticated (Verses 8-11).

IV. Pharisaic Objection Answered (Verses 30-34).

V. Results of the Miracle (Verses 35-38).

Practical Thoughts.

INTRODUCTORY STUDY

At the Feast .- About six months after feeding the five thousand Jesus went to Jerusalem to the feast of Tabernacles. This feast began

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about October the first. It is probable he was still there when the events of this lesson occurred. If they happened just after the feast, it was six months till the next Passover feast, at which time he was crucified.

The Occasion .- In John 8: 59 we learn that the Jews became so angry with Jesus because of his teaching that they attempted to stone him, but he avoided them by leaving the temple grounds secretly, perhaps by disappearing among his friends. The opening of the man's eyes occurred on the Sabbath day (verse 14), which the Pharisees assigned as a reason why Jesus could not be of God. Whether it ocurred the day he left the temple or next day is not certain. As they saw him in passing, the disciples asked whose sin caused his blindness. They assumed that bodily afflictions were punishments for sin either committed by the individual or transmitted to him because of the sins of his parents. It is true that some sins do naturally weaken the body or bring disease, and some sins of parents may transmit to children such weakened condition; but they are natural results of violating natural laws rather than punishments sent directly for sins. We often suffer as a consequence on account of sins of others, but we are not guilty till we commit sin. Jesus denied that the man's blindness was chargeable, in the sense they meant, either to himself or his parents. The man's blindness and their question furnished the opportunity for the Lord to manifest his power and defeat the Pharisees in their opposition.

LESSON NOTES

I. Purpose of the Miracle (Verses 1-5)

A Minor Reason.—Jesus did not spend his time in useless exhibitions of his divine power or vainglorious displays of his wisdom. His mission was too important for any such empty performances. His temporal benefits were given to those in need of his mercy and truth. The reception of physical relief would usually make hearts receptive to divine instruction. The bestowal of physical relief through healing was a minor reason for the act; it was rather a key to unlock the door to honest hearts. The real purpose was to prove that Jesus was the Son of God. When he healed the paralytic, he said: "That ye may know that the Son of man hath authority on earth to forgive sins." (Mark 2: 10.) The New Testament clearly teaches that the purpose of miracles is to confirm the truth. (Mark 16: 20; Heb. 2: 3, 4.) Jesus healed only when the occasion was favorable for impressing truth.

The Real Facts.—Of the man's blindness Jesus said: "But that the works of God should be made manifest in him." This language seems to imply that God caused this man to be born blind for the express purpose of displaying his power in his healing. But this idea would be equivalent to charging God with afflicting innocent people to display his power, which would not harmonize with infinite justice. Since Jesus expressly says the blindness was not caused by sin, we must find another meaning for the expression.

In God's plan for human life things happen according to nature's laws or their violation, by accident or neglect, without any one's being guilty of sin. The meaning is this: The cause of the blindness is not

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known, but Jesus made it the occasion for displaynig God's power. He used not only disease, but hunger, thirst, and even death as the occasions for the display of his mercy, grace, and power.

Delay Not Justified.—The Savior anticipated the Pharisees' charge that healing him on the Sabbath would violate the Sabbath law. He said he must do the works of God "while it is day"—when the opportunities are present—for the night would soon come, when his work would be over. Since the healing was not a violation of the Sabbath law, he must not lose the present opportunity to honor his Father. He enlarges the thought by saying he was the light of the world; hence, his light must continue to shine till the day closed.

II. The Miracle Described (Verses 6, 7)

The Use of Means .- Whatever useful purposes clay might serve, no one will claim it has any inherent power to instantly open the eyes of one born blind. As it will be agreed on all hands that his eyes were opened by divine power miraculously exercised, the clay and spittle did not cause the result. Why, then, we may ask, were they used? Looking at the matter from a human viewpoint, the whole procedure appears absurd. The strange fact that enables us to understand the Lord's procedure is found in Paul's words that "God chose the foolish things of the world, that he might put to shame them that are wise," so "that no flesh should glory before him." (1 Cor. 1: 27-29.) The Pharisees, the disciples, and the man himself all knew that putting the clay on his eyes and washing it off in the pool of Siloam would not in itself open his eyes. If these elements would produce such results, then all blind people since could have had their eyes opened by repeating this process. Since the Lord used means which could not produce the result naturally, all would know it was done by divine power, and, if honest, would give God the glory. Still, the Savior made washing off the clay in the pool of Siloam the condition of receiving his sight. He received his sight after complying with the condition. Washing did not cause his eyes to open, but it had to be done before the Lord would open them.

Similar Things .- The Bible contains many examples of God's using means that seemed foolish in accomplishing his purposes. An outstanding New Testament example is baptism. Baptism requires the element, water (Acts 10: 47); it requires going into and out of the water (Acts 8: 38, 39); it requires a burial (Rom. 6: 4). The blessing promised is salvation, or remission of sins. (Mark 16: 16; Acts 2: 38.) All know that water has no power in it to remit sins; that power belongs to God. Neither can there be any such power in the acts of going into the water, coming out of it, or being buried in it. These acts can no more remit sins than washing in the pool of Siloam could open blind eyes. But since the New Testament specifies water as the element, burial and resurrection as the acts, we must go into the water, perform the acts, to receive the remission promised. The Savior's making baptism necessary to salvation is no more strange than making the washing in the pool necessary to obtain sight. Humanly speaking, foolish; divinely speaking, wise-a perfect test as to whether or not we will render faithful obedience to our Lord.

III. The Miracle Authenticated (Verses 8-11)

Proof Necessary.—A thing never seen before would appear so incredible that nothing but solid facts fully sustained would satisfy the skeptical. One who had never been seen except as blind would appear so changed with sight that even his close associates might doubt his identity. Those who did not know him well, or strangers who did not know him at all, would naturally demand adequate proof before accepting such a remarkable story of how his eyes were opened. The **Pharisees**, because of hostility to Jesus, would be especially critical. There was open to them, however, every means of testing the reality of this miracle that was open to any man of science.

View of Friends.—His neighbors, who knew him best, were divided in their opinions about him. Some believed him to be the one they had seen often when blind; others, perhaps thinking the opening of blind eyes impossible, said he only resembled the blind man they knew. But the man himself, who was a competent witness, said: "I am he." They might be mistaken in their conclusions, but the man himself could not. This testimony was open to the Pharisees, and offered a challenge which they knew they could not ignore.

The Next Step.—There was no use to deny that the man could see. That was evident to any one who watched his movements. There was no value in denying he had been blind; for on that point his testimony was relevant, theirs was not. Unless they were able to prove him a deliberate falsifier, his evidence would stand. This they were unable to do unless they could show he was not the one who was born blind. On this point his parents were the only competent witnesses. When asked, they said: "We know that this is our son, and that he was born blind." (John 9: 20.) Their testimony is final on the identity of the man as the one born blind, though they refused to say Jesus opened his eyes, lest they be put out of the synagogue. The fact established must be accounted for—a miracle is the only logical explanation. Divine power alone performs miracles. Jesus opened the man's eyes; therefore, Jesus is divine.

IV. Pharisaic Objection Answered (Verses 30-34)

A Marvel.—The Pharisees were perplexed. Some said he was not from God, because he did not keep the Sabbath; others, that a sinner could not do such signs. (Verse 16.) The Jews tried to get the man to admit that Jesus was a sinner, and said they were Moses' disciples, but knew not whence Jesus was. The man replied that it was a marvelous thing that Jesus could open his eyes and yet they could not tell whence he came. He further answered their charge by saying: "We know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." The argument runs thus: God does not hear those in rebellion against him, but does hear those that worship him and do his will. Jesus did a work which only divine power can accomplish; therefore, Jesus was doing God's will when he opened the man's eyes, hence could not be a sinner, since those doing God's will are not sinners:

The Statement True.—An objection might be offered that the words, "God heareth not sinners," were spoken by the blind man, not by Jesus or the apostle John. That is a fact; but neither Jesus nor John cor-

rected the statement, which unquestionably would have been done if it had been false. The blind man might have stated the truth, and the facts show that he did. His conclusion about Jesus' having divine power and being a prophet from God is absolutely correct. His reasoning is logical, and the Bible sustains his statement. He probably, as a Jew, knew what the Old Testament taught on prayer. Solomon said: "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28: 9.) Also: "Jehovah is far from the wicked; but he heareth the prayer of the righteous." (Prov. 15: 29; see also Mic. 3: 1-4.) Peter quotes with approval from Ps. 34: 12-16, which teaches the same thing. (1 Pet. 3: 10-12.) In John 15: 7 the Savior presents the same thought.

The proof that Jesus was doing God's will when he opened the man's eyes is proof that he did not break the Sabbath law by doing it on the Sabbath day. The Sabbath law did not apply to religious acts and deeds of mercy. (Matt. 12: 5, 11, 12.)

V. Results of the Miracle (Verses 35-38)

Cast Out.—Verse 22 says the Jews had already agreed that if any confessed that Jesus was the Christ he should be put out of the synagogue. This means that one put out would be denied the privileges of the synagogue worship, which would be the same thing as withdrawing fellowship. A knowledge of this agreement restrained the man's parents from telling the Jews how their son had received his sight. The Jews urged the man himself to deny that Jesus opened his eyes, insisting that he give glory to God by such denial. This he absolutely refused to do. He remembered the Lord's kindness to him and steadfastly stayed with the truth, refusing to allow the threat of excommunication to turn him away from it. Therefore, in accord with their agreement, they cast him out.

The Full Truth.—The man had recognized that Jesus had divine power, and confessed that he was a prophet. But this all might have been true and Jesus not be the Christ. Many other prophets had possessed miraculous power. After he was cast out of the synagogue, Jesus found him and asked if he believed on the Son of God. He asked: "Who is he, Lord?" Jesus replied that the Son of God was speaking to him. It is possible the man had not seen Jesus since his eyes were opened till this meeting. He could not see him before they were opened, but he knew that the one called "Jesus" had opened them. What he had received from Jesus he knew came from divine power. If Jesus was doing God's will, which his eyesight proved to be the fact, then Jesus would state the truth. When Jesus said, I, the one who opened your eyes, am the Son of God, the man said: "Lord, I believe." What convinced him should have also convinced those who saw him. It should convince us who have the record.

PRACTICAL THOUGHTS

1. In human affairs things often happen which cannot be explained; but "all things work together for good" when, in some way, we make them occasions of giving glory to God.

2. As the sunlight ends with the close of day, so our opportunities for accomplishing good will end with the close of life. Like the Mas-

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ter, we should work while it is day-let the light shine till the very last hour.

3. Even truths established by solid facts cannot reach those whose eyes are closed against them by prejudice. We should realize that shutting our eyes against the sun does not stop its shining; neither does rejecting truth change it into falsehood.

4. Because we do not understand why God gave certain commands is no reason why we should refuse to obey them. Man should remember his own weakness and refrain from criticizing his Maker.

5. The fear of being cast out—excommunicated—by society or popular religions should not deter us from obeying the Lord. Society and religion condemned and crucified the Master. It is enough for the servant to be as his lord, according to the Lord's own words. (Matt. 10: 24, 25.)

OUESTIONS ON THE LESSON

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

Introductory Study

How did Jesus happen to be at Jerusalem?

How long yet till the close of his ministry?

Why did Jesus leave the temple?

How did he leave?

What did the disciples ask?

Give the Lord's reply.

How do we suffer for the sins of others? What day was the miracle performed?

To what class did Jesus give physical aid? Why did Jesus heal?

- What was the purpose of miracles in general?
- Can we always account for disease? How did the man's blindness manifest "God's works ?"

Why heal on the Sabbath?

II

What opened the man's eyes? Why use means that had no healing power? When were his eyes opened? What gospel command is similar to this?

State the points of similarity. What does baptism require?

What benefits do we receive?

Who remits sins?

Of what is baptism a test?

III

Why did the story seem incredible?

Why did some of his neighbors doubt? Did the Jews have a fair chance to test the story?

What was necessary to prove it false?

What was the testimony of his parents? Were they competent to testify?

- Why did they refuse to say Jesus opened his eyes?

IV

How did the Pharisees reason the case?

What did the Jews say about Jesus?

What was the man's reply?

Explain the argument.

What objection is sometimes made to verse 31?

Why is the objection not valid?

- What Scriptures prove the statement true?
- What evidence is there that Jesus did not break the Sabbath law?

What is meant by being "cast out?"

What is meant by being "put out of the synagogue ?"

What had the Pharisees agreed to do?

What did Jesus ask the man?

What was the man's reply?

What caused the man to believe Christ's words?

Why should it convince us?

Practical Thoughts

How should we use life's events?

- When will our obligations cease?
- What is necessary for receiving the truth?

How shall we treat God's commands? Whom shall we obey-God or man?

Lesson VIII-February 21, 1932 JESUS THE GOOD SHEPHERD

John 10: 1-16.

1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 When he had put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

11 I am the good shepherd: the good shepherd layeth down his life for the sheep.

12 He that is a hireling, and not a shepherd, whose own the sheep are not, be-holdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them:

13 He fleeth because he is a hireling, and careth not for the sheep.

14 I am the good shepherd; and I know mine own, and mine own know me,

15 Even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

GOLDEN TEXT .- "Jehovah is my shepherd; I shall not want." (Ps. 23:1.)

TIME.-A.D. 29.

PLACE .- Jerusalem.

PERSONS .- Jesus and the Jews.

DEVOTIONAL READING.-Ps. 23.

DAILY BIBLE READINGS .----

February	15.	M.	The Parable of the Lost Sheep. (Luke 15: 1-7.)
February	16.	т.	The Promised Shepherd. (Isa, 40: 9-11.)
February	17.	W.	The Parable of the Shepherd. (John 10: 1-6.)
			Jesus the Good Shepherd. (John 10: 7-18.)
February	19.	F.	Jesus and His Sheep. (John 10: 22-30.)
February	20.	S.	The Heavenly Fold. (Rev. 7: 9-17.)
February	21.	S.	The Shepherd Psalm. (Ps. 23.)

LESSON OUTLINE .---

Introductory Study.

I. True and False Shepherds (Verses 1-3).

II. The True Shepherd's Work (Verses 4-6).

III. Jesus the Door (Verses 7-9).

- IV. Jesus the True Shepherd (Verses 10-15).
- V. One Flock and One Shepherd (Verse 16). Practical Thoughts.

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INTRODUCTORY STUDY

The Time.—Some think this lesson followed closely the preceding one. If so, it was just after the feast of Tabernacles, about October the first; others say the feast of Dedication (verse 22), late in December of the same year. Jesus closed his talk to the man born blind by saying he came into the world to give light to those willing to hear. (John 9: 39-41.) In this lesson he represents himself as a shepherd to lead those who would hear his voice. This lesson logically follows the preceding chapter, and probably occurred on the same visit to Jerusalem.

A Parable.—John says that verses 1-5 are a parable. The parable is a rhetorical figure which, by comparison, represents spiritual truths through the medium of earthly objects. The work of Christ is so extensive and complicated that no one word or figure is sufficient to fully represent him. In John's record he has already called himself the "living bread" (John 6: 51), the "Son of God" (John 9: 35-37), the "light of the world" (John 8:12). Others have called him "the Word," "the Lamb of God," "the Messiah," and "the Prophet." In this lesson he calls himself "the door" and "the good shepherd." And these by no means exhaust the list of figures to explain his nature and work.

A Likeness.—Figurative language is based on similarity, not on identity. There is always some contrast between the figure and that which it represents. Figures should be studied separately or confusion will result. Christ, "the head of the body," should not be mingled with Christ, the "foundation" of the temple. Both are truths, but they view the subject from a different standpoint. Often in stating parables more things are mentioned than can be in the application. Such things are called "the drapery of the parable"—necessary to a full statement of the parable, but no place for them in the application. Trying to find more points of likeness in parables than was intended is also a dangerous practice.

LESSON NOTES

I. True and False Shepherds (Verses 1-3)

Facts Stated.—This parable is a brief description of the way sheep were kept and handled in Palestine at that time—something with which the people were perfectly familiar. The folds, we are told, were roofless inclosures where sheep might be kept at night for protection against wolves and thieves. During the day the shepherds led their flocks out to pasture, but returned them at night. The fold, of course, had a door through which the sheep could enter and go out. The good shepherd, having nothing to fear, would lead his sheep in by the regular door and out again the same way. The porter would gladly open the door for the true shepherd, because he knew he cared for the sheep and his work was legally done. The door was the proper entrance, and those who tried to get in some other way were looked upon as being thieves and robbers, caring for themselves instead of the sheep.

Prophetic Teaching.—In this parable the Savior is using the same illustration that had been freely used by the Jewish prophets. They drew a sharp contrast between the true and false teachers by repre-

senting both as shepherds over God's flock. The false were condemned because they fed themselves instead of the sheep, even fed upon the sheep. They left the flock to be scattered and to become a prey to wild beasts instead of leading them to good pastures in the day and into the fold at night. (See Ezek. 34: 1-10.) The prophets also pictured a time when God would raise up a shepherd for his people that would care for the sheep—lead them into green pastures and safely shelter them in his fold. (Ezek. 34: 23, 24; Ps. 23.)

II. The True Shepherd's Work (Verses 4-6)

Leads Them Out .- The folds were probably built large enough to take care of several flocks. During the night the sheep of the different flocks would mix and would have to be separated before leading them out to pasture. The porter, the one in charge of the fold, would open the door and each shepherd would call his own sheep by name. They were so trained that each knew the shepherd's voice and would come at his call. Thus separating themselves from the sheep of other flocks, he was able to lead them out. When out of the fold, the shepherd still went before them, leading instead of driving, because the sheep had learned to follow the one whose voice they knew. This training was so carefully done that the sheep would not follow a stranger, but would flee at the sound of his voice. What a blessing if people could act as safely by intelligence as those sheep acted by instinct! The Savior goes before us to lead the way. If we would come at the call of his voice—hear his words—and flee when some one presents the doctrines and commandments of men, we would be protected against "wolves in sheep's clothing" and safely housed in the divine fold.

The Porter.—In the application made by the Savior no mention is made of the porter, which, perhaps, means that he has no spiritual significance, being just a part of the drapery of the parable. As many flocks were housed in the same fold, a doorkeeper to let the various flocks in and out would be convenient. But the porter and the many flocks in the one fold are points of contrast, for in the spiritual state we have only one Shepherd and one flock. The points of likeness are these: We hear and know the Lord's voice, follow him, flee from those who teach a different doctrine, and remain in his fold.

Understood Not.—John says they understood not what things Jesus spoke to them in this parable. The Pharisees understood their method of caring for sheep, but with their hypocrisy they did not understand the lesson Jesus was teaching. If they had considered the denunciations of their own prophets against false shepherds, they would have known that the Lord's parable presented real facts.

III. Jesus the Door (Verses 7-9)

The Contrast.—In the remaining verses of the lesson Jesus gives his own explanation of the parable, which must be accepted as final. If he gave this lesson immediately after the preceding one, which is probable, he put himself as the good Shepherd in contrast with the Pharisees, who had cast the man out of the synagogue. Under the guise of zeal for God they had driven the man away from the place

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of worship. He would lead sheep tenderly to pleasant pastures and into a fold of abundant shelter and protection.

First Explanation.—The Lord gives two explanations, somewhat blended, yet clearly distinct. Representing the church (yet to be established, of course) as a sheepfold, he said: "I am the door of the sheep." This means that he is the door by which the sheep enter. This is clear from his own words (verse 9): "I am the door; by me if any man enter in, he shall be saved." John also reports a later statement made by Jesus as follows: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14: 6.) A change of figure, but the same thought. As the fold had one place of entrance, the church has but one way of entrance—through Christ, the door. Safety for the sheep was in the fold; salvation for sinners is in the church—no other way to come to God. The words of Jesus are these: "By me if any man enter in, he shall be saved." Unless Jesus did not understand his own words, we must enter the church to be saved. Doors opening into places of safety are of no value unless entered. Christ, as the door, cannot save unless we enter by him. This we do by obeying his commands.

In and Out.—Jesus said the saved "shall go in and go out, and shall find pasture." This evidently means that those who obey him shall have all the spiritual food and protection that are necessary, not that they will go in and come out of the church. That would reduce the Savior's teaching to nonsense. To represent people as actually passing in and out through Christ would be absurd. That was literally true of sheep going in and out of the fold, which justifies the use of the expression. As spiritually applied, it means that those in the church receive both food and shelter by obeying Christ. In applying parables we must carefully note the contrasts as well as the points of likeness. Sheep represent Christians in some particulars, but not in everything; likewise the fold is similar to the church in some features, but not in all.

IV. Jesus the True Shepherd (Verses 10-15)

The Second Explanation.—In the first explanation Jesus stands related to the church as the door to the fold; in this, as the shepherd to the sheep. The two figures are clearly distinct, yet perfectly harmonious. When viewed separately, there is no difficulty in understanding how both can apply to Christ. He is called a "lion" and a "Lamb," the "head of the body" and the "foundation of the temple;" baptism is called a "birth" and a "burial;" the church is called a "temple" and a "kingdom." Yet no confusion results when we do not mix the figures in our study. Shepherds supplied their flocks with food by leading them to pastures where it was found; they watched for wolves while the sheep ate and drank; they defended them against thieves and led them to shelter in the fold at night. Jesus, as the good shepherd, supplies his followers with the living bread, protects them against Satan's devices, and gives salvation at last.

Undershepherds.—Peter calls Christ the "chief Shepherd." (1 Pet. 5: 4.) This implies there are shepherds under him. Paul refers to the church at Ephesus as "the flock," and calls the elders "bishops" or "overseers," and tells them "to feed the church." (Acts 20: 17, 28.)

The verb "to feed" comes from a word which in the noun form means a shepherd; hence, elders are represented as being shepherds of the flock—that is, the overseers of the congregation. Christ, as the "chief Shepherd," leads and feeds the church as a body. Elders, as undershepherds, are related to the local congregation in a similar way—to see that it has the proper food and protection. The word "pastor" also means a shepherd. This shows that elders are the pastors, and that each Scriptural congregation has a plurality of them.

Hirelings.—Ordinarily shepherds did not own the sheep, but were hired. Those who thought more of their wages than of the sheep under their care would flee when danger appeared. The same is true of all undershepherds—preachers, even all Christians—who love money and the praise of men more than the praise of God. On the contrary, Jesus, the good Shepherd, who owns the sheep, gave his life to save them. Thousands of his followers in the past have suffered persecution for the truth. Many became martyrs because they loved the church more than their own lives. Those who are not willing to suffer reproach for the name of Christ are not worthy of the name "Christian."

V. One Flock and One Shepherd (Verse 16)

Other Sheep.—Prophecies are often spoken in the present or past tense to emphasize the certainty of their fulfillment. (See Isa. 9: 2, 6.) When the Lord said, "And other sheep I have, which are not of this fold," he spoke prophetically of the Gentiles, whom he intended should become his disciples in the future. A similar form of expression is used in Acts 18: 9, 10, where God speaks of having "much people in this city," because there were many there who would accept the truth when it should be presented to them. "This fold" referred to the Jews as God's people then, and this proposed call of the Gentiles meant the Jews must share with them the privileges of the new covenant. This part of the Savior's lesson was not put into practice till the conversion of the first Gentiles—the household of Cornelius. A lesson, too, which it was hard for the Jews to accept even after it became an actual fact.

One Flock.—This meant that the Mosaic law, which, like a wall, had kept Jews and Gentiles separated for fifteen centuries, would have to be broken down, forcing the two peoples to become "one new man" (Eph. 2: 15) and be reconciled to God "in one body" (verse 16). Since the body is the church (Eph. 1: 22, 23), and they were to be reconciled to God in the body, they would both be saved by becoming members of the church. As they were to become "one flock," and the church is the flock, then there is just one church in which both are to be saved. This is not a popular doctrine in the world today, but things may be unpopular and still be true. To reject it is to reject the words of the "chief Shepherd," who is Christ himself. When the apostles received the Gentiles into the church, it put the stamp of accuracy on the Lord's words. This is final proof that both Jews and Gentiles must be saved by entering the one church—the one Christ founded.

PRACTICAL THOUGHTS

1. Striving to enter inclosures by ways other than the regular entrance is evidence of bad motives. All social, fraternal, and religious

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orders are entered by a well-defined plan. The church can be entered only through Christ, its door.

2. Listening to the doctrines of men and following hirelings will lead to eternal ruin. Obeying the Lord alone is safe.

3. Sheepfolds are built for protection; the church was founded to save sinners. No one has divine protection outside of this bloodbought institution.

4. Practice should harmonize with teaching. Good teachers-in fact, all Christians-should strive to imitate the Master and be consistent by putting into practice what they profess.

5. The blessings of life are obtained at the price of labor, and often with much sacrifice. Jesus became the world's Redeemer by way of the cross. Christians will inherit eternal life through persevering service.

QUESTIONS ON THE LESSON

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

Introductory Study

When did Jesus give this lesson?

What are verses 1-5?

What is a parable?

Why not mix figures of speech? What is the "drapery of a parable?"

How does Jesus represent himself in this

lesson?

What other descriptive terms have we had in our lessons?

How were Eastern sheepfolds arranged? How could each shepherd get his own sheep out?

Who was a true shepherd?

Who were thieves and robbers?

- Give Ezekiel's description of false shepherds.
- Give David's description of true shepherds.

II

How did the shepherd care for his sheep during the day?

How protect them by night?

Why would they follow the shepherd?

Why flee from a stranger?

What lesson is in this for us?

Does the porter represent any one?

What lesson does the parable teach?

What did they fail to understand?

What are verses 7-16? What contrast does Jesus make? What is the first explanation? What is Jesus said to be? Who will be saved? How will they be saved? Do we go "in and out" of the church? What does this expression mean?

What is the second explanation?

How can Jesus be both "door" and "shepherd ?"

What does a good shepherd do for his sheep ?

What does Jesus do for his followers?

What does Peter call Christ?

Who are shepherds under Christ?

What other word means the same thing?

Why do hirelings forsake the sheep?

What is meant by "other sheep ?"

How could Jews and Gentiles become "one flock ?"

When did Gentiles first enter the fold?

Where are both Jews and Gentiles reconciled to God?

What is the body?

What is the flock?

Where must people be to be saved?

Practical Thoughts

How many ways to enter the church? Why obey the Lord instead of men?

- Why are we protected if in the church?
- Why should our practice and teaching harmonize?

Why persevere in the Lord's service?

Lesson IX-February 28, 1932

JESUS RAISES LAZARUS FROM THE DEAD

John 11: 32-44.

32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews *also* weeping who came

with her, he groaned in the spirit, and was troubled,

34 And said. Where have ye laid him? They say unto him, Lord, come and see. 35 Jesus wept.

36 The Jews therefore said, Behold how he loved him! 37 But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

38 Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41 So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

42 And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. 44 He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

GOLDEN TEXT .- "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live." (John 11: 25.)

TIME.-January or February, A.D. 30.

PLACE.-Bethany, near Jerusalem.

PERSONS .- Jesus, his disciples, the family of Bethany, and the Jews. DEVOTIONAL READING.-1 Cor. 15: 50-58.

DAILY BIRLE READINGS .---

February	22.	М.	The Death of Lazarus. (John 11: 1-16.)
February	23.	т.	Jesus' Conversation with Martha. (John 11: 17-30.)
February	24.	W.	The Raising of Lazarus. (John 11: 31-44.)
February	25.	т.	The Raising of the Widow's Son. (Luke 7: 11-17.)
February	26.	F.	Spiritual Death. (Rom. 8: 5-13.)
February	27.	S.	The New Life. (John 3: 1-16.)
February	28.	S.	Victory Over Death. (1 Cor. 15: 50-58.)

LESSON OUTLINE .---

Introductory Study.

- I. The Humanity of Jesus (Verses 32-35).
- II. Jewish Opinions of Jesus' Power (Verses 36, 37).

.III. Martha's Doubt (Verses 38-40).

- IV. The Prayer of Jesus (Verses 40, 41).
 - V. Divine Power Manifested (Verses 43, 44). Practical Thoughts.

INTRODUCTORY STUDY

Connecting Links.—In John 10: 22-42 we have the record of Jesus in Jerusalem at the feast of Dedication, about December 20. This feast was instituted about 164 B.C. to commemorate the cleansing of the temple, which had been defiled by Antiochus Epiphanes a few years before. Because Jesus said he and the Father were one the Jews attempted to stone him, but he escaped them. This was their second effort to stone him. (John 8: 59.) Leaving Jerusalem, he abode in Bethany (John 1: 28), beyond the Jordan, where John baptized (John 10: 40). How long he abode there, we do not know; but as there were only three months from the feast of Dedication to the last Passover, it could not have been more than a few weeks, for many other events occurred between this time and his crucifixion. Bethany, the home of Lazarus, was on the southeast slope of the mount of Olives, about two miles from Jerusalem.

Return to Judea.—A special friendship existed between Jesus and Lazarus and his sisters, but we are not told what gave rise to it. Lazarus fell sick, and his sisters sent word to Jesus, saying: "He whom thou lovest is sick." They, no doubt, supposed that would be sufficient to cause Jesus to come. After receiving this message, he remained two days where he was, after which he said to his disciples: "Let us go into Judea again." (John 11: 6, 7.) The disciples remembered that at his last visit the Jews tried to stone him, and asked why he wished to risk going back. Jesus asked: "Are there not twelve hours in the day?" The sun had not yet set on the day of his life work, and the Jews would not be able to kill him till he had finished the work his Father had given him to do. Though late—only a little time left—he would still work, regardless of his enemies.

Reason for Going.—He told his disciples that Lazarus had fallen asleep, and he was going to wake him. The disciples misunderstood, thinking he meant real sleep, and then Jesus said plainly: "Lazarus is dead." He had said (verse 4) that the sickness was not unto death, by which he evidently meant that Lazarus was not to remain dead. He then told them he was glad for their sakes that he was not there. Lazarus' death would give an occasion for them to see a greater manifestation of divine power than if they had seen him heal him before death.

LESSON NOTES

I. The Humanity of Jesus (Verses 32-35)

The Sisters Meet Jesus.—Mary and Martha believed that if Jesus had been there he would have healed Lazarus. They knew Jesus had power to heal, and thought his great love for him would have prompted the exercise of that power. Hearing that Jesus was coming, Martha met him before he reached their home and expressed her apparent disappointment in his not being there, though she said she knew that whatever he asked would be done. Jesus told her that Lazarus would rise again. She said she knew he would in the resurrection. The Pharisees believed in the resurrection (Acts 23: 6-8), and these sisters shared that belief. Jesus told her he was the resurrection and the life. After this she brought Mary to the Lord, who, weeping, said the same that Martha did.

Sympathy.—When Jesus saw Mary and those with her weeping, he "groaned in the spirit, and was troubled." The word "groaned" has in it the idea of indignation, which might seem out of place in Him who has infinite love; but indignation against sin is right, and sin had brought suffering and death to his friends. His sympathy and love for humanity justified his indignation against that which brought their sorrow. The prophet said he was to be "a man of sorrows, and acquainted with grief." (Isa. 53: 3.) He became a sharer "in flesh and blood" and suffered that he might be "able to succor them that are tempted." (Heb. 2: 18.) As to the flesh, he "was made in the likeness of men." (Phil. 2: 7.)

"Jesus Wept."—It is not surprising that tears of sympathy fell, for his unstained human nature enabled him to know how deeply grief can affect human hearts. That Jesus met life's sorrows as a man, against such temptations as are common to man, adds to the glory of his triumphant victory. Paul urges that we consider his example that "ye wax not weary, fainting in your souls." His tears at the loss of a friend were evidence of real heart sympathy, and they explain why it is that human grief cannot be restrained when objects of our tenderest affection are removed by death. Christ's weeping with the distressed furnishes another reason why we should "weep with them that weep" as well as "rejoice with them that rejoice." (Rom. 12: 15.)

II. Jewish Opinions of Jesus' Power (Verses 36, 37)

The Heart's Response.—Humanity in its normal state has a common feeling of sympathy in the presence of suffering. In spite of opposition held for the claims of Christ as being the Son of God, many of the Jews had to confess that his sympathy for sorrowing friends was genuinely true. It was entirely different from the professional wailings of paid mourners common at that time. The actions of Jesus were so evidently sincere that they exclaimed: "Behold, how he loved him!"

Their Reasoning. — Some of them, remembering that Jesus had opened the blind man's eyes, reasoned thus: Could not this man who opened the eyes of the blind have prevented Lazarus from dying? Of course he could have done so, if he had been present, as the sisters suggested; in fact, he could have done so not being present, as some of his miracles clearly demonstrate. It was not a question of power, for that he had miraculous power had already been sufficiently proved. Their reasoning was logical. His ability to perform the one cure was evidence of power to heal Lazarus. Their conceding that he did the other miracle was proof enough; it was also proof of his ability to raise Lazarus, which they were presently to witness.

They wondered, if he loved Lazarus as his actions indicated, why he did not come and heal him and prevent this sorrow—a rather natural thought to those governed by human sense, but it shows how little man is capable of judging his Maker. Wisely, as in this case, the Lord may withhold a less blessing in order to make occasion for the bestowment of a greater. Happy is the man who willingly waits God's own ways and means to give his blessings.

Another View.-Some might consider they reasoned in a different manner, as follows: Denying that he opened the eyes of the blind, they

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would say: If he opened the man's eyes, he could have healed this man also and prevented his death. If he could, his love for Lazarus would have caused him to do so; as he did not, of course he could not. If this was their view of his power, they were soon to see their reasonings proven false. Human reasoning is often faulty, and must always be rejected when in conflict with facts.

III. Martha's Doubt (Verses 38-40)

At the Tomb.—Jesus and those about him came to the tomb in a cave, the opening of which was closed with a stone. He ordered the stone removed. Having the stone removed would enable those near to look in and see for themselves that Lazarus was really dead. The fact that he had been dead long enough for mortification to set in would show that there was no possible chance for deception. If he were raised from the dead, nothing short of a miracle would account for it. If he came forth at the command of Jesus, they would have to admit, if honest, that Jesus correctly represented himself as being one with the Father.

Martha's Protest.—When Jesus ordered the stone removed, Martha said he had been dead four days, and by that time the body had begun to decay. She may have thought Jesus wanted to view the body; if so, she probably wished to spare him that distressing sight. Notwithstanding Jesus had said, "I am the resurrection, and the life." Martha had not yet understood that power was to be used till the general resurrection. But Christ was carefully preparing her mind to appreciate the deep significance of his words as they would apply to Lazarus then. She was to soon learn that one who could have prevented her brother's death could also bring him back to life. Raising one dead four days was no more unreasonable than raising those whose bodies had returned to dust centuries before.

Other Resurrections.—The fact that Lazarus had been dead long enough for decay to set in gave this miracle an advantage over other resurrections performed by the Savior. The daughter of Jairus was raised soon after death (Luke 8: 49-55); the son of the widow of Nain, when on the way to the tomb, probably the day of death (Luke 7: 11-17); Lazarus, after being dead four days. This leaves the case beyond doubt regarding the power by which the resurrection was wrought. Jesus promised Martha, if she believed, she should see the glory of God. His promise was to be made good in raising Lazarus.

IV. The Prayer of Jesus (Verses 41, 42)

His Teaching on Prayer.—Jesus had very severely condemned the hypocrites who prayed to be seen of men. They used vain repetitions because they thought they would be heard for their much speaking. They posed as very pious, standing on street corners or in synagogues praying, that men might observe them. Jesus says not to be like them, but rather to enter into our closets and pray where only God sees us. He gives us an example of the simple, earnest way we should address the Father—not that we are to use the exact words, but to pray in that manner, whatever be our words. His teaching does not forbid all public prayers, but it does forbid all prayers to attract the attention of men to us instead of to God. That the apostles so understood

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the Savior's teaching is seen in the many public prayers which they offered.

This Prayer.—This prayer in its matter and manner perfectly accords with the Lord's teaching on prayer. It is simple, unaffected, and appropriate. He first thanked the Father that he had heard him, and confessed that he knew the Father would always hear him. This was evidently said to express to the Father his submission to his will, and that those who heard him might know that this miracle was done with the Father's permission. This would be proof of his claim to be one with the Father. He said he spoke thus because of the multitude that stood around, that "they might believe" that God sent him. They would see the miracle, of course, and be forced to concede that only divine power could accomplish such work; but he wanted them to know in advance that he was doing it in proof of the specific claim that God had sent him. God would not grant power to work a miracle in proof of a falsehood. If he had not sent him, Lazarus would not have been raised. Every hindrance to belief was removed before the work was done.

V. Divine Power Manifested (Verses 43, 44)

Purpose of the Miracle.—When the report came to Jesus that Lazarus was sick, he said: "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." (Verse 4.) He did not mean that God caused this sickness to fall on Lazarus for the specific purpose of giving God the opportunity to display his power and gain glory; but, as in the case of the man born blind, it would be used as an occasion to glorify both God and Jesus. He told the disciples that he was glad for their sakes that he was not there before Lazarus died, to the intent that they might believe. They already believed, because they had seen his many miracles; but this one, because of its peculiar nature, would strengthen their faith. He was not glad that Lazarus died, but glad that his death could be made the means of increasing their faith and giving glory to God. This would more surely be done by raising him than healing him before death.

more surely be done by raising him than healing him before death. The Raising.—Jesus cried with a loud voice: "Lazarus, come forth." The loud voice showed that it was not by schemes, but by personal power. Lazarus came forth "bound hand and foot with graveclothes." No manipulation by any one—he came forth himself. This feature was itself a part of the miracle. He was bound. We do not know how he was bound, but others were commanded to unlosse him. Coming forth still bound was also a part of the miracle. For one who had been dead till decay had set in to come out of the tomb without being touched, still bound, could not be misunderstood by honest people then or now. If Lazarus responded instantly at the command of Jesus, and material elements came into existence or changed their form at God's command in the creation, we know that Jesus spoke the truth when he said: "My words are spirit, and are life."

The Results.—Many of the Jews who saw him raised believed on him. Honest hearts cannot resist facts and truth. All Jews now, as well as Gentiles, if they would candidly consider the facts, would believe Jesus to be the Christ. Other Jews reported the matter to the Pharisees, who, knowing the influence such miracles would have on the people, sought from that day on to find some way to put him to death.

PRACTICAL THOUGHTS

1. Unnecessarily exposing one's self to danger in the service of God is not wise, yet we should never refuse to go where duty calls. / Jesus left Judea because the Jews sought to kill him, but returned for this great miracle.

2. No one ever carried a heavier burden or did a greater work; yet the Lord found time to comfort the distressed and to weep with the sorrowing. We should imitate his example.

3. Opinions are the result of incomplete or inadequate information, and should always be given up when established facts show them wrong.

4. Doubting a statement is no proof that it is untrue. Apparent difficulties quickly disappear when all the truth has been revealed.

5. Affectation and pride are not in harmony with the simplicity and candor that were always manifest in the Lord's teaching and conduct. We cannot improve on Christ's methods.

OUESTIONS ON THE LESSON

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

Introductory Study

When was the feast of Dedication?

When and why instituted?

When did the events of this lesson occur? Why return to Judea?

What is meant by, "Are there not twelve hours in the day ?"

Why wait two days after hearing that Lazarus was sick?

Why did the sisters think Jesus would come?

What did they say to him?

- What was their idea of the resurrection? What is meant by Jesus' "groaning in spirit?"
- Why was Jesus made in the "likeness of men ?"
- How can we sympathize with people?

II

What did some of the Jews think of Christ?

Why think he was sincere?

How did they reason the case?

Was their reasoning correct?

What should be our attitude toward God's blessings?

When is human reasoning faulty?

III

Why order the stone removed? Why mention that he had been dead four days?

Why Martha's protest?

- Did she understand Jesus meant to raise Lazarus then?
- What others had Jesus already raised? In what way is this resurrection different?

IV

How did the hypocrites pray?

What is the Lord's teaching on prayer?

Does his teaching forbid public prayer?

- How does this prayer accord with his teaching?
- Why mention that the Father always heard him?
- Why say this before raising Lazarus?

v

What did Jesus say about the sickness of Lazarus?

What did he mean?

Why was he glad he was not there before Lazarus died?

- Why cry with a "loud voice?" Describe all the miraculous features in the case.
- What does the miracle prove?
- What direct results followed?

Practical Thoughts

- How should we act regarding dangers and duties?
- Why should we sympathize with those who suffer ?

Are opinions a safe guide?

- Why necessary to have the full truth?
- Why should we use simplicity and candor in serving God?

Lesson X-March 6, 1932

JESUS WASHES HIS DISCIPLES' FEET

John 13: 1-15.

1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end.

2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him,

3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God,

4 Riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.

5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him. He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean.

12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?

13 Ye call me, Teacher, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye also should do as I have done to you.

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

TIME.—Probably Thursday evening, April 6, A.D. 30.

PLACE .- Jerusalem, in an upper room.

PERSONS .- Jesus and his disciples.

DEVOTIONAL READING .- Isa. 52: 13 to 53: 6.

DAILY BIBLE READINGS .---

February	29.	М.	Jesus Washes His Disciples' Feet. (John 13: 1-11.)
March			A Lesson in Humility. (John 13: 12-20.)
March	2.	w.	Greatness Through Service. (Matt. 20: 20-28.)
March	3.	т.	Humility Commended. (1 Pet. 5: 1-11.)
March	4.	F.	Paul's Humility. (2 Cor. 12: 1-10.)
March			Jesus' Humility. (Phil. 2: 1-11.)
March			The Man of Sorrows, (Isa, 52: 13 to 53: 6.)

LESSON OUTLINE .---

Introductory Study.

I. Jesus' Love for His Own (Verse 1).

II. Washes the Apostles' Feet (Verses 2-5).

III. Peter's Objection (Verses 6-11).

IV. Jesus Explains His Action (Verses 12-15).

V. Not a Church Ordinance (1 Tim. 5: 9, 10). Practical Thoughts.

INTRODUCTORY STUDY

In Retirement.—The raising of Lazarus so increased the opposition to Jesus that the Jewish Sanhedrin decided to find some way to put him to death. Knowing this, he determined to no longer walk openly in Judea. He retired to Ephraim, a small village some fifteen miles northwest of Jerusalem. Remaining there till near the Passover, which was several weeks off yet, would prevent much needless persecution and give a better opportunity for more teaching which the apostles would need.

What Supper?—That Jesus washed the disciples' feet at a supper is plain from the text, but there has been some controversy regarding what supper it was. John 12: 1, 2 says Jesus came to Bethany "six days before the Passover," and they made him a supper there. Matt. 26: 6-13 shows this supper to have been in the house of Simon, the leper. John 12: 12-19 shows that on the morrow after this supper was the day of his triumphal entry into Jerusalem. It is supposed that Jesus arrived in Bethany Friday, spent the Sabbath there, and the supper in the house of Simon was on Saturday night, just after the Sabbath. The Passover supper probably occurred Thursday night of the same week. The weight of argument is in favor of the Passover supper as the time of the foot washing. The lesson is the same, regardless of which supper it was.

Intervening Days.—The time between these suppers was mostly spent in daily trips to Jerusalem. During these days he spoke a number of parables, denounced the Pharisees for their hypocrisy, gave much general instruction, and prophesied the destruction of Jerusalem. Most of this is given by the other evangelists, but omitted by John. John (in chapter twelve) describes the triumphal entry and his last public discourse, then joins the other evangelists in telling of the last Passover supper.

LESSON NOTES

I. Jesus' Love for His Own (Verse 1)

"Before the Feast."—The other evangelists clearly represent Jesus as eating the Passover supper at the regular time and being arrested later. Here John seems to represent his arrest as occurring before the Passover supper. This seeming discrepancy is only apparent, as a careful study of verse 1 will show. It is really a kind of introduction to what follows, and should be considered as an independent statement. John says Jesus realized his hour to depart out of the world had come. Then he mentions Jesus' love for his disciples, which had not wavered under any circumstances. Hence the thought: As his love for his disciples had not failed at any time in the past, it would continue till the end came.

"So Loved."—We have already been told by John that God so loved the world that he gave his only begotten Son to die that mankind might be saved. Here we are told that Jesus not only loved his disciples as they followed him and assisted in his work, but that he so loved them that the sufferings of a cruel death and the sorrows of being left alone in the hands of sinful men could not destroy that love. If the crucifixion could not kill his love for sinful men, neither could it end his love for his own, even though their faith might falter through weak-

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ness and fear. He would love them "to the end." What matchless love! What a glorious consummation! In his first Epistle John says: "We love him, because he first loved us." What a shame that men do not love him whose love for man could not be affected by the pangs of death!

Judas.—Two days before Judas had agreed with the chief priests for thirty pieces of silver to deliver Jesus to them. (Matt. 26: 2, 14-16.) Now Satan evidently urges him to go on and carry out his agreement. In striking contrast with the unfailing love of Jesus, John mentions the treachery of Judas. No two greater extremes could be placed together—on one hand, infinite love and compassion; on the other, ingratitude, deceit, and treachery.

II. Washes the Apostles' Feet (Verses 2-5)

A Gracious Act.—In assuming the rôle of a servant, Jesus did so with full knowledge of his own honors—that as Master he was entitled to be served. Knowing that the Father had given all things into his hands and that he was soon to return to the Father to be crowned as King, his performing this menial act was of the highest significance as a lesson on humility and service.

The Occasion.—On his last journey to Jerusalem, Jesus had spoken to the twelve about his sitting upon the throne of his glory and their sitting on twelve thrones judging the twelve tribes of Israel. (Matt. 19: 28.) This perhaps suggested to the mother of James and John to ask that her sons be allowed to sit on the right and left hand in his kingdom. He rebuked this ambition by saying: "Whosoever would become greatest among you, shall be your minister." (Mark 10: 43, 44.) This shows they still misunderstood the nature of his kingdom. When he told them his hour had come to be glorified (John 12: 23), they naturally thought he was to become an earthly king. So the old contention of who "was accounted greatest" came up again. (Luke 22: 24-27.) His washing their feet evidently was for the purpose of giving them a concrete example of what it means to be a servant of all. It would give his teaching a lasting impression in their minds.

No New Thing.—Jesus did not start something new when he washed their feet. Foot washing had been a custom in Oriental countries for centuries. Abraham offered to wash the feet of his guests (Gen. 18: 4); when Abigail was asked to become the wife of King David, she said: "Behold, thy handmaid is a servant to wash the feet of the servants of my lord" (1 Sam. 25: 41). This common practice of the Eastern countries the Lord used to enforce his lesson on service. The custom has never been used by Western people; but if it were a custom, it would be used as it was then—mainly as a courtesy to guests, certainly not as a religious exercise.

III. Peter's Objection (Verses 6-11)

Peter's Mistake.—Apparently Jesus had washed the feet of others before reaching Peter. Knowing the Lord's glorious power, Peter probably felt it unbecoming in him to allow the Lord to wash his feet. His question, "Lord, dost thou wash my feet?" was equivalent to saying he could not accept such humble service from the Lord. Jesus knew that Peter misunderstood the purpose he had; hence, he said: "What I do thou knowest not now; but thou shalt understand hereafter." If it had been a simple foot washing, a bit of courteous service, Peter would have understood it perfectly and the remark of Jesus would not have been made. But the lesson intended Peter did not comprehend, and so he said positively: "Thou shalt never wash my feet." To which Jesus replied that "if I wash thee not, thou hast no part with me." Like Peter, we often let our misunderstandings drive us to reject what is necessary to our welfare.

His Second Mistake.—Just how the washing was necessary for Peter to have part with the Lord may not be easily seen, but submission to God's will and a willingness to be taught by the Lord would be manifest in his yielding. This lesson we, as well as Peter, need to learn. Impulsively Peter went to the opposite extreme and concluded that if washing his feet would give him part with the Lord he should have his hands and head washed, so his whole body would be ready for the Lord's service. Jesus corrects this by saying that one already bathed needed only his feet washed. Since they purified themselves before the Passover (John 11: 55), it is probable that the disciples had bathed themselves before the supper. If so, they would only need to wash their feet, which had got dusty in coming to the upper room, to be entirely clean physically. They evidently did not wash feet as a formality, but when they needed it, which fact did not detract in the least from its value in teaching a lesson.

Spiritual Turns.—The answer to Peter's mistake may be given a spiritual turn. One who has had his body washed (Heb. 10: 22), or baptized, does not need a repetition of this general washing. For remission of sins committed after becoming Christians, pardon is received through repentance and prayer. (Acts 8: 22.) Jesus gave the words another turn. He said: "And ye are clean, but not all." John explains that Jesus meant that all the apostles were spiritually clean but Judas, who had had the physical washing, but was not clean inwardly. We must obey the Lord from the heart. An outward form does not benefit hypocrites.

IV. Jesus Explains His Action (Verses 12-15)

His Promise.—When Peter objected to the Lord's washing his feet, he was told that later he would understand why the Lord did it. When Jesus finished the task, the time had come for the promise to be fulfilled; so he sat down to explain to them the lesson he meant for them to receive. He began by asking: "Know ye what I have done unto you?" They knew well that he had washed their feet; hence, he must have had in mind something more than the mere act of cleansing their feet. He said if they called him "Teacher" and "Lord," and he was both, and he washed their feet, they should wash one another's feet. The servant should not be above imitating his lord nor the student above practicing what the teacher said.

An Example.—After mentioning the relationship of servant and lord, he said plainly: "I have given you an example." This is the Savior's own explanation, and should be accepted without question not an example of how to wash feet; they knew that act as well before as after he had washed theirs; but he washed their feet as an example in teaching a lesson. If he, their Lord and Savior, could gladly minister to their temporal needs, they should gladly minister to the needs

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of each other. If foot washing were a custom now as then, there would be frequent opportunities to carry out the Savior's teaching by washing feet. If an occasion came for washing feet, one would certainly be a poor student of Christ's teaching unless he carried it out literally. But he is certainly a much poorer student if he sees nothing in this lesson except a command to literally wash feet. The Lord's example of serving others in this humble act not only includes the same act when needed, but extends to everything where human needs make service necessary.

V. Not a Church Ordinance (1 Tim. 5: 9, 10)

No Evidence .- According to the view taken in this lesson, Jesus washed feet at the Passover supper, the same time he instituted his own supper. Many have reasoned that, since the Lord's Supper was intended as a congregational service, the foot washing which occurred at the same meeting should also be observed as a church service. It does not follow, however, that we are to do everything they did that evening. If so, we would have to partake of the Passover supper, for that was the purpose of the meeting. But we know the Passover supper has been abolished. The church did not begin till Pentecost, more than fifty days later. Whether foot washing is a church ordinance depends upon finding either a command or example of it after congregations came into existence. It seems unaccountable, if such a practice existed in the apostolic day, that no reference in any form is made to it-no example of any congregation's engaging in the service. Paul tells the Corinthians he delivered to them what he received of the Lord regarding the supper. (1 Cor. 11: 23-34.) The disciples at Troas met for that specific purpose. (Acts 20: 7.) The first congregation continued steadfastly in "breaking bread." (Acts 2: 42.) But there is no such reference respecting foot washing as a church ordinance.

An Individual Duty.—If it be contended that we have the command for foot washing in our lesson text, I reply that it is true; but it does not say whether it is to be practiced individually or in a church capacity. That point can be determined only by later history, which, we have seen, gives no command or example for it as a church service. If it be a church service, the apostles have strangely left us entirely ignorant of how, when, and how often to observe it.

We would expect to find it mentioned in Acts or the letters addressed to congregations and individuals. In all these books it is mentioned just one time. (1 Tim. 5: 10.) In this text it is classed with "good works," such as rearing children, using hospitality, and relieving the afflicted. This is final regarding the place of foot washing it is an act of personal Christian service, not a congregational act. As an individual act of personal service, it is just as necessary, when occasion presents itself, as it ever was. As an example, it shows the principle applicable to every human need.

PRACTICAL THOUGHTS

1. Love is called the greatest of the Christian graces. The evidence of our love is that we keep God's commandments. But it must continue, in spite of all difficulties and afflictions, till the end of life, if we are to be saved.

2. Brotherly kindness, or love of the brethren, is another Christian grace that comes next to our love for the Lord. Just as our love for the Lord is shown by keeping his commandments, so our love for the brethren is manifested in our kindly service in their behalf.

3. A fundamental Bible truth is that those who humble themselves shall be exalted. Those who rule well are those who serve gladly.

4. We often look only at the outward form and overlook the lesson To refuse obedience to formal acts is sinful-a rejection of intended. rightful authority; to misunderstand their purpose is inexcusable neglect that may render the obedience worthless and rob us of the blessings promised.

5. Keeping the Lord's commandments requires that we observe them in the way revealed. Changing them renders the worship vain.

OUESTIONS ON THE LESSON

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

Introductory Study

Why did Jesus retire from Jerusalem? Where is Ephraim?

When did Jesus arrive in Bethany?

When was the supper in Simon's house? What occurred next day? At what supper did the foot washing oc-

cur?

How did Jesus spend the intervening days ?

Who records the events of these days?

T

What apparent discrepancy in the records?

How should John 13: 1 be considered?

How explain this verse?

How strong was Jesus' love for them? Why should we love him?

What contrast is here presented?

What position did Jesus assume?

What promise had he previously made to them?

What request was made for James and John?

Why did he wash their feet?

Did Jesus originate foot washing?

How had it been practiced?

III

Why did Peter object to his feet being washed?

Why did he fail to understand?

How do misunderstandings often affect us?

How could the washing give him part with the Lord?

What other mistake did Peter make?

What spiritual lesson for us?

What other application did Jesus make of his words?

IV

When did Jesus promise an explanation? What is meant by, "Know ye what I have done?"

What did he say was the lesson?

What did he say he gave them?

Does that exclude literal foot washing?

Does it include it?

Why do some think foot washing a church service?

How long from the Passover till the church began?

If a church service, how must we learn it? What is said later about the Lord's Supper?

What is said about foot washing?

In what class does Paul put it? What would we have to know to observe it as a church service?

Practical Thoughts

How long must our love for God and man last?

How do we show our love?

Why must we humble ourselves?

What is necessary in rendering acceptable obedience?

Why keep God's commandments as revealed?

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JESUS COMFORTS HIS DISCIPLES

John 14: 1-18.

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

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

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

4 And whither I go, ye know the way.

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

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

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

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

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

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

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

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

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, that will I do.

15 If ye love me, ye will keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,

17 Even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

18 I will not leave you desolate: I come unto you.

GOLDEN TEXT.—"Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." (John 14: 27.)

TIME.—Probably A.D. 30.

PLACE .- The upper room in Jerusalem.

PERSONS .- Jesus and his disciples.

DEVOTIONAL READING .- Isa. 40: 1-8.

DAILY BIBLE READINGS .---

March	7.	Μ.	The Heavenly Home. (John 14: 1-15.)
			The Comforter Promised. (John 14: 16-26.)
March	9.	w.	Fruit Bearing Promised. (John 15: 1-10.)
March	10.	т.	Friendship with Jesus. (John 15: 11-21.)
			The Holy Spirit a Teacher. (John 16: 1-15.)
			Jesus the Intercessor. (John 17: 9-21.)
			A Prophecy of Comfort, (Isa, 40: 1-8.)

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LESSON OUTLINE .---

Introductory Study.

I. Jesus Comforts the Eleven (Verses 1-3).

II. Jesus the Way, Truth, and Life (Verses 4-6).

III. Jesus Reveals the Father (Verses 7-11).

- IV. Greater Works Promised (Verses 12-15).
- V. Another Comforter Promised (Verses 16-18). Practical Thoughts.

INTRODUCTORY STUDY

The Upper Room.—This lesson is a part of the last discourse Jesus delivered to his apostles before his crucifixion. It began with the explanation about foot washing (John 13: 12); it ended with his prayer for their unity as recorded in the seventeenth chapter. After the prayer, he and his disciples went to the garden of Gethsemane, where he was arrested the same night. If the suggestion, "Arise, let us go hence" (John 14: 31), was not carried out at once, which seems probable, then all the discourse and the prayer were spoken before leaving the upper room.

A Farewell Address.—These eleven, who had followed the Lord for some three years, had heard his teaching on different occasions when delivered to multitudes, were now, on that last night, in the quiet of a private upper room, to hear this parting and touching address. The speech was filled with earnest advice, tender comfort, and glorious promises—things they would sorely need in their coming battles with the powers of evil. With the Passover supper ended and his own supper instituted—the former pointing to himself as a Lamb already slain in the purpose of God, and the latter pointing back to him as a Lamb slain in fact—he feelingly spoke of his departure, the comfort that would be provided for them, and the happiness for those who would keep his commandments.

The Setting.—Gathered about the supper table, where some unused parts of the elements probably remained, eleven profoundly earnest and troubled hearts heard his gracious words. Deeply affected with his recent statements about being delivered up to death, his more recent one that his hour had come (John 12: 23), and Judas outside arranging for his arrest, it was a fitting time to prepare their minds as much as possible for the trying ordeals just ahead.

LESSON NOTES

I. Jesus Comforts the Eleven (Verses 1-3)

Why Needed?—During the supper Jesus identified Judas as the one who would betray him. (John 13: 21-26.) After Judas left the room, Jesus announced to the eleven that he would be with them only a little while, and that where he was going they could not come then. Peter, with his usual overconfidence, wanted to know why, and said: "I will lay down my life for thee." (John 13: 37.) Jesus replied that Peter would deny him before the cock crew. He also told them they would all be offended that night and be scattered like sheep without a shep-

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herd. (Matt. 26: 31.) With such thoughts to depress them, he knew they needed something to prevent complete discouragement. To remember these words after his departure would greatly aid them, being evidence of his prophetic power.

Ground of Hope.—Jesus knew his death and departure would deeply affect them, but did not want them to be so troubled as to despair. They believed in God; they should believe in him. The miracles they had seen him do were evidence that God was with him and proof that he was speaking the truth when he promised them another Comforter and assured them of ultimate glory. Their belief in God was a guarantee that their trust in him would not be disappointing.

The Reward.—They were soon to learn that their hope of Jesus' establishing an earthly kingdom was not to be realized. This disappointment was to be offset by the greater spiritual blessing of mansions in the Father's house, where Jesus would prepare them a place. True, they were not to have that blessing while in the flesh, but they were assured that faithfulness to him would finally be rewarded. A later promise from an apostle is that "neither death, nor life, nor angels, nor principalities, nor powers," shall be able to separate us from the love of God. (Rom. 8: 38, 39.)

He assured them that if these things had not been true he would have told them and thus spared them their suffering and disappointment in his behalf. He told them that though he went away, he would return and receive them to himself. Nothing more could be offered.

II. Jesus the Way, Truth, and Life (Verses 4-6)

The Way.—It, would not materially change the thought to say the words of Jesus mean the "true and living way," being the same as is expressed in Matt. 7: 13, 14. Yet each word may be considered separately. Jesus had mentioned going away so much that the disciples should have understood he referred to his death and return to the Father, but Thomas said they neither knew the place nor the way. This led Jesus to say: "I am the way." Not an earthly, but a spiritual, road leads to God, and Jesus is that way. Adam Clarke says Christ is the way by four things—his doctrine, his example, his sacrifice, and his Spirit. Christ becomes "the way" to the Father, because the offering of his blood opened to man the entrance to the Father's house, because his teachings delivered to us from the Spirit by the apostles has revealed the way and how to walk in it, because his example of obedience "unto death" has shown us that "he that endureth to the end" shall be saved.

The Truth.—He is "the truth" because he is the source of it, and, therefore, the one whose words cannot fail. He stands opposed to all false teachers, his gospel opposed to all false systems. It was he who said, "Ye shall know the truth, and the truth shall make you free" (John 8: 32), and that those he made free would be "free indeed" (verse 36). This means that we can be really free—saved—only by obeying his commands. Freedom promised by any other means is a deception. Those who accept any other may think they are saved, but they are mistaken.

The Life.—From 1 John 5: 11, 12 we learn that the eternal life which God grants us is "in his Son." If we have the Son (are in him), we have the life; if we do not have the Son (are not in him), we do

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not have the life. Jesus said the words that he spoke "are spirit, and are life." (John 6: 63.) They are such because by obeying them we are brought into Him who is the fountain of life. To be in Christ means a spiritual union with him. This is accomplished when we come into the "new and living way" which has been procured for us by his blood. (Heb. 10: 19, 20.) Paul says the church was purchased with his blood. (Acts 20: 28.) Then to be in Christ simply means to be in the church. Natural life is in the physical body; spiritual life is in Christ's spiritual body. The church is that body. (Eph. 1: 22, 23.) Obeying Christ's words brings us into that body to the fountain of spiritual life.

No Other Way.—Jesus wished to inspire his apostles by telling them that if they turned away from him all was lost. There was no other way to come to the Father. Refusing to obey, or apostatizing after obedience, closes against us the door to the mansions in the Father's house. May this thought abide in our hearts.

III. Jesus Reveals the Father (Verses 7-11)

Philip's Request.—Jesus spoke of coming to the Father, which probably caused Philip to ask that the Father be revealed to them in some manner. They had seen Christ, but not the Father. If Christ and the Father were one, as he had repeatedly told them, they probably thought he could give them some visible demonstration of the Father. We often desire what is unnecessary or not best for us. If we received it, we might be more dissatisfied than before. The Israelites at Mount Sinai had an awe-inspiring view of God's majesty and heard him speak the Ten Commandments, but afterwards begged that the experience not be repeated, and asked Moses to be their mediator between them and the Lord. We can now come into God's favor, but not into his majestic presence till our fleshly bodies have become glorified.

The Lord's Explanation.—Jesus explained that if they had understood him as coming from the Father and being one with the Father, they would have understood the Father also. The only manifestation of the Father which was possible to those in the flesh had been made in the life and person of Jesus. So Jesus said that the one who had seen him had seen the Father. He asked Philip if this fact had not become evident after the long time he had been with them. Then Jesus said: "Believe me because of my words, or else believe me for the very works' sake." The meaning is: My miracles are all the visible manifestations that you should desire of the Father's existence and power. Let that assurance comfort you in your trials. The same comfort should be ours.

IV. Greater Works Promised (Verses 12-15)

How Greater?—The apostles had already been granted miraculous power and had used it to some extent. (Matt. 10: 7, 8; Luke 10: 16.) They had seen the many miracles performed by the Lord, but now they were told they would be able to do the same works they had seen him do, and even greater works. They never did any miracles greater in kind than the Lord did. In this sense nothing surpasses the feeding of five thousand with a few loaves and fishes and the raising of Lazarus. But they did greater things in extent. After more than

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three years, Jesus had at most, perhaps, only a few hundred disciples; but the apostles in their first day's work on Pentecost added to their company about three thousand souls. Christ's work was limited to Judea and to his own people; the disciples had carried the gospel to every nation in their lifetime. As they reached multitudes and went to the nations of earth, they could remember that sorrowful night when the Lord, against what seemed an utter impossibility, had predicted the very things that came to pass.

Further Assurance.—By way of further comfort he assured them that whatever they might ask in his name he would do. In their difficulties and labors, they could ask for divine aid; when victories came, they could thank God for his blessings. To be assured that whatever request they made in Christ's name would be pleasing to the Father would enable them to overcome when otherwise they would fail. It was another assurance that Jesus and the Father were one.

The Condition.—The promise of their prayers being answered depended on the condition that they be offered in Christ's name. That meant that they were to be by his authority—to be in harmony with his will. This implied that they pray in harmony with all conditions necessary to acceptable petitions. Two other conditions are expressed in this same discourse. (John 15: 7.)

V. Another Comforter Promised (Verses 16-18)

The Promise.—Jesus' going away could not fail to leave them perplexed and distressed. Their hopes would appear blasted and they would not know what to do. Jesus sought to aid them through the dark days ahead by assuring them that the Father at his request would send them another Comforter. True, this Comforter was not to come till after he returned to the Father, but the assurance that he would come was a consoling thought. Before he finished this discourse he told them it was "expedient" for them that he go away or the Comforter would not come (John 16: 7), but they were not prepared then to understand this promise. They were assured that if they loved him they would keep his commandments, which would bring them the fulfillment of his promises.

The Comforfter.—He told them that the Comforter was the "Spirit of truth." The Greek word for "Comforter" literally means a pleader, legal assistant, advocate. In its broad sense it means a helper, assistant. Jesus told them that when the Spirit came he would "teach" them (John 14: 26), and that he would "guide" them into all truth (John 16: 13). According to the Lord's own explanation, the Spirit was to become their teacher and guide. He would comfort them by teaching them and bringing to their remembrance all Jesus had said to them, including his promises, the real source of comfort. The Spirit was abiding with them then in Christ; but when he went away, the Spirit would return and abide in them. He promised them the Comforter would be with them "forever," which meant as long as they remained on earth in revealing his will.

Not for the World.—Of the Spirit, Jesus said plainly: "Whom the world cannot receive." When Jesus says a thing cannot be, it is nothing short of skepticism for man to say it can be. We may not fully

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understand the meaning of the Lord's words, but we must not deny their being true. In this same discourse he told them that when the Spirit came he would "convict" the world of sin, righteousness, and judgment. (John 16: 8-11.) This the Spirit did by directing the apostles how to teach the world, one of the things Jesus told them the Spirit would do for them. That unsaved people could and did receive a miraculous gift of the Spirit is certain from the case of Cornelius (Acts 10: 44-46), who spoke in tongues after receiving this gift. But miracles were performed on even animals and inanimate objects. So unsaved people being able to exercise a miraculous measure of the Spirit does not change the Lord's words in our text. What he promised the apostles was that they were to receive the Spirit as a helper, teacher, and guide in delivering his teaching to the world. In this sense the apostles alone received the Spirit, or could receive it. Even Cornelius did not receive it for that purpose, since he had to learn what to do from Peter. The promise here was directly to the apostles of a gift they had to have in carrying out their work. There is much comfort to Christians in the general teaching of the Spirit, but this promise was to the apostles alone. Its fulfillment was miraculous.

PRACTICAL THOUGHTS

1. It would be difficult to meet the sad experiences of life without some previous preparation for them. We cannot always know in advance just what will befall us, but we can be fortified by accepting the promise of an eternal recompense of reward so that we can successfully endure to the end.

2. In reaching any place, we must take a road that leads to it. If only one road leads to it, we must take that or miss the place. Just one road leads to eternal life; we must walk in that or fail.

3. With our limited capacity we cannot understand what rich provisions are being made for us, but we can be assured they will be just what we need. Divine wisdom will not fail in this.

4. Nature's blessings are received conditionally. Those appreciate Nature's provisions most who diligently comply with her conditions. The same is true of spiritual blessings.

5. What Jesus says should be accepted without question. We may appropriately ask what his words mean, but we should never deny them.

QUESTIONS ON THE LESSON

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

Introductory Study

Of what is this lesson a part? Where was this discourse delivered? What kind of an address is it? What lessons does it contain? Where was Judas at this time?

1

What sad things did Jesus mention? What did he say to Peter?

ANNUAL LESSON COMMENTARY

Why did they need comforting?

What proof had they that his words were true?

What great disappointment was coming to them?

What reward was offered?

II

How might John 14: 6 be expressed? In what things is Christ "the way?" How may this be explained? How is Christ "the truth?" How is true freedom received? Where is eternal life?

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LESSON XII

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What is meant by "new and living way?" Why is life in the church? How can we come to God?

III

Why ask Christ to show the Father? What experience did the Israelites have? In what sense can we come to God now? What explanation did Jesus give of the Father ?

What reason why they should have believed Jesus ?

IV

Had the apostles ever performed miracles?

Did they do greater works in kind?

In what sense were they greater? What further comfort did he give them? On what condition would they be heard? Are there any other conditions of accept-

able prayer ?

Why promise them another Comforter? When was the Comforter to come? What was the Comforter? What does the original word mean? What was he to do for the apostles? How long to be in them? What is meant by "whom the world cannot receive ?" What does he do for the world?

Practical Thoughts

How can we be prepared for life's trials? What is necessary to reach eternal life? How should we view the eternal reward? How show our appreciation of blessings? How should we treat the sayings of Jesus?

Lesson XII-March 20, 1932

JESUS DIES ON THE CROSS

John 19: 17-22, 25-30.

17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha:

18 Where they crucified him, and with him two others, on either side one, and Jesus in the midst.

19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title therefore read many of the Jews, for the place where Jesus was cru-cified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. 21 The chief priests of the Jews therefore said to Pilate, Write not, The King of

the Jews; but, that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother! And from that hour the dis-

ciple took her unto his own home.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.

29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

GOLDEN TEXT .- "Christ died for our sins according to the Scriptures." (1 Cor. 15: 3.)

TIME.-From nine to three o'clock, Friday, April 7, A.D. 30.

PLACE.-Golgotha, at Jerusalem.

PERSONS .- Jesus, Simon of Cyrene, soldiers, priests, scribes, faithful women and other acquaintances, and the multitude.

DEVOTIONAL READING.-Rom. 5: 1-8.

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DAILY BIBLE READINGS .----

March	14.	M.	Jesus	Betrayed. (John 18: 1-11.)
March	15.	Т.	Jesus	Denied. (John 18: 15-27.)
March	16.	W.	Jesus	Tried. (John 18: 28-40.)
March	17.	Т.	Jesus	Condemned. (John 19: 4-16.)
March	18.	F.	Jesus	Crucified. (John 19: 17-30.)
March	19.	S.	Jesus	Buried. (John 19: 31-42.)
March	20.	S.	Christ	Died for Us. (Rom. 5: 1-8.)

LESSON OUTLINE .---

Introductory Study.

I. Jesus on the Cross (Verses 17, 18).

II. Pilate's Inscription (Verses 19-22).

III. Jesus Commits His Mother to John's Care (Verses 25-27).

IV. Jesus Finishes the Work (Verses 28-30).

Practical Thoughts.

INTRODUCTORY STUDY

Gethsemane.—After the farewell address in the upper room, Jesus and his disciples went across the brook Kidron, east of Jerusalem, into a garden at the foot of the mount of Olives. It was called "Gethsemane," which means "oil press," so called, perhaps, because the location of an oil press. Judas, knowing the Lord was accustomed to go to this mountain (Luke 22: 39), rightly supposed they would find him there, or else some watcher had kept Judas informed of the Lord's movements.

The Agony.—Entering the garden, he left all the disciples except Peter, James, and John. With them he went further to pray. Leaving them, he went still further. (Mark 14: 32-35.) His prayer lasted an hour; and when he returned, he found them sleeping. He said his soul was "exceeding sorrowful, even unto death." Human nature shrinks from suffering and death. In the presence of overwhelming grief we want and need the comfort and presence of friends. There seems a tinge of disappointment when he found the disciples asleep. Three times he prayed, and each time returned to find them asleep. His earnest prayer for the cup to pass, if it were possible, was not to be. With his prayer unanswered and his disciples asleep, he realized he must meet the ordeal alone. No battle was ever waged the consequences of which would have been more fatal if lost.

The Arrest.—Jesus offered no resistance. The prophet said he would be led as a lamb to the slaughter, but would not open his mouth. (Isa. 53: 7.) Then Judas, according to a prearranged sign, definitely pointed him out with a kiss, which act of perfidy completed his part in their iniquitous plot. He little realized that "the kiss of Judas" would become a proverb and cause him to be perpetually remembered as the world's chief traitor.

His Trial.—After his arrest, he was brought first before Annas and then before Caiaphas. Both are called "high priest." According to the law, the high priesthood was for life. Annas was probably the legal high priest, but Caiaphas, his son-in-law, was acting high priest, perhaps made such by the Romans. Next the Sanhedrin condemned

him and prepared false charges to present to Pilate. The governor was not convinced of his guilt, but gave consent for his death, thus violating his own conscience, perverting justice, and branding himself as the world's most conspicuous coward and hypocrite. After such mockery in the name of justice, the sinless Son of God was delivered into the hands of sinners and the tragedy of Calvary began.

LESSON NOTES

I. Jesus on the Cross (Verses 17, 18)

Bore His Cross.—Pilate pretended to shift responsibility from himself by washing his hands before them and saying, "I am innocent of the blood of this righteous man" (Matt. 27: 4), but his consent was necessary to give the crime an appearance of legality. When Pilate had used all resources in trying to persuade the Jews to let him be released and failed, he consented to his death, and the march to the place for the crucifixion began. As an additional mark of disgrace, they required Jesus to bear his own cross; but likely on account of the scourging he had received he soon became exhausted, and they required Simon of Cyrene to bear it for him.

Calvary.—The place of crucifixion was called "Golgotha," a Hebrew word meaning "skull." The word "Calvary" is from the Latin and means the same thing. It is a knoll just outside of the city wall on the north, probably so called because the shape resembled a skull.

Two Robbers.—John says that two others were crucified at the same time, one on either side. Luke calls them "malefactors" (evildoers), and Matthew calls them "thieves," or, more correctly, "robbers." Placing him between two robbers, who perhaps had even committed murder in their robberies and had been legally condemned, indicated they considered him the worst of the three. It added to the shame and disgrace already heaped upon him in the mock trial and cruel scourging. But unconsciously they were fulfilling one of their own prophecies, which says: "And was numbered with the transgressors." (Isa. 53: 12; Luke 22: 37.) This incidental agreement of the fact with the prophecy is one link in the chain of evidence in proving him divine.

Matthew says the robbers joined in the mockery and reproach cast upon Jesus (Matt. 27: 44); Luke says one railed on Jesus and the other rebuked him and asked to be received by Jesus when he came in his kingdom (Luke 23: 39-42). They both probably railed on him at the beginning, but the sufferings took all resentment out of one and caused him to ask for mercy before death. The amazing thing is that it did not affect the other robber in the same way.

The Time.—Mark says the crucifixion began at the third hour nine A.M. (Mark 5: 25.) Matthew agrees with Mark by saying the darkness came at the sixth hour. (Matt. 27: 45; Mark 15: 33.) John says it was the sixth hour when Pilate delivered him to them to be crucified. (John 19: 14.) Two methods of harmonizing the different statements have been suggested. First, that John had in mind the Roman method of reckoning time, making the sixth hour six A.M., the same as our time. This would allow three hours from Pilate's decree till the crucifixion began. Second, a more plausible solution is that John used the Jewish method and actually wrote the third hour, but

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some copyist in much later time accidentally wrote "six" instead of "three," and thus the error was perpetuated. Either solution is satisfactory and protects John against any mistake.

II. Pilate's Inscription (Verses 19-22)

"I Have Written."—It was a Roman custom to place on the cross a written accusation of the offense for which one was crucified. Pilate knew Jesus did not claim to be a king in a temporal sense, for Jesus had told him plainly that his kingdom was not of this world (John 18: 36); but he wanted to write that which would give him the emperor's approval, so he wrote: "Jesus of Nazareth, the King of the Jews." The chief priests asked him to change it so it would read "he said" he was "King of the Jews." Pilate was probably disgusted with their unreasonable and hypocritical conduct, and tauntingly replied, "What I have written I have written," which meant, "It will remain, regardless of your complaint."

Different Readings.—All four evangelists record the inscription, but in slightly different form. All of them, however, state the essential facts. These variations may be easily accounted for by the fact that all of them were making a quotation. If Pilate wrote in the full form, which is at least possible, each one in quoting made his own selection of what part of the language he would use. This is a common practice in making quotations. Sometimes the thought is quoted without giving exact words, yet the quotation may contain many of the words found in the language from which the quotation is taken. One calls this a "title;" two, a "superscription;" and one an "accusation." All refer to the same thing, all state the truth, and yet use different words. It was written in Hebrew, Greek, and Latin so it could be read by all who understood these languages.

III. Jesus Commits His Mother to John's Care (Verses 25-27)

Women at the Cross.—John mentions three women at the cross, one of which was the Lord's own mother. The "disciple whom Jesus loved" is supposed to refer to himself. When Jesus saw them, he tenderly committed his mother to John's care. His words show that neither his divine nature nor the torture of the cross made him unmindful of his fleshly relationship to his mother. In his teaching he had shown that it was more important to be his disciple—related to him spiritually than to be his fleshly kin; but even that high honor he here shows does not dissolve earthly ties or cancel responsibilities. "Thy Mother."—John took the Lord's mother to his own home, prov-

"Thy Mother."—John took the Lord's mother to his own home, proving what the Lord had said, that our good deeds to his disciples are counted as done unto him. We do not know how long these disciples remained near the cross, but, considering the effect of such a heartrending scene, it is safe to conclude that John took his mother away before the end came. From Luke's record (Luke 23: 49) we learn that some of the women remained, standing afar off. But the Lord's mother is not mentioned as among them.

IV. Jesus Finishes the Work (Verses 28-30)

Had to Be Finished.—To finish means to complete, to accomplish, or bring to an end. Jesus in one of his parables (Luke 14: 28-30) shows

how disastrous it is to begin a work and not finish it. If he had failed to complete his work, the salvation of the world would not have been accomplished. It would have been the most fatal failure ever made. A proper beginning, a persistent continuance, and a successful ending constitute the sum of all worth-while undertakings. In all these our Lord stands out as the most conspicuous example. Early in his ministry he said: "My meat is to do the will of him that sent me, and to accomplish his work." (John 4: 34.)

"It Is Finished."—He was placed on the cross at nine o'clock, at noon the darkness appeared, and at three o'clock he was dead. The veil of the temple was rent, the earth quaked, the rocks were rent, and tombs were opened—the approval from nature that his mission was divine. No language is adequate to describe the torture endured during that six hours. The slow ebbing of life by crucifixion was the most cruel, heartless, and painful method of execution. That the Lord drank the cup to its bitterest dregs is seen in the fact that he refused the wine mixed with gall, which was given, perhaps, as the last act of mercy, to partly deaden the intense pain.

Realizing that the end was near, he said: "I thirst." Since his sufferings were now at an end, he could safely say, "I thirst," without calling for relief from his pain. He might not even have said it had not a prophecy already declared they would give him vinegar to drink. (Ps. 69: 2.) Its fulfillment was another incidental proof of his divinity. After tasting the vinegar, he uttered his last words, the spirit left his body, and the chief actor in the world's greatest tragedy had finished his part.

The Closing Scenes.—The Romans left their executed criminals to hang on the cross till animals or putrefaction destroyed the bodies, but the Jewish law forbade that. It required that all criminals hanged on a tree be buried the same day. (Deut. 21: 22, 23.) Since the next day was the Sabbath, they did not wish to profane that with a dead body or by burying it; hence, they asked permission to break their legs to hasten death that the bodies might be removed. The soldiers broke the legs of the two robbers, but found Jesus already dead when they came to him, and did not break his legs. This happened, we are told by John, that a Scripture might be fulfilled which said: "A bone of him shall not be broken." This statement was spoken regarding the Jewish passover lamb (Ex. 12: 46; Num. 9: 12); but since the lamb was typical of Christ as our passover Lamb, the same point should be true in the antitype as in the type. A soldier, fearing there might be some chance of his not being dead, thrust a spear into his side, and there came out blood and water, thus fulfilling another prophecy (Zech. 12: 10) and adding still another proof of his claims being true.

After these things, Joseph of Arimathea, who was a rich man and a disciple of Christ, asked permission to bury the body. Assisted by Nicodemus, and according to the Jewish method of burial, the body was placed in a tomb in a garden near by and the Sabbath rest began.

The Jews' Loss.—In the parable of the vineyard and wicked husbandmen (Matt. 21: 33-46) Jesus had shown that the Jewish people were God's vineyard, upon which he had bestowed much labor and expense. He had sent his servants to receive his fruits, but the husbandmen had mistreated the servants and finally killed his son, for

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which act he took the vineyard from them and gave it to another people. This meant that for killing his Son God would reject the Jews as his people. The time has come, the crime has been committed, and the Jews are no longer God's people. Looking back to the cross, Paul tells them they had been "made dead to the law through the body of Christ" (Rom. 7: 4), and that the law had been nailed to the cross (Col. 2: 14). This teaches two lessons: If Jews are to be saved, they must leave the Mosaic law and accept the gospel of Christ; if Gentiles are to be saved, they must come this side of Christ's death when his law became operative.

The World's Gain.-The Jewish law was only a "shadow of the good things to come," and could not "make perfect them that draw nigh," for it was not possible "that the blood of bulls and goats should take away sin." The blood of animals slain at Jewish altars left their sins to be remembered and required the same sacrifices to be offered from year to year. They foreshadowed the everlasting atonement made once for all, which was accepted as a sufficient offering for the sins of the world. As the tragedy of Eden closed the gate to the tree of life, so through the tragedy of the cross a "new and living way" has been opened into God's presence-opened to every creature in every nation. Loving obedience makes the blessing ours.

PRACTICAL THOUGHTS

1. In meeting life's hard experiences, nothing will give more comfort and fortitude than to completely surrender our wills to the will of God.

2. Jesus said: "Love your enemies, and pray for them that perse-cute you." On the cross he carried this teaching out to the letter, praying for those who crucified him. We should hate sin, but love the sinner. Jesus did: so can we.

3. Doing good to others is a sure way to minister to the Lord and bring a blessing to ourselves.

4. The Scriptures are given to completely furnish us unto every good work, but unless we know what they teach we can neither begin nor finish the work.

5. The more value an object has, the greater price can be paid for it. The higher value we place upon heaven and eternal life, the greater efforts we will make to obtain them.

OUESTIONS ON THE LESSON

Give the subject. Repeat the Golden Text.	Who condemned Jesus? Why did Pilate think he was innocent?
Give the time.	why did Phate think he was innocent i
Locate the place.	I
Name the persons.	Why was it necessary to have Pilate's
Give the Lesson Outline.	consent?
Introductory Study	Where was the place of the crucifixion?
What does the word "Gethsemane" mean?	What is the meaning of "Golgotha" and
Where was it located?	"Calvary ?"
Why did Judas think Jesus might be there?	What were the two crucified with him? What Scripture was fulfilled in this?
Describe the prayers of Jesus.	Did both rail on him?
Why offer no resistance against arrest?	How then, explain Luke 23: 39-42?
	How then, explain Luke 20: 00-421

What does "the kiss of Judas" now mean? How were Annas and Caiaphas both high priests?

ANNUAL LESSON COMMENTARY

What hour did the crucifixion begin?

How explain John 19: 14?

LESSON XIII

II

Why put an inscription on the cross? Did Pilate think Jesus was a king? If not, why write what he did? How account for the different wording in the records?

What languages used, and why?

TIT

What women were at the cross? What disciple was there? What request did the Lord make? What had Jesus already said about doing

good to others?

IV

What is the lesson in Luke 14: 28-30? What result had Christ failed to finish his work? What result if we fail to finish ours? What happened when he died? Why say, "I thirst?" How were crucified bodies disposed of? Why not break the Lord's legs? Why thrust a spear in his side? Who buried the Lord's body? Where was it buried? What did the Jews lose through Christ's death? What did the world gain? How may we receive the benefit of Christ's death?

Lesson XIII-March 27, 1932 JESUS RISES FROM THE DEAD

John 20: 11-20.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb ;

12 And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Be-cause they have taken away my Lord, and I know not where they have laid him. 14 When she had thus said, she turned herself back, and beholdeth Jesus standing,

and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence,

tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher. 17 Jesus saith to her, Touch me not; for I am not yet ascended unto the Father:

but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.

19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had said this, he showed unto them his hands and his side. The

disciples therefore were glad, when they saw the Lord.

GOLDEN TEXT .- "But now hath Christ been raised from the dead, the first fruits of them that are asleep." (1 Cor. 15: 20.)

TIME.-A.D. 30.

PLACE .- Jerusalem.

PERSONS .- Jesus, Mary, and his disciples.

DEVOTIONAL READING .- Rev. 1: 10-18.

DAILY BIBLE READINGS .---

March	21.	M.	The Empty Tomb. (John 20: 1-10.)
			Jesus Appears. (John 20: 11-18.)
			Jesus and Thomas. (John 20: 24-31.)
March	24.	т.	Jesus and Peter. (John 21: 15-25.)
			The Great Commission. (Matt. 28: 16-20.)
			The Ascension. (Acts 1: 1-11.)
			The Ever-Living Christ. (Rev. 1: 10-18.)
	March March March March March	March 22. March 23. March 24. March 25. March 26.	March 22. T. March 23. W. March 24. T. March 25. F. March 26. S.

LESSON OUTLINE .---

Introductory Study.

- I. Mary Finds the Tomb Empty (Verses 11-13).
- II. Mary Fails to Recognize Jesus (Verses 14, 15).
- III. Jesus Reveals Himself to Mary (Verses 16-18).
- IV. Others Convinced (Verses 19, 20).
 - V. The Doubt of Thomas Removed (Verses 26-29). Practical Thoughts.

INTRODUCTORY STUDY

The Disciples' View.—The death of Christ upon the cross and his burial were matters of common knowledge, known alike by both friends and foes; but his resurrection on the third day, by which his claims to divinity were to be vindicated, was viewed differently by the interested parties. Notwithstanding the many evidences of his power and his definite promises regarding his resurrection, the disciples were unprepared to give up the idea that the Messiah's coming meant the reëstablishment of their earthly kingdom. This is evident from Luke 24: 21, which reports two as saying: "But we hoped that it was he who should redeem Israel." As their cherished hope had been destroyed by his crucifixion, their confidence in the promised resurrection must have been weakened, and they were drifting "like sheep without a shepherd."

The Jews' View.—The Jewish leaders did not expect his resurrection, but did not wish to allow their work in securing his death to be lost, which would have been the case if his body disappeared from the tomb before the three days were past. Remembering that he had said he would rise on the third day and fearing something might happen to lend color to his promise being fulfilled, they asked permission to place a guard till the time had passed. They knew that if the body could be kept in the tomb till after the third day his promise would be proven false, his influence destroyed, and they would care nothing about what became of his body after that.

The Vital Question.—The tomb was found empty. That the body of Jesus had disappeared from the tomb had to be conceded by all parties. How it disappeared was the vital issue to both friends and enemies. If miraculously raised, the claims of Jesus were true, and the Jews were condemned as murderers of their own Messiah; hence their efforts to prove he was not raised. If the body disappeared through some wicked scheme and he was not raised, then his claims of being God's Son and man's Savior are false and the world's hope of heaven destroyed. The world's redemption depends upon this one fact being true. It is a case of human schemes against divine power.

LESSON NOTES

I. Mary Finds the Tomb Empty (Verses 11-13)

Women at the Tomb.—At least five women visited the tomb early Sunday morning; three are named, the others unnamed. (Luke 24: 10.) John mentions only Mary Magdalene, perhaps, because he wished to tell of her report to Peter and John and the Lord appearing to her first. Their purpose in coming was to anoint the body with spices

which they had prepared. The haste to bury the body before the Sabbath began probably kept them from performing this last act of love that day. Sunday morning was the earliest opportunity they had for this mark of respect.

Their Arrival.—The four evangelists use different expressions in reporting this visit, as they do about other events; but there are no contradictions—all the statements are true. Mark says that they brought the spices "when the Sabbath was past." The night was not a suitable time to anoint the body; hence, Mark adds that they came very early, "when the sun was risen." (Mark 16: 1, 2.) This language definitely fixes the time. Matthew says "late on the Sabbath," by which he must mean "after the Sabbath;" for he explains by saying, "as it began to dawn toward the first day of the week." (Matt. 28: 1.) John says "early, while it was yet dark." (John 20: 1.) This apparent discrepancy is explained by supposing John refers to the time they left their homes, Mark telling when they arrived at the tomb.

The Empty Tomb.—On arrival they found the stone which closed the tomb rolled away. They entered and found that the Lord's body was gone. (Luke 24: 2.) Luke says that while they were perplexed, two men in dazzling apparel appeared to them; Mark says that a young man in a white robe (evidently one of the two, mentioned alone because he did the speaking) told them that Jesus was not there, but had risen, and for them to go tell his disciples.

Peter and John.—Evidently Mary Magdalene left the others at the tomb while she hastened to deliver this message. John tells of her report to Peter and himself, who quickly reach the tomb, enter in, and find as she said, after which they return to their home. (John 20: 2-10.)

Mary Returns.—Mary seems to have followed Peter and John as they came to the tomb and to have remained after they left. As she wept, she stooped and looked into the tomb and saw two angels. They asked her why she wept. She answered that they had taken the Lord away and she did not know where they had laid him. Because of the hasty burial of Jesus in a near-by tomb she probably thought they did so on account of the late hour, and that they had intended to remove the body to a permanent tomb. She wished to know where it was. Her words indicate that she did not realize that he had been raised. She might have left the tomb, when she was there earlier, before the angel told the other women that he had been raised.

II. Mary Fails to Recognize Jesus (Verses 14, 15)

Angels Cease Speaking to Mary.—The angels did not give her further information by telling her he had risen, for just at that moment Jesus appeared behind her. His approach might have caused her to turn to see who it was, or his power might have caused her to turn without her realizing he was there till she saw him. At any rate, the service of angels was not necessary in his own presence. It may seem strange at first thought that she did not recognize him, but quite natural when the facts are considered. If the story were a fraud, the writer would never have made her fail to recognize him. He would have made her say: "I knew him on sight."

The Reason .- Distress at his death, her sorrow in being deprived of

the privilege of embalming his body, and her tears would all combine to make her give only a casual glance at the person near and conclude he was the gardener. Then her eyes might have been holden by the Lord's power so she would not recognize him till the proper moment, as occurred with the two on the way to Emmaus. (Luke 24: 16.) Then up to that time Mary did not consider the resurrection as a possibility. This would cause her to give less attention to one who might speak to her. The Lord's asking her why she wept only indicated sympathy for her in her sorrow. If his tone of voice was changed, there was no natural circumstance in the entire situation to cause her to recognize him.

III. Jesus Reveals Himself to Mary (Verses 16-18)

"Touch Me Not."—From Mark we learn that after his resurrection "he appeared first to Mary Magdalene." (Mark 16: 9.) He later revealed himself to the other women. (Matt. 28: 8-10.) John describes how he made himself known to Mary. Probably his tone of voice in speaking her name with a quick look made the revelation complete, and she called him "Teacher." She must have fallen at his feet to touch them as she worshiped him, or she was clinging to him, which caused him to say: "Touch me not; for I am not yet ascended to my Father." This seems to conflict with his command to Thomas a week later. (John 20: 26-28.) The most reasonable explanation is this: Jesus meant for Mary not to cling to him, as if she feared he would suddenly be taken away again, but assured her, as he had not yet ascended to the Father, she would have ample opportunities to see and hear him and to be certain she was not deceived.

Mary's Report.—Jesus tells her to go and report to the brethren that he would ascend to the Father. This meant, of course, that the report of the angels that he had been raised was true. To that report Mary's personal testimony is added, as the first disciple to whom he made himself known. We know that woman was first in the transgression, and her sin brought death upon mankind; but we also know that through bearing a son she brought the world a Savior. Now she is first at the tomb and first to be convinced of the resurrection and first to announce that saving truth.

Mary reported to the disciples what she had seen and heard, but we are told they "disbelieved." (Mark 16: 11.) They, perhaps, thought that in some way she had been deceived. Their disbelief until ample proof was given is evidence of their honesty and that their testimony to the resurrection is true.

IV. Others Convinced (Verses 19, 20)

Two Others.—On the afternoon of that day (the resurrection day) two disciples were going to Emmaus, a village some seven miles distant. (Luke 24: 13-35.) One was Cleopas; the other is not named. He explained to them the prophecies regarding himself, but their eyes were holden so they did not know him. While eating he revealed himself to them and vanished out of their sight. They rose up at once and returned to Jerusalem and found the eleven gathered together, and told how the Lord had appeared unto them.

The Eleven.—The disciples were gathered together in a room with the doors shut because of the fear of the Jews. While the two were

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telling their story, Jesus suddenly appeared in their midst and said: "Peace be unto you." As he appeared without their seeing him enter, they were affrighted and "supposed they saw a spirit." (Luke 24: 37.) Jesus, knowing their doubts, said: "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." (Luke 24: 39.) This shows that spirits can and do exist outside of human bodies. They leave the body at death. (James 2: 26.)

Convinced.—Whether Jesus entered through the door miraculously without its being opened or caused their eyes to be holden till he could enter is of no consequence. His entrance was a miracle, however it was done. His unannounced presence naturally terrified them. If that had been all, they still might have thought him a spirit. His voice would calm them some; but when they saw the wounds in his hands and side, they must have decided that the report of the resurrection was true. If there had been any doubt remaining, his asking for something to eat and eating fully satisfied them (Luke 24: 41-43), and they were glad.

V. The Doubt of Thomas Removed (Verses 26-29)

Another Meeting .- One week later, also on Sunday night, the disciples were gathered together again, and Thomas with them. Again the doors were shut, and Jesus appeared as he did before, and used the same salutation: "Peace be unto you." We have no means of knowing why Thomas was not with them the week before and how he happened to miss all the events that occurred on the resurrection day. The others had, of course, told him what they had seen and heard, assuring him, no doubt, that Jesus had really been raised. But as it had taken direct evidence to convince the others, so it would take no less to convince him. He insisted that he must actually see the Lord and the wounds or he would not believe. His doubt that required evidence to remove is proof that he was honest, and that his later testimony to Christ's resurrection was not a dishonest scheme to perpetrate a fraud. When the Lord showed Thomas his hands and his side and told him to touch the wounds, his doubt vanished and he cried: "My Lord and my God." The eleven then were unanimous in their conviction that Jesus had been raised.

The Sum.—He appeared to Mary, to the other women, to Peter, to Cleopas and another unnamed disciple, to ten at one time, and to the eleven altogether—six different appearances, to different persons, under different circumstances. The threads of testimony so combine into one solid piece of evidence that no doubt can remain. The witnesses had known him too long, were too intimately associated with him, and had too many unmistakable proofs that he was the identical one who had been crucified to admit of mistake. Unless they were unscrupulously dishonest and basely hypocritical, their testimony must be accepted as true. They saw him and believed. "Blessed are they that have not seen and yet have believed." Fortunately, their testimony has been providentially preserved in the divine record, and we, too, can also believe.

PRACTICAL THOUGHTS

1. The Jews wanted their temporal kingdom restored. What they needed was a spiritual one. God knows best and provides for our needs rather than what we want or think we need.

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2. Wicked schemes must ultimately fail and human devices come to naught. All seals will be broken and all guards, whether asleep or awake, will be found useless when God is ready to manifest his power. All lies will sooner or later bring shame and reproach.

3. Mary was so anxious to find and embalm the Lord's body that she was unconscious of his personal presence. Our minds may be so concentrated on the things that interest us here that we will overlook greater things that are provided for us. We may be so concerned about understanding the sciences of this world that we will neglect God's wisdom about heaven.

4. Mary hastened to tell the disciples that the Lord had risen. She was too happy to keep the fact for herself alone. All vital truths, when learned, should be passed to others as quickly as possible. The value of souls requires it.

5. The disciples did not believe till evidence forced them to do so. Doubt that requires adequate proof is commendable; it protects against accepting delusions. But refusing to consider evidence or to yield when proof is abundant is due to prejudice or stubbornness.

OUESTIONS ON THE LESSON

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

Introductory Study

What did all agree about? Why were the disciples unprepared to accept the resurrection? Did the Jews really expect him to rise?

Why, then, did they want a guard placed? What fact would all admit? Why vital to know how the body disap-

peared?

T

How many women came to the tomb? Why does John mention only Mary? What was their purpose in coming?

When did they arrive?

How harmonize the four records on this point?

What did they find on arrival?

What did they see in the tomb? Describe the visit of Peter and John to the tomb.

Describe Mary's second visit.

II

Why did the angel not explain to Mary what she wanted to know? How did she know Jesus was there? Did she recognize him at first? Of what is this proof? Why did she fail to recognize him?

III

To whom did the Lord first reveal himself? To whom next? What did Mary probably do?

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What did he mean by saying, "Touch me not?"

What has woman done to remedy her first sin?

Why did the disciples not believe her report?

IV

To whom did Jesus next appear? When did this occur?

Where did it occur?

How did Jesus reveal himself to them? What did they do after his departure?

How did Jesus enter the room?

What did the disciples think?

What did Jesus say to them?

What does this prove? What convinced them?

What night was this?

Who was present at their meeting a week later?

How did Jesus enter the room this time? Why was Thomas not at the previous meeting?

What was necessary to convince Thomas? What convinced the others?

Of what was their doubt proof?

What evidence does the lesson contain that Jesus was raised?

How can it be proof to us?

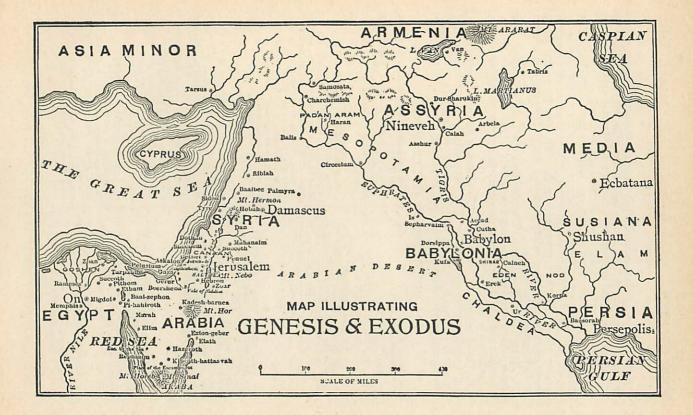
Practical Thoughts

How does God provide for us?

Can man fight against God and succeed? What should receive our first consideration?

What should we do with vital truth?

Why should we believe in the resurrection?



SECOND OUARTER

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MESSAGES FROM GENESIS

AIM: To lead the pupils to discover in the Biblical stories of beginnings a revelation from God, and to seek closer fellowship with him and right relations with their fellows.

Lesson I-April 3, 1932

GOD IN CREATION

Gen. 1: 1-5, 26-31.

1 In the beginning God created the heavens and the earth.

2 And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 And God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and

over the birds of the heavens, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

30 And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food : and it was so.

31 And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

GOLDEN TEXT .- "In the beginning God created the heavens and the earth." (Gen. 1: 1.)

TIME.—According to approved chronology, B.C. 4004.

PLACE .- "The heavens and the earth."

PERSONS .- Gcd, the Word, the Holy Spirit, and man.

DEVOTIONAL READING .- PS. 8.

DAILY BIBLE READINGS .---

March	28.	Μ.	The Story of Creation. (Gen. 1: 1-5, 26-31.)
March	29.	т.	God the Creator. (Isa. 40: 18-26.)
March	30.	w.	The Purpose of Creation. (Rev. 4: 1-11.)
			The Works of God. (Ps. 33: 1-9.)
			Creation by Christ. (Col. 1: 9-17.)
			The Creator's Care. (Ps. 104: 1-14.)
April	3.	s.	The Creator Praised. (Ps. 8: 1-9.)

LESSON I

LESSON OUTLINE .---

Introductory Study.

- I. "In the Beginning" (Verses 1, 2).
- II. The First Day (Verses 2-5).
- III. The Creation of Man (Verses 26, 27).
- IV. Man's Dominions (Verses 28-30).
- V. God's Creation "Very Good" (Verse 31). Practical Thoughts.

INTRODUCTORY STUDY

The Writer.—It is generally conceded that Moses wrote the first five books of the Old Testament. This collection is called the "Pentateuch," which is a Greek word meaning "five books." Moses was born nearly twenty-five hundred years after the creation of man, and the book of Genesis covers the greater part of this long period. Moses, like all other historians, necessarily wrote many things of which he had no personal knowledge, but this fact does not prove them untrue.

Sources of Information.—There is nothing to forbid an inspired writer using any common information at hand; all Bible writers did it. Inspiration, however, would protect him against making mistakes in the selection and use of any common matters of general knowledge. It is entirely reasonable to think that some information of some events in the patriarchal ages would have been preserved at least till the days of Moses. He could have made use of any such he happened to know. It is probable that in that time much historical knowledge was obtained through oral tradition, passed down by parents telling their children. The long lives of the patriarchs made this easy and comparatively accurate. About eight persons only were necessary to put Moses in possession of Adam's testimony regarding creation. The inspiration of Moses would have enabled him to use this information and add to it anything necessary to give a perfectly correct history.

Genesis.—The word "Genesis" means source or origin of things, and appropriately describes this book. Being the oldest history and the only one that covers the earliest periods of the world, it alone gives us the real and vital facts of that time. Moses' accuracy as a writer is attested by his reference to contemporary matters which secular history confirms as facts. The value of Genesis is mainly in giving the origin of things. It records the beginning of the material world, man, sin, death, religion, the races, human inventions, and laws. It is our only dependable source of information on these vital matters.

LESSON NOTES

I. "In the Beginning" (Verses 1, 2)

The Fact.—Gen. 1: 1 contains the most profound statement ever uttered. It announces the greatest fact known, with the only plausible explanation of why it happened. Self-evident facts must be accepted. If no adequate cause can be found, we must remain in ignorance regarding their origin; if two or more adequate causes can be found, then we should accept the more probable one; if only one can

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be found, we must accept that. The world, including man, with all its variety, its perfect adaptation of parts and systematic operation, is self-evident—its existence does not admit of question; its origin must be conceded.

The Solution.—Perfect systems do not originate themselves; neither do they operate without control. A creator and controller is the only solution to account for their origins. The Creator of the material universe the Bible calls "God." No better explanation has yet been offered. Though the Maker is unseen and the power invisible, both can be known as realities through the machine and its operation. So Paul declares that the "invisible things" of God are clearly seen "through the things that are made." (Rom. 1: 20.) With the mind we see—understand—God as the Creator of this world through its perfect adaptation of parts and operation.

When.—"In the beginning" means at some indefinite point preceding the six days, as time has been measured only since the arrangement which occurred in the six-days' work. At the beginning point the materials that compose the world system were created—came into existence; but they were "waste and void"—were without orderly form, a confused mass, in a chaotic state. Since the materials were in a chaotic state when created and during the six days arranged into system, the creative act—"in the beginning"—preceded the six-days' work. How long before, we do not know, since duration was unmeasured. The scientist may have all the time he wishes and still God's word will be true.

The Creator.—The Creator must be greater than his handiwork. Man's creative power is limited to narrow bounds. The universe is so great that its Creator must be infinite in wisdom and power. The Mosaic record alone describes a worthy Creator for such a worthy work. The Hebrew word for "God" is plural number, which probably expresses majesty, and also indicates that all infinite attributes reside in the "builder and maker" of this infinite universe.

II. The First Day (Verses 2-5)

Things Made.—The word "make" is sometimes used in the sense of "create," but ordinarily it means to shape, form, or fashion out of existing materials. This is what occurred in most of the six-days' work. Animal and vegetable life were created—came into existence; all other things were formed or made. Darkness was over the chaotic mass after its creation. The first act in forming our system was the Spirit of God moving upon the face of the waters. Then at God's command things began to assume separate forms and independent places.

Light and Darkness.—The first thing made was a division between light and darkness. "Let there be light" probably does not mean the creation of the element, but rather that it should come forth from the confused mass to occupy its place in the world system and be distinguished from darkness. This is not strange, for a similar action took place on later days. A separation of heaven and earth occurred on the second day; a separation of lands and seas, on the third day; and a placing of sun, moon, and stars, on the fourth day. The materials for all these had been created at the beginning.

"God Said."-These mighty changes came at God's spoken word.

LESSON I

"Let there be light: and there was light"—a most majestic proof of the infinite power of God's word. If so perfectly effective in making the material world, certainly not less so in making the spiritual world. Paul declares that God, who said, "Light shall shine out of darkness," "shined in our hearts, to give the light of the knowledge of the glory of God." (2 Cor. 4: 6.) Material elements instantly moved at God's command. His intelligent creatures should also promptly obey his commands that come through the light he shined into the hearts of Christ's apostles.

Day and Night.—We call the light "day" and the darkness "night." The twenty-four-hour period, including both light and darkness, we call a "day." That is exactly what Gen. 1: 5 calls them. Evening and morning must mean the darkness and the light, for both are included in the day. The measuring of the twenty-four-hour period probably began on the fourth day, when the sun was made and the earth began its rotation around it. That rotation makes our light and darkness.

III. The Creation of Man (Verses 26, 27)

Two Accounts.—In our text we have the first account, which is a brief statement regarding the making of man as a species as distinguished from the animals just mentioned. That this statement refers to man as a species, not as an individual, is seen in the fact that both male and female are mentioned. This account tells nothing of how man was made. The second account (Gen. 2: 7, 18-23) is a description of how both man and woman were made. This is not a different and contradictory account, but only a second reference to the subject in which the general statement of fact in the first is fully explained.

Man's Body.—Gen. 2: 7 shows that man's body was made—formed of "the dust of the ground;" Gen. 2: 21, 22 shows that woman was formed from a rib from man—that is, both came from the dust of the ground. At death the body returns to the dust from which it came. (Eccles. 12: 7.) In this particular man is like the beast, since the bodies of both die. (Eccles. 3: 19.) James says the same thing. (James 2: 26.)

Man's Spirit.—God said: "Let us make man in our image." Whatever may be said regarding the form of man's body, we know that spiritually he carries the image of his Maker. Like the animals, his body was given physical life; but, unlike them, he was given a spirit. God formed "the spirit of man within him." (Zech. 12: 1.) At death this spirit returns to God—to the place God has prepared for it. (Eccles. 12: 7.) Possessing a spirit which animals do not accounts for God's giving man dominion over them. Possessing this divine likeness is the reason man is responsible for his acts and must obey God. This twofold nature of man is clearly indorsed by Paul when he speaks of "our outward man" decaying while "our inward man" is being renewed. (2 Cor. 4: 16.) This inward nature which makes man responsible and different from the animals must be admitted by even radical evolutionists. It is unanswerable proof that the theory of evolution is false.

IV. Man's Dominions (Verses 28-30)

The Honor.—Adam and Eve were the first and only ones to come directly from God's creative act. To be the federal head of a world

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was a signal honor that was given but once since time began. As it was not good that Adam should remain without a helpmeet, so it was not good that the first pair should remain alone. To multiply and fill the earth with beings of like nature was an honor that was left to their keeping. The family, with all its sacred influences, is the result of this divine decree.

Over Animals.—Man was given dominion over the animals that he might protect them, subdue them, and use them. This was good for the animals and necessary for man's good. That dominion did not mean superiority in physical strength, for many animals have much more power than man. Man's intellect controls animal strength. This has not changed since the dominion was granted to man. Man did not evolve from animals; he was created above them, with intelligence to govern their instinct.

Over the Earth.—The elements of earth were also given to man for his comfort and food. Subduing nature's elements and turning them to man's uses began in Eden, but has continued till the present. In all these centuries nature's law of reproduction has always been found unchanged. Both plants and animals follow that law unerringly and bear fruit and seed "after their kind" (Gen. 1: 11, 24, 25)—an unanswerable proof that the Bible story of creation is correct.

V. God's Creation "Very Good" (Verse 31)

Its Adaptability.—No machine will work unless its parts are adapted to each other. The more complicated the machine, the more care, skill, and ability are necessary to make it. Human machines result from a long series of tests and failures before they are completed; God's creations came at a word without tests or failures. Human machines, when completed, sometimes fail to work, break down, and all of them wear out; God's creation has worked six thousand years without failure or wear. The reason is, its parts are perfectly adapted to their work.

Spiritual Adaptability.—God made the world for man's home and made it to answer man's physical needs. All our boasted improvements are just learning how to better use nature's elements. In the true sense we have not improved upon nature, but have learned how to subdue more of her elements for our comfort. The electric light is a wonderful invention, but it does not surpass natural light, or we would not turn it out when the sun comes up.

As God in creation has provided for our temporal wants, so he has in spiritual creation provided for our spiritual wants. The same exact adaptability is found in "the perfect law of liberty" that is found in nature. As this earth is man's temporal home, so the church is his spiritual home while on the earth. Each requirement for entrance into the church, or service in it, is perfectly suited to man's nature and his spiritual need. Entrance into this world—natural birth—has not changed in six thousand years, because perfectly arranged at first; so entrance into the church—the new birth—has not changed since the Lord first gave it. The word of God is "the seed of the kingdom" (Luke 8: 11); the gospel, which is God's word, is God's power to save (Rom. 1: 16). Obedience to his law brings one into spiritual union with God and Christ. God's spiritual creation, like his material, is "very good" because perfectly adapted for the purpose.

PRACTICAL THOUGHTS

1. Effects demand adequate causes. An infinitely all-wise Creator is the only consistent cause for man's existence when we consider his known intelligence, capacity, and responsibility.

2. To be made in God's likeness, partake of the divine nature, is one of the greatest honors and should make us want to "walk worthily of the calling wherewith we are called."

3. Man is a dual being-body and spirit. God gave natural light for the body and spiritual light-his word-for the spirit. Man should use both. Failing to use one, he will stumble; failing to use the other, he will sin.

4. Animals and plants were created by miraculous power, but perpetuated through the medium of seed. The church was established by miracles; it is perpetuated through the word of God-the spiritual seed.

5. God's laws, both natural and spiritual, are perfect for the purpose in view. To get God's blessings we must obey his laws.

QUESTIONS ON THE LESSON

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

Introductory Study

What books did Moses write? What is this collection called?

What period of time is covered by Genesis?

Where did Moses get his information? What does the word "Genesis" mean? What beginnings does it record?

What does Gen. 1: 1 contain? What important facts are self-evident? How shall we treat such facts? Why is the Bible explanation best? What does 'in the beginning' mean? What does 'in the beginning' mean? What was the condition of the elements

when created? Why is the word for "God" plural? What would man's Creator have to be?

What is meant by the word "make?" What was created and what was made

during the six days? What was made first?

What similar acts occurred on other days? What proof is there that God's word has great power?

How did God give spiritual light?

What is meant by the word "day ?" When was the day first measured?

What is meant by "make man?" (Verse 26.)

What is the explanation of Gen. 2: 7, 18-23?

How is man like the beasts? How is he like God?

What makes man responsible?

How does Paul describe man's nature?

IV

What special honor did Adam and Eve have?

What dominion was given man?

Has this ever been changed? What does it prove about man's origin? How do plants and animals bear seed? Of what is this proof?

What must be true of all machines? What is the difference between machines and God's creations? Has man really improved on nature? What is man's spiritual home? Has the law of entrance ever been changed?

Practical Thoughts

What would be an adequate cause for man's existence? How should Christians walk? What kinds of light must we have?

How is the church perpetuated?

How can we receive God's blessings?

Lesson II-April 10, 1932 HOW SIN BEGINS

Gen. 2: 15-17; 3: 1-8.

15 And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And Jehovah God commanded the man, saving. Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

1 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2 And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3 But of the fruit of the tree which is in the midst of the garden, God hath said,

Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. 8 And they heard the voice of Jehovah God walking in the garden in the cool of

the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

GOLDEN TEXT.—"Watch and pray, that ye enter not into temptation." (Matt. 26: 41.)

TIME.-B.C. 4004.

PLACE .- The garden of Eden.

PERSONS .- God, Satan, Adam, and Eve.

DEVOTIONAL READING .- Ps. 1.

DAILY BIBLE READINGS .-

- April 4. Μ. How Sin Begins. (Gen. 3: 1-12.)
- Sowing and Reaping. (Gal. 6: 1-10.) April 5. т.
- w. Temptation from Lusts. (James 1: 12-18.) Temptation from Covetousness. (1 Tim. 6: 1-10.) Resisting Temptation. (Eph. 6: 10-20.) Christ Our Helper. (Heb. 2: 13-18.)
- April 6. April 7. April 8. April 9. T. F.
- S.

April 10. The Blessedness of the Righteous. (Ps. 1.) S.

LESSON OUTLINE .---

Introductory Study.

I. Duties, Liberties, and Restraints (Gen. 2: 15-17).

II. The Tempter (Gen. 3: 1-3).

III. The Temptation (Verses 4, 5).

- IV. The Law Transgressed (Verse 6).
- V. The Consequences of Sin (Verses 7, 8). Practical Thoughts.

LESSON II

INTRODUCTORY STUDY

Its Existence.—The existence of things implies their origin, which must be accepted, whether we can account for it or not. Man is here; we must admit his origin. Sin is also here; the evidence, seen through its myriad effects upon the race, is too clear to be misunderstood. It began somehow, some way. This must be admitted, if we are unable to determine how it began. A thing which has done so much damage, produced so much suffering, and shows no signs of abating in its disastrous effects should be studied as to its origin and consequences.

The Direct Cause.—As all good is attributable to a supreme Being of infinite mercy, love, and justice, so all sin is chargeable to an archenemy that is full of all subtlety and mischief. The Bible describes this enemy of the race as Satan, the devil, the old serpent, the dragon, and the god of this world. Satan means an *adversary*; the devil means an *accuser*; and all the other descriptions present him as the enemy of mankind. Jesus calls him a "murderer" and the "father of lies." (John 8: 44.) Paul represents him as using "devices," "subtlety," or "craftiness" (2 Cor. 2: 11; 11: 3); "wiles," or deceptive schemes (Eph. 6: 11); "snares" (1 Tim. 3: 7). Such an enemy would be expected to seek the ruin of man, and is the logical one to charge with the origin of sin.

His Personality.—The Bible references to this archenemy are such as leave no doubt about his personality. No other idea will fit his operations. (See Job 1: 6-12; Matt. 4: 1-11.) If Satan be only an evil principle in man, we would still have to account for the origin of that, which would be more difficult than ascribing sin to Satan. It is true that we do not see Satan with the physical eyes, but that is no proof that he does not exist; for we do not see God with our natural eyes, either, yet we do not deny his existence. God's work in nature proves his existence; Satan's work in sin proves his existence. The supposition that Satan is a fallen angel is a probable explanation of his origin. Sin must be accounted for; Satan is the answer.

LESSON NOTES

I. Duties, Liberties, and Restraints (Gen. 2: 15-17)

Original Purity.—According to the Bible account, man when created was pure mentally, morally, and physically. The recognized innocence of childhood is substantial proof on this point. If we reject the Bible account, we confront a worse difficulty. If man came through natural evolution instead of creation, there can be no higher nature than physical law; hence, whatever man does is right; therefore, no sin is possible and all man's acts must be pure. But our sense of justice and decency revolts at such a conclusion; so we must accept the Bible story as the only reasonable solution. This forces us to believe that man was created sinless.

Duties Required.—When created, man was placed in the garden of Eden and required to "dress it, and keep it." Some occupation—mental and physical exercise—was necessary for man's happiness. Caring for the garden would supply that need. It is still recognized that idleness is not good for man. His nature demands some field wherein his faculties may operate.

Liberties Granted .- God granted man the free privilege of eating

of every tree of the garden except one. It seems that this broad liberty should have been all that was necessary to man's peace of mind. Considered as a reward, it should have prompted ready compliance with the duties imposed and given perfect satisfaction. That man should be given every privilege possible that is consistent with wellbeing needs no proof. This just and righteous plan began with man at the beginning. Throughout all succeeding ages God provided the same wise liberties, without which man would have had little incentive to personal development. The blessings in the church and those awaiting us in heaven allow all the liberties that are best for us.

Restraints Imposed.—It is conceded that man has intelligence; with intelligence goes ability; ability imposes responsibility. If man had been created otherwise, he could not have performed any religious act that would have been a credit to himself or an honor to his Creator. A responsible being without law to regulate conduct is an absurdity. You cannot have law without commands and prohibitions and penalties. This is recognized in all kinds of human societies and governments. Commands and prohibitions are tests of man's faith and loyalty. Prohibiting the eating of the fruit of a certain tree was strictly in harmony with man's nature and necessity. If he had not needed such restraint, he would have been an irresponsible human machine. Man's ability to act implies his ability to sin; hence the story of his temptation and fall.

II. The Tempter (Gen. 3: 1-3)

Man's Protection.—The garden was prepared to meet man's every want. It had every tree necessary for food, the tree of life, and the tree of the knowledge of good and evil.* (Gen. 2: 8-14.) Food was at hand to be received for the care of the garden. Adam did not have to disobey God to get food. His nature was probably mortal—subject to death; but the tree of life was there to counteract that. He did not have to sin to live. The tree of the knowledge of good and evil was also there, but he was plainly told not to eat that fruit and warned that to do so would be disastrous. There was no reason why he should be deceived. Disobedience was inexcusable. The fruit may have been forbidden because of some dangerous quality, or just as a test of man's faith; but some restraint was necessary to make man submissive to his Creator. Some one has said: "Human life is a restricted life, a life subject to law; and he who confesses this subjection remains in Eden, and he who denies it is banished."

Who the Tempter.—That Satan is the one responsible for sin can hardly admit of doubt; in fact, he is called "the old serpent, which is the Devil and Satan." (Rev. 20: 2; 12: 9.) That he operated in the garden of Eden through some animal called a "serpent" seems probable, especially from the curse pronounced. It is impossible, of course, to know just what that animal was, and it is unnecessary to know; but it is in harmony with Satan's methods to operate through agents as "ministers of righteousness." Sin disguised will be more readily accepted. No one knows this better than the destroyer of souls. We can be certain that he presented himself to Eve through the medium most likely to be effective. Evidently he did not appear in his true colors.

His Wiles.—The serpent was more "subtle"—crafty, skillful—than any beast of the field. We should not make the mistake to think Satan ignorant enough to use easily detected schemes. The whole history of sin proves the contrary. Paul calls his devices "wiles," which means deceitful methods. He is not limited to any one plan or scheme; he uses anything that will be effective. Some of his most disastrous work has been done by counterfeiting Bible truth—by transforming "himself into an angel of light." (2 Cor. 11: 14.)

III. The Temptation (Verses 4, 5)

"Hath God Said?"—Trials and temptations are similar and yet different. A trial tests one's fidelity. God tried Adam and Eve when he forbade their eating certain fruit. Temptation is a trial in which an effort is made to induce one to do wrong. The serpent tempted Eve. He first questioned God's love by asking Eve if God had said they could not eat of all the trees in the garden. His question was equivalent to saying: Surely there must be some mistake; if God really loves you, he could hardly shut you away from that delicious fruit. Charging God with injustice, directly or indirectly, is still a favorite method of Satan in getting people to reject God's word. It is disperately wicked, but fearfully successful—in fact, one of the most successful he has used.

"Not Die."—To the serpent's insinuating question Eve replied that death was threatened as the result for eating the forbidden fruit. The serpent flatly denied God's words by saying: "Ye shall not surely die." He may have lent color to his words by eating some of the fruit in her presence. Changing God's sentence with one word was his plan; yet future happiness for the world depended on Eve's accepting or rejecting that change. This scheme of changing God's word is still freely used by Satan. Even preachers become his ministers in this work. Jesus said: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Men say man can be saved—enter the kingdom of God—without being "born of water and Spirit." Jesus makes salvation depend on faith and baptism (Mark 16: 16); men say you do not have to be baptized to be saved. Such rejections of God's word are not less dangerous now than in Eden. The failure there should warn us against its repetition.

"Make Wise."—Knowledge is good and proper within certain bounds. Adam and Eve, no doubt, had unlimited capacity and desire for it, but had then only a limited amount of it. The serpent declared that their eyes would be opened when they ate. That turned out to be true, but not in the sense Eve expected. To know sin by practice and realize its consequences is disastrous knowledge that comes too late. So it was in Eve's case. Knowing good by practice and evil by contrast is the only safe course.

IV. The Law Transgressed (Verse 6)

Nature of the Sin.—Duties and prohibitions involve two classes of sins—failure to do the thing required and doing what is forbidden. Both are disobedience and fatal in results. The first sin was of the second class—doing the forbidden thing. In the religious realm more people sin in neglecting or refusing to do what Jesus plainly requires than doing what he plainly forbids. Many also sin by offering as

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obedience something he never commanded at all, substituting something in place of, or adding something to, his commands. This sin is especially dangerous, because so easily done.

The Reasoning.—Unless one is wholly hardened in wickedness he usually tries to convince himself that his conduct is permissible at least. His reasoning may be utterly faulty; still he leans upon it. So with Eve. When convinced that the fruit was "good for food," "a delight to the eyes," and "desired to make one wise," the deception was complete, and she ate. With proper limits, all three are good things and from a human viewpoint desirable. If all the serpent said had been true, that would not have justified disobedience to God's command. Attractive, nutritious food that could make one wise would not compensate for disobedience to the Creator. This is a dangerous mode of reasoning which Satan still uses with appalling success. To assume that we can do things because we can see nothing against them from a human viewpoint is rebelling against divine wisdom. Satan still makes the same threefold appeal, and all sin springs from the three. John calls them the "lust of the flesh and the lust of the eyes and the vainglory of life." (1 John 2: 16.)

Deceived.—Paul declared that the "scrpent beguiled Eve in his craftiness." (2 Cor. 11: 3.) He also says that "Adam was not beguiled, but the woman being beguiled hath fallen into transgression." (1 Tim. 2: 14.) It is immaterial why Adam ate the fruit; the fact is, he ate it and was not deceived into doing so. This is plainly stated. That he sinned in eating is clearly evident, since he was cast out of the garden, and Paul charges sin to his account. Eve was deceived and sinned; Adam sinned knowing it was a sin. Both were cast out of the garden. Sin from either cause will be fatal unless we repent. Our only safety is to avoid both.

V. The Consequences of Sin (Verses 7, 8)

Their Loss.—Adam and Eve lost their moral purity, the favor of God, and their Eden home. It is not within the power of human minds to estimate how much that meant. Only the judgment can reveal how much personal harm comes to one that sins. Their misfortunes did not stop with expulsion from the garden; it rather just began then.

The Curse.—A curse was pronounced upon the serpent for his part in man's fall, but the most serious consequences fell upon man. While Eve had a promise that her descendant would bruise the serpent's head—repair her wrong by overcoming Satan—still woman was to endure multiplied pain and remain in submission. For man the earth was to bring forth thorns and thistles, requiring that in the sweat of his face he should eat bread. (Gen. 3: 14-19.) That the curses fell as promised cannot be doubted. Every human life is an unmistakable evidence of the literal fulfillment of the promise.

The Death.—James says the "body apart from the spirit is dead." (James 2: 26.) Adam and Eve were not allowed to return to the garden, lest they "take also of the tree of life, and eat, and live forever." (Gen. 3: 22.) It is said the words, "Thou shalt surely die," may be expressed thus, "Dying, thou shalt die." The meaning would then be: You will begin to die the very day you eat; for you will not be allowed to eat of the tree of life to counteract the mortality of your

nature, and so death will finally end in the separation of body and spirit. That is the evident fact in the case. But the word "death" may apply to one who is spiritually separated from God, but alive physically. In this sense it applied to Adam the day he ate the forbidden fruit. Adam died in both senses-spiritually, the day he ate; physically, several centuries later.

Adam's sin affects mankind only in the sense of entailing natural death, in the same way that sorrow comes to one related to a criminal. Crime is only chargeable for personal guilt. We will die naturally whether we sin or not; we will be lost for our own sins, not Adam's. Paul says the "wages of sin is death." Our own alone will separate us from God. (Isa, 59: 2: 1 Pet. 3: 10-12.)

PRACTICAL THOUGHTS

1. Restraints are often disagreeable to fleshly appetites, but controlling appetites is the only safe course, physically or spiritually.

2. Whoever tampers with temptation is already on the brink of sin. "Be subject therefore unto God; but resist the devil, and he will flee from you." (James 4: 7.)

3. Satan is persistent in his insidious efforts to destroy faith in God's word. When the heart is filled with doubt, Satan's work is about done.

4. The road to temptation always has a way of escape open before it is too late. Christians should take that way before the supreme test comes. "Safety first" should be the Christian's watchword.

5. Each one must fight the battle of life for himself. He will win or lose the victory mainly by his own efforts. Adam and Eve both ate the fruit; each bore the proper penalty.

QUESTIONS ON THE LESSON

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

Introductory Study

What must we admit regarding sin? What is the direct cause of sin? What is Satan called? What does his name mean? What methods does he use? How is his personality proved? What suggestion about his origin?

T

What was man's moral state at creation? How does sin prove that man was created?

What duties were required of the first man?

Why was this necessary?

What liberties were granted?

Why were prohibitions necessary?

II

Describe the garden.

What provisions were made for man in the garden?

What was the purpose of the tree of life? Why was disobedience inexcusable?

Who really was responsible for the be-ginning of sin?

How did he do his work? What is meant by "wiles?"

What is Satan's most dangerous work?

TIT

What is the difference between trials and temptations?

What did Satan's question mean?

What did Satan say next?

What change did he make in God's word? Do people imitate Satan in denying God's word now?

What is the best way to know about sin?

IV

Into what two general classes may sin be divided?

What other class may we make?

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What convinced Eve she could safely eat? Why was the reasoning wrong? How does John describe sins?

What is the difference in the sins of Adam and Eve?

What did they lose by their sins? What curse was pronounced on the serpent?

What curse was pronounced on Eve? What curse was pronounced on Adam? Why were they shut out of the garden? In what two ways did their sins affect them?

How does their sin affect us? How does our own sin affect us?

Practical Thoughts

Why should we control our appetites? How should we meet temptations? Why is strong faith necessary? What should be our "watchword?" What is necessary if we win the victory?

Lesson III-April 17, 1932 THE CALL OF ABRAM

Gen. 12: 1-9.

1 Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name

great: and be thou a blessing:

3 And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4 So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their sub-

stance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Shechem, unto the oak of Morch. And the Canaanite was then in the land.

7 And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

8 And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

9 And Abram journeyed, going on still toward the South.

GOLDEN TEXT .- "Be thou a blessing." (Gen. 12: 2.)

TIME.—About B.C. 1920.

PLACES.-Ur, Haran, and the land of Canaan.

PERSONS .- God and Abram.

DEVOTIONAL READING .- Heb. 11: 8-10, 17-19.

DAILY BIBLE READINGS .--

- April 11. M. The Call of Abram. (Gen. 12: 1-9.)
- Abram's Obedience. (Acts 7: 1-7.) April 12. т.
- April 13. April 14. W. Melchizedek Blesses Abram. (Gen. 14: 17-24.) God's Covenant with Abram. (Gen. 17: 1-8.)
- т.
- The Call of Moses. (Ex. 3: 1-12.) The Call of Saul. (Acts 9: 1-9.) April 15. F. April 16. S.
- April 17. S. Faith is the Victory. (Heb. 11: 8-19.)

LESSON OUTLINE .---

Introductory Study.

- I. Abram's Call to Another Country (Verse 1).
- II. God's Promises to Abram (Verses 2, 3).
- III. Abram Enters Canaan (Verses 4-6).
- IV. Abram Builds an Altar to Jehovah (Verses 7-9). Practical Thoughts.

INTRODUCTORY STUDY

Connecting Links.—The call of Abram occurred when he was seventy-five years old, two thousand and eighty-three years after the creation of man. Since our last lesson, the beginning of sin, is recorded in the third chapter, the eight intervening chapters cover this twothousand-and-eighty-three-year period. Only a few of the leading events of this long period are given by Moses, and only such as are necessary to connect his story with the divine origin of man. He tells of the murder of Abel to show how the line of descent came to Noah. (Chapter 4.) He gives in detail the story of the flood to show how the human family was preserved through that world disaster, and to show how the line was unbroken from Noah to Abram through Shem. (Chapters 6-9.) The building of the Tower of Babel was given that we may know how the different races came from one family. (Chapter 11.) These events, with the necessary genealogical lists, furnish the connecting links between the last lesson and this.

A Family Story.—From this point on Moses' record deals with the history of the family of Abram. The story of his immediate family was necessary to preserve the line of genealogy unbroken and furnish a proper foundation for the history of his descendants who became God's special people. In addition to the plain history which he gave, Moses was helping to form a chain of evidence which, through Abram's descendants, would culminate in proving Jesus to be the Christ. Like a scarlet thread, the spiritual promise to Abraham runs through all the subsequent history to find its glorious fulfillment in Jesus, not only as the descendant of Abram, but also the Son of God. A story so vitally connected with man's present and future happiness should be known by all.

LESSON NOTES

I. Abram's Call to Another Country (Verse 1)

From Ur.—From Gen. 11: 31, 32 we learn that Terah, Abram's father, took his family and left Ur of the Chaldees to go to the land of Canaan, but stopped at Haran. Ur was located on the river Euphates, about a hundred miles from the Persian Gulf. Haran was about six hundred miles northwest on the same river. The Arabian desert between Mesopotamia and Palestine made necessary the longer route around by Haran. Stephen refers to this call to leave Ur (Acts 7: 2), but mentions only Abram, because he was the son of Terah that became the ancestor of the Israelites.

From Haran.—How long the family remained at Haran is not known, but we are told that Terah died there at the age of two hundred and five years. Apparently Abram left soon after his father's death. Being seventy-five years old at his departure (verse 4) shows that Terah was one hundred and thirty years old when Abram was born, and that Gen. 11: 26 must mean that the oldest—Haran—was born when Terah was seventy years old. Abram was the youngest, but is mentioned first because of his prominence.

His Name.—"Abram," his first name, means "exalted father." It was later changed to "Abraham," which means "father of a multitude." (Gen. 17: 1-6.) Ur, the birthplace and early home of Abram, is said to have been a great city in a marvelously rich country, the

capital and holy city of the Chaldeans. It was evidently an idolatrous city, with probably some of Abram's own people worshiping idols. (Josh. 24: 2, 3.) It would be difficult for one to grow up in such surroundings and maintain very correct views of the true God, as the story of creation had come down mainly through oral tradition. But in spite of the unfavorable environment, there were some worthy characters, such as Noah and Melchizedek. Evidently Abram belonged to the worthy class, as his later history shows.

His Faithfulness.—At God's call he left Ur without complaint or question; when the call was repeated at Haran, he obeyed promptly, leaving all his kindred but his own family and Lot. To this test of his faith was the additional fact that he did not know to what land he was going. (Heb. 11: 8.) He went as God directed. In all his later calls to service he acted with the same unquestioning faith. He stands out in the divine record as the preëminent example of faith, for which inspiration justly calls him "the friend of God." (James 2: 24.) To which high honor we may also come if we "walk in the steps of that faith" which Abram had.

II. God's Promises to Abram (Verses 2, 3)

Value of Promises.—The promise of reward makes even strenuous duties a pleasure. Moses accomplished the delivery of his people from bondage because "he looked unto the recompense of reward." (Heb. 11: 26.) Even our Lord endured the cross "for the joy that was set before him." (Heb. 12: 2.) Leaving homeland and kindred was no small or easy task for Abram, but God's rich promises sustained his faith and made the undertaking successful. His experience may be considered typical of our journey from earth to heaven. The duties are exacting, the sacrifices are great, and the land to which we go is unseen; but the promised reward will, if we are like Abram, sustain our faith and make the pilgrimage delightful.

Temporal Promises.—All the promises to Abram were temporal except one. The first was: "I will make of thee a great nation." This would not only compensate for the giving up of homeland and kindred, but would be incomparably more than the loss. Those who forsake worldly things to serve God are promised a hundredfold more here and in the world to come eternal life. (Mark 10: 29, 30.) Our spiritual treasures and relatives here will be a hundredfold more than the natural. This every Christian knows to be true. In fulfilling this general promise the following were necessarily involved as a part of it: God said, "I will bless thee;" I will "make thy name great;" "be thou a blessing"—that is, I will make you a blessing; I will "bless them that bless thee" and curse "him that curseth thee." Surely Abram could have desired nothing more. We have a like promise of protection and safety. (Heb. 13: 5, 6; Rom. 8: 37-39.)

Promises Fulfilled.—Abram personally never possessed the land of Canaan (Acts 7: 5), but he did posses it through his descendants when they became a nation (Josh. 21: 43-45). They became a great nation, known to the world as "Jews" or "Israelites." They blessed all nations that came in friendly association with them. Abraham's name is known the world over; amidst idolatry, Israel has preserved the true idea of God, and in their history they stand today a living evidence that the Bible is of divine origin.

Spiritual Promise.—"In thy seed shall all the nations be blessed." The Jewish national religion that began at Mount Sinai had a salutary effect on the world in preserving the idea of Jehovah as man's Creator; but this promise of a world-wide religion, of necessity involving the abrogation of that national religion, was not fulfilled till Jesus, the world's Redeemer, came as the promised seed. This is Paul's application of the promise. (Gal. 3: 16.) The law of Moses, involving a system of politics and religion, came at Mount Sinai four hundred and thirty years after the promises were made to Abram. It was a fulfillment of the promises limited to Abram's personal descendants and of limited duration. (Gal. 3: 22-29.) Paul reasons that a law given four hundred and thirty years after the spiritual promise was made could not by its abrogation at the cross destroy that promise. (Gal. 3: 17-22.) Those in the church, then, are spiritually the children of Abraham and "heirs according to the promise."

III. Abram Enters Canaan (Verses 4-6)

Faith and Works.—The record says: "So Abram went, as Jehovah had spoken to him." Paul's comment is that when called he "obeyed to go out unto a place which he was to receive for an inheritance." (Heb. 11: 8.) Note that the inheritance was not to be received by faith alone, but by obedience—by going into the land of Canaan. So it is with us. James says we are blessed in our "doing." (James 1: 25.) By faith he patiently waited for the promise of a son to be fulfilled, when according to nature there was no reason to expect a son. (Rom. 4: 18-24.) By faith we must await God's promises, though unable to see how the fulfillment can be accomplished. By faith he prepared to offer his son, though against every natural impulse of the parental heart. (Heb. 11: 17-19; James 2: 21-23.) So we should obey regardless of any earthly sacrifice we may have to make. Only in this way can we imitate Abram's example and, like him, become worthy of divine approval. Faith saves only when it leads to obedience, for it is then made perfect and credited to our account.

The Journey.—Abram took his own family, his nephew, Lot, and his property and departed from Haran. He also took the "souls that they had gotten in Haran." These may have been servants necessary for the removal of his goods or some converted to the true God or both. The caravan traveled some four hundred miles in a southwest direction and crossed the river Jordan probably near the Sea of Galilee. They passed through Canaan till they reached Shechem, which was located between Mount Ebal and Mount Gerizim, in the district which later became Samaria. Shechem is near the place that Jacob later dug a well, made famous by the Savior's conversation with the Samaritan woman, and where Joseph was buried after the return from Egypt.

The Inhabitants.—Verse 6 says: "The Canaanite was then in the land." The Canaanites are supposed to have been descendants of Canaan, a son of Ham. They were already established in that part of Palestine, and were, no doubt, prepared to resist any invasion of their country. Probably they are mentioned to show that difficulties might arise to test Abram's faith. His experience in meeting opposition from the inhabitants while sojourning in the land was like our experience in overcoming obstacles in the journey of life. As in his case, so in ours, the reward richly repays for all efforts made.

IV. Abram Builds an Altar to Jehovah (Verses 7-9)

The Land Shown.—When Abram left Haran, it was to go to a land the Lord would show him. At Shechem, his first stop after entering Canaan, Jehovah appeared to him and said: "Unto thy seed will I give this land." In what way this appearance was made, we are not told; but it was evidently in a way that perfectly satisfied Abram that he had reached the right land. Abram must have understood the promise to mean that his descendants would receive the land when numerous enough to take it. This the facts show to have been the case.

A Sojourner.—Personally, Abram was a sojourner for the one hundred years he remained in Canaan (Gen. 25: 7), "dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise" (Heb. 11: 9). Many difficulties and sufferings awaited his descendants before the fulfillment of this promise four hundred and thirty years later (Gal. 3: 17), but this did not weaken Abram's faith. He not only "died in faith," expecting this promise to be fulfilled, but he even expected "some better thing" to be provided for the faithful. Paul says: "He looked for the city which hath the foundations, whose builder and maker is God" (Heb. 11: 10-16), in a "heavenly country." Jesus said: "Abraham rejoiced to see my day." (John 8: 56.) In some way Abram was led to understand that some greater blessings were in store for the world than what appeared to him then. He may have concluded that nothing he was permitted to enjoy would meet the requirements of that great promise: "In thee shall all the families of the earth be blessed."

Builds an Altar.—That Abram should build an altar for the worship of the Lord seems the natural thing for one so morally good and one to whom Jehovah had made such glorious promises. Where he pitched his tent, there the worship of Jehovah must be. Making piety of life and reverence for his Creator matters of deep concern, he could not leave them behind when he journeyed to another country or place. He considered an altar to Jehovah not less important than a place of shelter for himself and family. This was not a momentary enthusiasm of one who has just found some cherished object, for he had been obeying God since the call to leave his ancestral home in Ur of the Chaldees. Building the altar indicated the continuous glow of his deep, earnest zeal. When he removed to Bethel, some twenty miles south, he built another altar, proving that wherever he dwelt the worship of Jehovah must abide. In this Abram has furnished the world one of the outstanding examples of success in worship. May we profit by his unwavering faith and unquestioning obedience.

PRACTICAL THOUGHTS

1. No more practical Bible truth can be found than that Christians walk "by faith, not by sight." This means that we should follow God's directions and trust him to bring us to the promised land.

2. We cannot "walk by faith" and stand still. Canaan was not entered simply by hearing about it; neither can we be saved by hearing that such is possible. Doers of the law are justified; hearers only delude themselves.

3. The world's richest rewards come through the hardest work and ANNUAL LESSON COMMENTARY 111

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the greatest sacrifices. The surest way to receive blessings is to become a blessing to others.

4. Life's greatest achievement is not to make provision for temporal wants, but to build an altar to the Lord-to give him a permanent place in our hearts. The progress that will endure is moral and spiritual.

QUESTIONS ON THE LESSON

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

Introductory Study

How long since the events of the last lesson?

What events in this period are recorded? Why are these recorded?

What history does Moses now start on? What chain of evidence does Moses give? What runs through the whole history?

What family left Ur?

Where was Ur located?

What kind of city was Ur?

Describe the journey to Haran.

How old was Terah at the birth of Abrabram ?

What are the meanings of his two names? What other call did Abraham receive?

In what ways were these calls tests of his faith?

What is the value in promises?

What noted examples do we have?

How can Abraham's experience be considered ?

What temporal promise was made to Abraham?

For what would its fulfillment compensate?

What similar promise have we?

What other temporal promises were made to Abraham?

What promise of safety have we? How were the temporal promises fulfilled?

What spiritual promise was made? How was it fulfilled? Why is it independent of the law?

III

What is Paul's comment on Abraham? How was the inheritance to be received? How do we receive blessings? What are the other evidences of Abraham's faith?

What are the lessons for us? Describe the journey to Canaan. Where is Shechem located? Who were inhabitants of the land? From whom were they descended? Why are they mentioned?

IV

What occurred on the arrival at Shechem ? How did God appear to Abraham? How did Abraham understand the promise?

How long was Abraham a sojourner? How long till this promise was fulfilled? What else did Abraham expect? What did building the altar indicate? Where is Bethel located? What did Abraham do there? In what two things is he an outstanding

example?

Practical Thoughts

What does it mean to "walk by faith ?" Who are justified? How do rewards come? What is life's greatest achievement?

Lesson IV-April 24, 1932 ABRAM'S GENEROSITY TO LOT

Gen. 13: 5-15.

5 And Lot also, who went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. 7 And there was a strife between the herdsmen of Abram's cattle and the herds-

men of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.

9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.

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10 And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered everywhere, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar. 11 So Lot chose brim all the Plain of the Jordan; and Lot journeyed east: and they

separated themselves the one from the other.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

13 Now the men of Sodom were wicked and sinners against Jehovah exceedingly. 14 And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

GOLDEN TEXT.—"In honor preferring one another." (Rom. 12: 10.) TIME.-B.C. 1918.

PLACE .- Southern part of Canaan, between Bethel and Ai. PERSONS .- Abram, Lot, and their herdsmen, and Jehovah. DEVOTIONAL READING .- Ps. 133.

DAILY BIBLE READINGS .---

April 18. M.	Abram's Generosity. (Gen. 13: 5-13.)
	Abram's Portion. (Gen. 13: 14-18.)
April 20. W.	Abram Rescues Lot. (Gen. 14: 5-16.)
April 21. T.	David and Jonathan. (1 Sam. 20: 35-42.)
April 22. F.	Serving Others. (Rom. 12: 9-21.)
April 23. S.	Submission to Wrong. (Matt. 5: 38-48.)
April 24. S.	Brotherly Love. (Ps. 133.)

LESSON OUTLINE .---

Introductory Study.

- I. Wealth and Its Dangers (Verses 5-7).
- II. Abram's Generous Offer (Verses 8, 9).
- III. Lot's Unfortunate Choice (Verses 10-13).
- IV. Promises Renewed to Abram (Verses 14, 15). Practical Thoughts.

INTRODUCTORY STUDY

Other Journeys.-Apparently within a few years after Abram reached Canaan there was a famine in the land, the first one ever mentioned. On account of this he took his family and possessions and went to Egypt. (Gen. 12: 10.) Not long after this he returned to Bethel, his former home in Canaan, where the events of this lesson began to transpire.

His Mistakes.—Between the events of this and the last lesson Abram made two mistakes. One was in leaving the land to which God had led him; the other was in misrepresenting Sarai by saying she was not his wife. This proves that in spite of his remarkable faith he still was human and in danger of sin—a weakness from which none of us are exempt. Naturally the famine was a severe trial of his faith, since he had been miraculously led to the land; but he, no doubt, would have been protected had he remained and depended upon God for help instead of seeking it from men. This led to another and more serious mistake. Fearing the king might kill him for his wife, he asked her to agree to be represented as his sister. Knowing that the prospective wives of the kings had a long period of preparation before being re-

ceived, he may have thought, if she were selected, something would happen to rescue her before the actual marriage. This scheme was unnecessary; for had he stayed where God led him, or trusted in God and told the truth, God's protection would have been over him. That is evident from the fact that God did protect him from the misfortune feared by causing Pharaoh to learn the true fact.

His Falsehood.—The Bible impartially records sins even against the most worthy saints. For some unaccountable reason, Abram more than twenty years later committed the same sin (Gen. 20: 1-14), but tried to excuse himself by saying Sarai was his half sister (such marriages of close kin being allowed in that age). This statement was true in fact, but only a half truth told to hide another truth not told; hence a circumstantial falsehood, because the intention was to deceive. Half truths can easily become lies; purposely suppressing part of the truth may become equal to positively expressed falsehoods.

LESSON NOTES

I. Wealth and Its Dangers (Verses 5-7)

Riches Not Sinful.—That riches are not sinful in themselves is seen in the fact that "Abram was very rich in cattle, in silver, and in gold" (verse 1); yet he is singled out in both the Old and New Testaments as a man of preëminent faith. Abram's whole career is clear proof that his great wealth had no bad effect on either his moral or religious nature. He did not have his "hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy." (1 Tim. 6: 17.) Trusting in riches is condemned (Mark 10: 23, 24); rightly using them is commended (1 Tim. 6: 18, 19). Accumulating and caring for riches is a wonderful work, if it leads us to where we can "build an altar to Jehovah;" if not, it is fearfully dangerous.

Separation Necessary .- The record says that Lot also had accumulated riches. It does not say how much, but Abram had probably aided him, and his success had reached the point where a separation of their flocks and herds became necessary. There was nothing wrong in their separating. Such moves are often required for business reasons. In this case the reasons assigned were entirely satisfactory. It is said that "their substance was great, so they could not dwell together." When their combined flocks and herds were so great that sufficient pasture and water were not at hand, some kind of move was necessary. This difficulty in caring for their stock led to strife among the herdsmen, each side, no doubt, striving to have the better places for his master's part. This strife would sooner or later lead to serious trouble, which was a good reason for seeking different locations. Then the text says: "The Canaanite and the Perizzite dwelt then in the land." They already had the country occupied with their substance. Additional flocks and herds would make the situation more difficult and probably lead to further strife with them. It was better to avoid all this by a peaceful removal. Such moves for business are desirable, but we should also move our religion with us and be ready to build an altar to the Lord in the new location.

II. Abram's Generous Offer (Verses 8, 9)

"We Are Brethren."-Probably Lot had already begun to be influenced by his herdsmen's complaints, which caused Abram to make

his generous offer. The reason suggested for avoiding strife—they were brethren—still remains one of the strongest reasons against it. There are at least two great dangers in strife among brethren: By destroying fellowship it hinders the work from within; by giving enemies of the truth their best chance to defeat it from without. No congregation can successfully work against these two handicaps. The internal trouble must be removed or failure is inevitable. Just here Abram is our example. Too bad that all Christians do not make an honest effort to imitate him!

Abram and Lot belonged to the same family, had the same interests, worshiped the same God in the same way—too much in common to admit of strife at all. Breaking that fellowship would have broken sacred ties, destroyed love, and seriously interfered with the worship of God—too much to risk for personal gain. Then the Canaanites and Perizzites would have taken advantage of such strife to benefit themselves at the expense of both Abram and Lot. This would have been extremely foolish. Any contention in the church works to the advantage of enemies to the truth. Some one has well said: "The Canaanite and Perizzite are still in the land."

Unselfish Suggestion.-Abram told Lot to choose the place he wished to go, and he would make his choice from what was left. As the older and richer, the first choice would naturally fall to Abram. Propriety and a proper appreciation of the fitness of things would have made Lot modest enough to admit that right of his uncle. The land was promised to Abram, not to Lot; Lot came with Abram, not Abram with Lot. Hence, the offer was most unselfish. Such magnanimous people are peacemakers, upon whom the Savior pronounced a blessing. (Matt. 5: Those who cheerfully yield their rights and privileges to others, 9.) when no moral or religious principle is violated, not only do most to preserve peace, but bring to themselves the greater honor. Paul thus exhorted us: "In honor preferring one another." (Rom. 12: 10.) Again, he said: "If it be possible, as much as in you lieth, be at peace with all men." (Rom. 12: 18.) David exultingly declared: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.) Abram's conduct was a practical exemplification of these Scriptures. May we strive to imitate his example.

III. Lot's Unfortunate Choice (Verses 10-13)

Right and Wrong Motives.—Not only the validity of an act, but the responsibility of the performer, largely depend on the motive that prompted it. When the motive is bad or when dangers are ignored, bad results may be expected to follow. Lot had flocks and herds, and his removal was necessary to secure better pasturage for them. This was a perfectly legitimate motive in itself, if nothing else needed consideration. But in his case, as is true with us generally, something more important needed honest consideration before making his choice namely, what will be its final results?

From Bethel he could see the plain of the Jordan, that it was "well watered everywhere." This was probably indicated by the greenness of its vegetation. This was before the devastation produced by the destruction of Sodom, when that section was like the garden of Eden and the land of Egypt. Eden was watered by four rivers and Egypt

by the overflow of the Nile. Both were exceedingly productive. The Jordan Valley, being like them, was an ideal place for flocks and herds. From the standpoint of financial returns only, nothing was better. From this consideration Lot's choice was wise—would be so considered by "big business." From a spiritual and eternal viewpoint it was foolish and fatal. A choice of life's affairs that leaves God out of the account will always be foolish. The mediators of both the old and new covenants—Moses and Christ—both said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Deut. 8: 3; Matt. 4: 4.)

Results.—We are often deceived into thinking our choices are wise because disasters do not follow at once. Evil often lies deeper than the surface, and is unseen till ready to sweep the unfortunate over the precipice of ruin. The "love of money" blinds even otherwise good people to the "deceitfulness of sin." The record tells us that "Lot dwelt in the cities of the plain, and moved his tent as far as Sodom." The King James Version says he "pitched his tent toward Sodom." The thought may be expressed thus: Since he lived in various cities of the plain, he did not reach Sodom in his first move, but did pitch his tent in that direction, or he moved from city to city till he came to Sodom. The text also says the Sodomites were "wicked and sinners against Jehovah exceedingly." The description of Lot's escape from it is full proof that it could hardly have been worse. Lot might have refused to enter such a city when he started in that direction, but sin becomes less repulsive the nearer we come to it and the longer we stay. When we make decisions only to gain wealth, we have already "pitched our tents toward Sodom." Lot's choice cost him the loss of his property, the ruin of his family, and the death of his wife-too much to pay for the few years of worldly pleasure and gain; yet not as much as those equally foolish ones who lay up treasures on earth and are "not rich toward God." (Luke 12: 21.) No amount of worldly gain can compensate at the judgment for the loss of family and friends. Better seek first the kingdom of God. To Lot's credit it must be said that he tried to resist Sodom's terrible wickedness. Peter says God "delivered righteous Lot, sore distressed by the lascivious life of the wicked." (2 Pet. 2: 7.) But he stood little chance in a city so wicked that not "ten righteous" could be found. It does not pay to take such chances.

IV. Promises Renewed to Abram (Verses 14, 15)

"Strong Encouragement."—Paul tells us God wishes the "heirs of the promise" to be assured of the "immutability of his counsel," and have a "strong encouragement." (Heb. 6: 17, 18.) On separating from Lot and seeking a new home, he needed just such assurance. He was told that his own descendants would become so numerous that counting them would be like attempting to count the grains of dust. Later this promise was repeated, when he told him it was to be as easy to number the stars as to count his descendants. (Gen. 15: 5.) This was an exaggerated form of expression to indicate that his own personal descendants would become a great multitude. It was the assurance that God's promise to him would be fulfilled in spite of any handicaps that might appear. Abram was due to encounter some

stunning difficulties; but, fortunately, his faith never wavered and God's promises never failed. What an encouraging lesson to us!

The Land Promised.—God told him to look in every direction, to walk through the land, and all he saw would be given to him and his seed forever—that is, to him through his descendants. This was literally fulfilled on the return of his descendants from Egypt. "Forever" means the full time covering any period. In the material world it means all the period from the beginning of measured time till such time ends. If the period is unmeasured, then forever is unlimited, too. In this case it means that his fleshly descendants were to legally own that land until they ceased to be his people. This happened at the death of Christ.

His Riches.—Lot made his choice for riches, and lost them; Abram chose to serve God in spite of riches, and gained abundance. He had learned that a man's life consisted not "in the abundance of the things which he possesseth." (Luke 12: 15.)

His Home.—Leaving Bethel, Abram went to Hebron, in the high mountains of Judea, twenty miles south of Jerusalem. This must have remained his home for much of the time, for here both he and Sarah were buried in the parcel of land which he had purchased for that purpose. He also lived long at Beersheba, twenty-five miles southwest of Hebron. (Gen. 21: 33, 34.)

PRACTICAL THOUGHTS

1. Wealth is a blessing or a curse according to the character of those who possess it—with Abram, a blessing; with the Sodomites, a curse.

2. No difference how strong our faith or how consistent our lives, we should remember that we still live in the flesh and are subject to temptation. "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.)

3. Overcoming evil with good is the surest and quickest way to reach the evildoer. Sunlight melts ice.

4. A choice of accupation, home, association, or environment should be made with a view to what effect it may have on our character and destiny. "Evil companionships corrupt good morals." (1 Cor. 15: 33.)

5. For those who choose wisely and live righteously God has provided blessings beyond what they can ask or think.

QUESTIONS ON THE LESSON

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

Introductory Study

What caused Abram to leave Canaan? Where did the events of this lesson occur? What mistake did Abram make first? What other mistake? When was this mistake repeated? What explanation was offered? When was bis stockness?

Why was his statement false? Did the Lord indorse his falsehood?

ANNUAL LESSON COMMENTARY

1

Is it sinful to possess riches? When are riches sinful? Why was it necessary for Abram and Lot to separate? What other reasons for it?

Were these all good reasons?

II

Why did Abram make this offer? Why say they should not strive? What dangers in strife among brethren? In what ways were they brethren? What effects would strife have had? Why is strife among brethren foolish? What was Abram's offer?

LESSON V

SECOND QUARTER

Why was it unselfish?

When can we afford to yield our rights? What Scriptures are exemplified by Abram's conduct?

How does motive affect acts? What good motive did Lot have? What did he overlook? Describe the "plain of the Jordan." How was Lot's choice wise? In what sense was it foolish? What comment by Moses and Christ? How may we be deceived in our choices? Describe Lot's movements. When do we "pitch our tents toward Sodom ?"

What did Lot's choice cost him? What is said to Lot's credit?

IV

Why repeat the promises to Abram? What assurance has God given us?

How explain the reference to "dust" and "stars ?"

How should Abram's experience encourage us?

What is meant by "forever?"

What results followed the choice of each? What more fatal thing could happen to our unwise choice?

Where did Abram go? Where is Hebron located? What else occurred there?

Practical Thoughts

When is wealth a blessing? When is wealth a blessing? What should we always remember? How should we treat evildoers? How should we choose in life's affairs? What is provided for those who live righteously?

Lesson V-May 1, 1932 ISAAC AND HIS WELLS

Gen. 26: 12-25

12 And Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him.

13 And the man waxed great, and grew more and more until he became very great: 14 And he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him.

15 Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped, and filled with earth. 16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. 17 And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek, because they contended with him.

21 And they digged another well, and they strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And Jehovat appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

GOLDEN TEXT.—"A soft answer turneth away wrath; but a grievous word stirreth up anger." (Prov. 15: 1.)

TIME.-B.C. 1804.

PLACES.—Gerar and Beersheba.

PERSONS .- Isaac and Abimelech.

DEVOTIONAL READING .- Matt. 5: 1-12.

SECOND QUARTER

DAILY BIBLE READINGS .----

April	25.	Μ.	Isaac and His Wells. (Gen. 26: 12-25.)
April	26.	Т.	A Treaty of Peace. (Gen. 26: 26-33.)
April	27.	W.	The Covenant of Beersheba. (Gen. 21: 22-34.)
April	28.	Т.	The Better Way. (Prov. 16: 19-33.)
April	29.	F.	The Supremacy of Love. (1 Cor. 13: 1-13.)
April	30.	S.	The Rule of Peace. (Col. 3: 12-17.)
May	1.	S.	The Beatitudes. (Matt. 5: 1-12.)

LESSON OUTLINE .--

Introductory Study.

- I. Isaac's Great Blessings (Verses 12-14).
- II. Isaac Leaves the Philistine Country (Verses 15-17).

III. Isaac's Further Efforts for Peace (Verses 18-23).

IV. Jehovah Appears to Isaac (Verses 24, 25).

V. A Brief Character Study.

Practical Thoughts.

INTRODUCTORY STUDY

Long Interval.—According to the generally accepted chronology, more than one hundred years intervened between this and the last lesson, during which time many important events occurred. When Abram was eighty-five years old, ten years after entering Canaan, Sarai gave him her Egyptian handmaid, Hagar, for a secondary wife. (Gen. 16: 1-6.) When he was ninety-nine years old, the promises were renewed, the birth of Isaac was promised, the covenant of circumcision was made, and God changed Abram's name to Abraham and Sarai's to Sarah. When Isaac was probably about twenty-five years old, Abraham was told to offer him as a sacrifice to Jehovah. (Gen. 22: 1, 2.) At the age of forty Isaac was married to Rebekah. (Gen. 25: 20.) When he was sixty, his two sons, Jacob and Esau, were born. (Gen. 25: 26.) His mother died at the age of one hundred and twentyseven (Gen. 23: 1), and his father at one hundred and seventy-five (Gen. 25: 7). These are the leading events affecting the family of Abraham during that period.

A Child of Promise.—Sarah remained childless, which was a matter of grief to both her and Abraham, and more especially, perhaps, to Abraham, as more than once he had been promised a great posterity. Concern about this promise may have been one reason at least why Sarah resorted to the extreme measure of giving Abraham her bondmaid as a wife. Later the promise was renewed, with direct assurance that Sarah should have a son through whom all nations would be blessed. As Sarah was ninety when Isaac was born according to the promise, his birth was of necessity a miracle. In this particular he fittingly represents Christ, who was the promised seed (Gal. 3: 16), and whose birth was also miraculous. In being a child of promise he also is typical of all Christians, who "are children of promise" (Gal. 4: 28), and "Abraham's seed, heirs according to promise" (Gal. 3: 29).

LESSON NOTES

I. Isaac's Great Blessings (Verses 12-14)

In Gerar.—In Gen. 26: 1-11 is the interesting account of how Isaac happened to be temporarily located in Gerar, which was a Philistine

country some twenty-five miles northwest of Beersheba, near the Mediterranean Sea. On account of a famine in the land he evidently started to Egypt; but when he reached Gerar, the Lord appeared to him and told him to remain there. He received the same promise that had been made to Abraham, that he should have a multitude of descendants who would possess the land.

The Same Mistake.—Strange as it may seem, he represented his wife as his sister, because he feared the people, repeating exactly the same misrepresentation in precisely the same way that his father had perpetrated about a century before. This Abimelech was probably a descendant of the one who was king of Gerar when Abraham was there. When he discovered Isaac's deception, he rebuked him severely, which indicates that Abimelech was a good man at heart. The entire circumstance may be considered as a providential intervention to prevent serious trouble for Isaac. At any rate, it turned out to be a special blessing to Isaac, and shows that deception, instead of preventing trouble, leads to it.

Material Benefits.—Being free from fear, Isaac conducted his business affairs with much success. The record says he "waxed great, and grew more and more until he became very great." This shows that he was abundantly successful beyond what would ordinarily be called great. His sowings produced in the same year a hundredfold. If this is understood literally, the yield was enormous; if only an expressive way of indicating an abundance, it means that his increase was remarkable. His flocks and herds were also large, and for all his labor he had a "great household" of servants. The explanation of this unusual increase in gain was that "Jehovah blessed him." With the Lord's blessings there is no need for fear, for ultimate success is sure to come, regardless of any difficulties that may intervene.

II. Isaac Leaves the Philistine Country (Verses 15-17)

Requested to Leave.—The Philistines were envious of Isaac because of his great prosperity. Not knowing that the blessings of God were upon him, they probably supposed he was succeeding at their expense by having the best of the land. They evidently determined to drive him out and secure his well-prepared fields. It is likely they became so persistent that Abimelech was forced to request him to leave. People easily become envious of those who succeed, though their own failures may be due to their indolence.

Wells Filled.—The Philistines had filled up the wells which Abraham had his servants dig while he sojourned there. This was an unprincipled thing to do even in times of war, since a supply of water is always necessary for friends and foes, both man and beast. Besides, it was in violation of a solemn covenant made between Abraham and Abimelech, who was king at that time (Gen. 21: 22-34), that neither would do the other harm. But men often break promises and forget benefits they have received from others. A more serious matter is that we often forget what great benefits we receive from the Lord.

Abimelech's Reason.—When Abimelech told Isaac to leave, he said: "For thou art much mightier than we." This can hardly mean that Isaac was more powerful than the Philistine king unless he ruled a very small territory. He may have meant that Isaac was mightier in

the sense that he was more prosperous than they. It certainly showed Isaac to be a man of peace to quietly depart when fairness would have said remain. If he were really more powerful than Abimelech, it showed more clearly his peaceable disposition to leave without resistance. It is generally a paying proposition to suffer loss rather than resort to force in trying to secure rights.

III. Isaac's Further Efforts for Peace (Verses 18-22)

The Removal.—At much sacrifice and inconvenience, no doubt, Isaac left the place and moved up the valley of Gerar to less fertile land, but he was gaining in leaving unpleasant environments and possibly avoiding serious difficulties. All things considered, the move was profitable. He opened the wells dug by his father's servants which the Philistines had filled up. His servants also found a well of "spring water," meaning, perhaps, that they uncovered a spring. The Philistine herdsmen claimed it, and to avoid strife Isaac had another dug. The Philistines followed him and claimed that well also. If Isaac had been revengeful, he would have resented their impudence and refused any further interference, but instead he removed further away and dug a third well. The strife then ceased, and Isaac named the well "Rehoboth," which means "room," to indicate that peace had been established so he could have success in the land.

His Thankfulness.—His removals required much inconvenience and worry, but that was far better than the destruction of property and loss of life that were possible in armed resistance. In it all he gave credit to God as the one who made his success possible. No difference how much we accomplish, we should give thanks to God for the means and the opportunity that enabled us to do it. In the smallest things we do we are dependent on the means that God has provided for us, and our acknowledgment of his mercies should never be overlooked. David said: "Commit thy way unto Jehovah; trust also in him, and he will bring it to pass. . . . Rest in Jehovah, and wait patiently for him." (Ps. 37: 5-7.) We can afford to wait, for ultimately each will receive his "due reward" according to his own labor. The Lord has said; "Vengeance belongeth unto me; I will recompense." (Rom. 12: 19.)

Back Home.—We are not told how long he remained in these different places in Philistine territory, but the record shows that he finally "went up from thence to Beersheba." This was the ancestral home where it is probable he was born, where he was married and spent much of his life. His experience while gone was much like the ordinary experience common to life. Fleeing from temporal loss; fearing possible harm; transgressing moral principles; meeting opposition, suffering, worry, and inconvenience; blessed for righteousness, he finally reached home in safety. Such in brief will be life's story for those who imitate his example of righteousness and peace.

IV. Jehovah Appears to Isaac (Verses 24, 25)

Encouragement Needed.—On the night of his return to Beersheba, Jehovah appeared to him and repeated the promise of a multitude of descendants. His experience among the Philistines had shown him how little he could depend upon men and how safely he could rely

LESSON V

upon God. The Lord's assurance would help him to overcome the fear of men and make his faith in God still stronger.

"God of Abraham."—At this time Abraham had been dead several years, yet God said: "I am the God of Abraham." Jesus said: "Now he is not the God of the dead, but of the living: for all live unto him." (Luke 20: 38.) Since Jehovah is not the God of the dead, according to Jesus, then there must have been a sense in which Abraham was not dead when God appeared to Isaac. As his body was dead, it must have been his spirit that was not dead. This proves the living existence of spirits after they leave the body at death, and shows that Jesus presented facts when he referred to Lazarus in the intermediate state as being "in Abraham's bosom" (Luke 16: 23)—a conscious, happy state. Jehovah evidently wished Isaac to know that the same God who led Abraham to Canaan and blessed him would also lead and bless him.

Builds an Altar.—Like his father, Isaac builded an altar and called upon the name of the Lord. He realized the necessity for a permanent place for sacrifice and worship where he abode. It is not surprising that God's blessings attended such a servant or that the Abrahamic promises were repeated to a son who imitated his father in such a worthy manner. But it says he "called upon the name of the Lord," which cannot mean less than he made the appropriate offerings on the altar after it was built. Building an altar would be a useless and foolish procedure unless it was used after being built. Its real purpose was to furnish a place for worship, but the worship was the real, vital matter.

This furnishes a good lesson for us. Church houses are fine as furnishing a place for the worship. The hour designated is also necessary in order to bring all together at the same time. But all this is of no value unless we go to the place at the proper time and actually take part in the service. Preparations not used are worthless. The patriarchs with their primitive conveniences teach us some wonderful lessons in faithfulness to God. With our modern material inventions to make our efforts easy and comfortable, we should be ashamed to be less faithful than they. We are not allowed to change the worship or devise other plans by which to serve God, but the places of worship and means of reaching them are such models of comfort and convenience that no excuse can justify neglect on our part. Neglect to attend the worship can mean nothing else than weak faith. Unavoidable hindrance is not neglect; failure to make plans to be present as we plan for other duties is inexcusable indifference. Let us build altars and then use them.

V. A Brief Character Study

A Foundation.—Building securely depends on having a safe, solid foundation. To build a worth-while life structure there must be character back of it. We may strengthen and develop character by proper experience, but without it we build in vain. When one has made for himself a lasting place in the hearts of men, it is evidence that he has strong character. Such character, rightly controlled and used, makes one successful and a blessing to the world. This is the fact in the case of Isaac, whose place among famous patriarchs is secure.

Outstanding Points.—A willingness to sacrifice was a prominent fea-

ture of Isaac's nature. When Abraham was told to offer him in sacrifice to the Lord, he was probably twenty-five at least. Adam Clarke thinks he was thirty-three, being the same age that his antitype, Christ, was when he was crucified. In either case he was old enough that he could have easily resisted had he not consented to God's command. Willingness to sacrifice himself in carrying out God's command made him a beautiful type of Christ, who submitted to death without complaint. Prompt obedience and a cheerful surrender of his will to God are also striking traits of his character. These three, in spite of human weakness and the power of temptation, could not fail to make his life successful. With these good traits that did so much for Isaac, we are certain to win life's best rewards and God's approval at last.

PRACTICAL THOUGHTS

1. When our business takes us away from home, we should always take our piety and religious zeal along. The greater obstacles we encounter, the more we need the promises of God to sustain us.

2. Strife, contention, and war have been the devil's chief means used to destroy homes, states, nations, and the church. If such things were right, Jesus would not have prayed for his disciples to be one.

3. It is better to walk away from trouble than to walk into it. It is much easier to stay out of difficulties than to get out. Loss of property is wholly insignificant when compared with the loss of the soul.

4. Failure in one effort is no reason to give up. The world's greatest achievements have come through many trials. It is through many "tribulations we must enter the kingdom of God."

5. The more ability, the more responsibility, is true in everything. Likewise the greater our conveniences, the more we should accomplish in God's service. Duties may yield to reason, but not to excuses.

QUESTIONS ON THE LESSON

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

Introductory Study

What interval between this and the last lesson?

What occurred when Abraham was eightyfive years old?

What happened when he was ninety-nine? What other important events are mentioned?

At what ages did Isaac's parents die?

Of whom was Isaac typical?

ł.

Where was Gerar located?

Why did Isaac stop there?

What mistake did he make?

When did Abraham make the same mistake?

What lesson from this incident? How successful was Isaac?

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What is meant by "great household?" What reason for his success?

II

Why request Isaac to leave?

How did they expect to be benefited by his departure?

What unprincipled act was committed by the Philistines?

What covenant did they violate?

Why did Abimelech ask Isaac to leave?

What did he mean by "mightier than we?"

III

Where did Isaac go first?

Why was the move advisable?

Describe his efforts for peace?

Why was the well called "Rehoboth ?"

Why did God deserve credit for his success?

What Scriptures apply in his case?

What was his ancestral home?

IV

What occurred on his return? What lesson had his journey taught him?

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How understand,	"I	am	the God	of Abra	-
ham ?"					

What does it prove regarding man's spirit?

In what way did he imitate Abraham? What lesson for us? What does neglect indicate?

What is necessary to make life successful?

What outstanding	trait in	Isaac's	char-
acter ?			

In what way typical of Christ?

What other prominent traits did he manifest?

Practical Thoughts

When do we need God's promises most? Why should we avoid strife?

What is our best course respecting trouble?

How will we enter the kingdom of God? What is the measure of our responsibility ?

Lesson VI-May 8, 1932 ESAU SELLS HIS BIRTHRIGHT

(TEMPERANCE LESSON)

Gen. 25: 27-34.

27 And the boys grew: and Esau was a skilful hunter, a man of the field; and Jacob was a quiet man, dwelling in tents. 28 Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved

Jacob.

29 And Jacob boiled pottage: and Esau came in from the field, and he was faint:

30 And Esau said to Jacob, Feed me. I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31 And Jacob said, Sell me first thy birthright. 32 And Esau said, Behold, I am about to die: and what profit shall the birthright

do to me?

33 And Jacob said, Swear to me first; and he sware unto him; and he sold his birthright unto Jacob.

34 And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

GOLDEN TEXT.—"Every man that striveth in the games exerciseth self-control in all things." (1 Cor. 9: 25.)

TIME.-B.C. 1805.

PLACE.-Near Beersheba.

PERSONS .- Isaac and Rebekah, Jacob and Esau.

DEVOTIONAL READING.—Heb. 12: 14-17.

DAILY BIBLE READINGS .-

May 2. M. Esau Sells His Birthright. (Gen. 25: 27-34.)

May 3. т. Belshazzar Sells His Kingdom. (Dan. 5: 17-28.)

Appetite and Christian Liberty. (1 Cor. 8: 1-13.) Self-Denial for Others. (Rom. 14: 13-23.) Rewards and Penalties. (Jer. 35: 12-19.) May 4. W. т.

May 5. May 6. F.

The Woes of the Drunkard. (Prov. 23: 29-35.) May 7. S.

Warning from Esau's Folly. (Heb. 12: 14-17.) May 8. S.

LESSON OUTLINE .--

Introductory Study.

I. Jacob and Esau Described (Verses 27, 28).

II. Jacob Offers to Buy the Birthright (Verses 29-31)

III. The Birthright Sold (Verses 32-34).

IV. Jacob Receives the Blessing (Gen. 27: 1-41).

V. Results of Wrongdoing.

· Practical Thoughts.

INTRODUCTORY STUDY

Provisions for Man.—In providing for man's needs, both temporal and spiritual, God has always recognized man's ability to act and left him free to choose what his conduct shall be. God reserves to his own wisdom the right to devise the plan, but leaves it open to man to accept it or reject it. Ample rewards are promised to induce acceptance, but man must act from choice. This method only harmonizes with man's dignity and power as a free moral agent.

God's Choices.—In the creation of the material world and the plan of salvation, human wisdom was not consulted, because not needed. No other procedure would be consistent with divine power. So in making God's plans "it is not of him that willeth, nor of him that runneth, but of God that hath mercy." (Rom. 9: 16.) God calls men "according to his purpose" (Rom. 8: 28), not according to theirs. Only infinite wisdom, able to comprehend all future possibilities, would make no mistake in such grave matters.

Examples.—God's choices have often been contrary to human customs, which make their wisdom all the more striking. He selected Abraham, the youngest of Terah's three sons. Custom would have made him the last choice. Ishmael, the oldest son of Abraham, was rejected in favor of Isaac, the wisdom of God again supplanting human custom. In our lesson the same rule prevails—the younger obtains the birthright. Even before their birth Jehovah said they would become two nations, one stronger than the other, and "the elder shall serve the younger." The same rule continued in divine choosing. Judah, the ancestor of our Lord, was not Jacob's first-born, and Moses was younger than Aaron, yet he was chosen to deliver God's people.

Prediction Fulfilled.—The prediction, "the elder shall serve the younger," had reference to the nations that descended from them, not to Esau and Jacob personally. Edom had kings long before the descendants of Jacob ever came out of Egypt (Gen. 36: 31), but in the days of David they were completely subjugated. (2 Sam. 8: 13, 14.) Hence, Paul's statement, "Jacob I loved, but Esau I hated" (Rom. 9: 13), being a quotation from Mal. 1: 2-4, refers to the nations coming from Jacob and Esau. God preferred the Israelites as his people rather than the Edomites, but the personal salvation of ancestors or descendants depended on the conduct of each one. Through God's chosen people the Messiah came. This alone was the reason and ground of God's unconditional choice. In the Jewish use of the word "hated" it meant that God loved Esau and his descendants less—preferred Jacob and his instead. (See Gen. 29: 30, 31.)

LESSON NOTES

I. Jacob and Esau Described (Verses 27, 28)

The Names.—Many nations have given names that mean the same as some incidental circumstance, and often a very trivial circumstance at that. But the names that God has given indicate some important trait, work, or relationship. "Esau" means "hairy," he being given that name because of an excess of hair over the body. He was also called "Edom," which means "red," because of the red color of

the pottage for which he sold his birthright. His descendants were called "Edomites." The name "Jacob" means "supplanter," which was a kind of prophetic description of his conduct in securing the birthright.

Their Occupations.—It would be easy to draw imaginary pictures of these brothers to show their differences in natural endowments and traits of character, but the inspired record presents the contrast in a brief matter-of-fact way. Of Esau it says that he was a "skillful hunter, a man of the field." This expression may mean that his whole occupation was hunting, and that he was especially successful in his work, or hunting and agriculture have been suggested as its meaning. Jacob was called a "plain" man; the Revised Version says a "quiet" man. The margin gives the Hebrew as literally meaning "perfect" man. "Dwelling in tents" probably means his occupation was raising stock—had flocks and herds. Such a calling at that time was likely considered the best—a perfect work. If the word "perfect" is the correct idea, it, no doubt, refers to his occupation rather than his moral conduct. Taking advantage of his brother's extreme hunger, as well as the deception practiced later, does not recommend him very highly for integrity at that time.

Parental Preferences.—The record says Isaac loved Esau and Rebekah loved Jacob—each parent had a decided preference, and showed it. This was unfortunate and helped to bring about the bad results that followed. Isaac was influenced by eating the venison furnished by Esau, while Rebekah probably preferred Jacob, because he had inherited from her his shrewdness and scheming ability. This was not creditable to either Jacob or his mother. But, in spite of any differences in natural ability or parental preference, each one was capable of using his own talents and living a useful life in his own field. For that they were responsible; so are we.

II. Jacob Offers to Buy the Birthright (Verses 29-31)

What Included?—The first-born son inherited special honors which the father transferred in the form of a blessing before death. Jacob referred to his first-born as "the excellency of dignity, and the excellency of power." (Gen. 49: 3.) By sin Reuben lost his first-born rights, it being transferred to the sons of Joseph. (1 Chron. 5: 1.) The first-born received a double portion of the property. (Deut. 21: 17.) In the patriarchal age it probably carried the honor of being ruler (king) and priest of the family. In the case of Esau it carried the highest honor—becoming head of the chosen family through which the promise to Abraham was to be fulfilled. In selling the birthright, Esau put himself out of this sacred family and became, as Paul said, a "profane person" (Heb. 12: 16)—one who sacrificed sacred blessings for the gratification of a fleshly appetite. No sadder mistake could have been made; yet millions, with his loss before their eyes, imitate his example.

His Hunger.—That he was hungry almost to exhaustion does not need to be questioned; that such intense gnawing of hunger would be hard to bear is also admitted. The tempting pottage which he liked so well would only add to the difficulty of resisting temptation. Still, we know that others have been equally hungry and did not yield to

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temptation. Paul declares that there is a way of escape for each temptation (1 Cor. 10: 13), and those who overcome will add to their power of self-control. No temptation, however strong, justifies our sinning or losing blessings of incalculable value.

Jacob's Part.—Jacob knew Esau's fickleness and his fondness for the pottage. Taking advantage of his ravenous hunger, he offered to give him a meal as the value of his birthright. Esau deserved no pity for selling a priceless gift to obtain a morsel to eat, however hungry he may have been; neither can we excuse the crafty Jacob for taking advantage of the situation to secure that gift instead of showing the brotherly kindness due in cases of suffering and want. Possibly Jacob had more than once eaten of Esau's venison to his own delight. Refusing equal kindness in need lacked much of common justice, to say nothing of brotherly love.

III. The Birthright Sold (Verses 32-34)

Esau's Reasoning.—He said: "I am about to die: and what profit shall the birthright be to me?" That he was very hungry need not be doubted, but that he was near dying is probably an exaggeration which indicates a weakness of character. We often exaggerate our difficulties in order to excuse ourselves for wrongdoing. Such efforts will not pass at the judgment, however much we may delude ourselves and others with them. His mother would hardly have allowed him to starve, and some other bargain might have been made with Jacob. Those who reject temptations will usually find some other way to meet the situation. But if the worst comes, it will be better to die in the right than to live in the wrong.

His Lack.—Esau just lacked some of having that amount of selfcontrol necessary to make any one a worth-while success. However he may have reasoned, he foolishly bartered away a blessing infinitely greater than the temporary satisfaction of a single meal. But with his evident folly, he was not as much so as we are when we sacrifice eternal joys that we may satisfy fleshly appetites. His great fault was intemperance—yielding to fleshly desires rather than exercising self-control.

Jacob's Shrewdness.—Ability to reason on future possibilities and provide for legitimate success is commendable; but when it does so to the deliberate detriment of others, it becomes craftiness, deception, and dishonesty. Knowing the danger of a fickle person's repudiating his word, Jacob required Esau to make a solemn oath to seal the bargain. The oath was probably considered final in contracts; at least, it seemed so in this case, as Esau "despised his birthright." It is unlikely that Esau fully understood just how much his loss meant till the blessing was actually bestowed on Jacob many years later. Likewise sinners will never realize what it means to lose their right to heaven till they find themselves rejected at the judgment.

IV. Jacob Receives the Blessing (Gen. 27: 1-41)

The Time.—When the birthright was sold, it is supposed that they were thirty-two years old. It is also supposed that it was twenty-five years later when Jacob, by practicing fraud, received the blessing from his father. Isaac was sixty when they were born. (Gen. 25:

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26.) If Jacob were fifty-seven when he received the blessing, then Isaac was one hundred and seventeen. He was old and wished to attend to this important matter before he died. His age justified his wish, though he lived sixty-three years more. (Gen. 25: 28.)

Jacob's Fraud .- The story of Jacob's obtaining the blessing by deceiving his father is told with that fidelity to facts that always characterizes divine records. The fact that divine foresight clearly pointed out Jacob and his descendants as the chosen of the Lord did not mitigate in the least the trickery and dishonesty practiced by Jacob and his mother. Judas was pointed out beforehand as the betrayer of the Lord, but that fact did not render his act any less sinful. However good and great persons may be, there will always be found some stained pages in a true biography. Rebekah may have thought that Isaac's age and infirmity justified her taking part lest God's promise concerning her favorite son might fail. But God's seeming delay does not justify our presumptuous interference with his plans; neither should we conclude that we may do evil that good may come. David said: "Rest in Jehovah, and wait patiently for him." (Ps. 37: 7.) Peter said: "Casting all your anxiety upon him, because he careth for you." (1 Pet. 5: 7.)

V. Results of Wrongdoing

Esau's Future.—A few years after selling his birthright Esau formed a matrimonial alliance with the Hittites, which was grief of mind to his parents. (Gen. 26: 34, 35.) This marriage with foreigners, who were probably idol worshipers, did not help to make his morals any better, but did help to break family ties and bring the disapproval of God. Bad association is always a hindrance to spirituality.

When Jacob came into possession of the blessing from his father, Esau realized his fatal mistake, but it was too late to correct it. It was necessary to face the final results before he could appreciate just how foolishly he had acted. He besought his father to change his mind, but Paul tells us he failed, "though he sought it diligently with tears." (Heb. 12: 17; Gen. 27: 33-36.)

Jacob's Future.—The Lord did not choose Jacob because of his moral excellence at the time, but because he knew Jacob had the qualities that would in due time better fit him and his family to become the line through which the promise should be fulfilled. God did not approve of the way he got the birthright, though he intended for him to have it. Personally he reaped what he had sowed through the deception and mistreatment received at the hands of his father-in-law, Laban. But the closing years of his life tell a different story. His experiences produced such radical changes that God's choice was clearly shown to have been best.

Our Future.—The future of Jacob and Esau is an interesting story, but not so much as the questions: What of our future? Have we a birthright to sell for a mess of pottage? If so, what do we hope to get in return? Will we so forget the inheritance reserved in heaven that we will sacrifice it for a few of earth's fleeting pleasures? Will we overlook the fact that dishonesty sooner or later brings its own retribution in this world, and, if persisted in, will surely shut us out from heaven?

PRACTICAL THOUGHTS

1. There are opportunities for good that come to each one in life. Success comes from using the opportunities that are in our sphere, not those that are in the sphere of others. This was Esau's mistakehe missed his own chances for good.

2. Self-deception is the easiest kind to accept. When we conclude that our situation is so extreme that we must sacrifice eternal blessings, we are deluded.

3. Many blessings cannot be estimated in value. We cannot afford to sell them at any price, and certainly cannot afford to throw them away for just a momentary pleasure.

4. The Lord's work will not be aided or advanced by our sins. We should have enough self-control to use only the truth in trying to accomplish our ends, whether the work be ours or the Lord's.

5. God sees what is possible in our case, and will make that possibility real if we will let him, but not against our will.

QUESTIONS ON THE LESSON

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

Introductory Study

What does God recognize in man? How does God make his plans? What Scriptures teach this? Give some examples of God's choices. Did Esau personally serve Jacob? When was the prediction fulfilled? Explain Rom. 9: 13.

What is the meaning of the names "Esau" and "Edom?"

What is the meaning of the name "Jacob ?"

Why was he so called?

What were the occupations of Jacob and Esau ?

How could Jacob be called a "perfect" man?

Why did Isaac love Esau?

Why did Rebekah love Jacob?

How was a birthright conferred? What blessings did it include? What special honor would Esau have had? How did he become a "profane" man? Could he have resisted the temptation? What does Jacob's conduct show? What good trait did he lack?

III

What was wrong with Esau's reasoning? What else might he have done? What did Esau lack? How may we be more foolish than he? When is shredwness wrong? Why did Jacob require an oath?

When did Esau fully realize his mistake?

IV

How old were they when the birthright was sold?

How old when Jacob received it?

How long till Isaac's death?

Did the Lord's choice excuse Jacob's fraud?

What is true of all men?

What mistake did Rebekah make?

v

What other mistake did Esau make? When did he fully realize his mistake? What effort did he then make? Why did the Lord choose Jacob? How did Jacob reap what he sowed? What is the vital question for us? How can we sell our birthright?

Practical Thoughts

What opportunities can we use? How can we delude ourselves? What can we not afford to sell? Can we aid truth by deception? How can our possibilities become real?

Lesson VII-May 15, 1932

JACOB AT BETHEL

Gen. 28: 10-17.

10 And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. 12 And he dreamed; and, behold, a ladder set up on the earth, and the top of it

reached to heaven; and, behold, the angels of God ascending and descending on it.

13 And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abra-ham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed :

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said. Surely Jehovah is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place ! this is none other than the house of God, and this is the gate of heaven.

GOLDEN TEXT .- "I am with thee, and will keep thee whithersoever thou goest." (Gen. 28: 15.)

TIME.-B.C. 1760.

PLACE .- Bethel, twelve miles north of Jerusalem.

PERSONS .- Jehovah and Jacob.

DEVOTIONAL READING .- Ps. 139: 1-12.

DAILY BIBLE READINGS .-

May 9. M.	Rebekah	s False	Counsel.	(Gen.	27:	5-17.)	
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Jacob's Deception. (Gen. 27: 18-29.) May 10. Т.

Jacob at Bethel. (Gen. 28: 10-17.) Elijah at Horeb. (1 Kings 19: 9-14.) May 11. W.

т. May 12.

Jajah in the Temple. (Isa, 6: 1-10.) Jehovah Our Keeper. (Ps. 121.) The All-Seeing Providence. (Ps. 139: 1-12.) May 13. F. May 14. S.

S. May 15.

LESSON OUTLINE .--

Introductory Study.

- I. Jacob Sent to Haran (Verse 10).
- II. Ladder to Heaven (Verses 11, 12).
- III. Abrahamic Promises Renewed (Verses 13, 14).
- IV. Protection Promised (Verse 15).
- V. Jacob's Thankfulness (Verses 16, 17). Practical Thoughts.

INTRODUCTORY STUDY

The Edomites .- Esau sold his birthright and really had himself to blame for its loss; yet his resentment against Jacob for obtaining it turned to hate, and he determined to kill him after his father's death. This hatred was transmitted to posterity, and enmity continued to

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exist between the two peoples. Isaac told Esau he should live by the sword and should serve his brother. (Gen. 27: 40.) This meant that his posterity would be a warlike people, which history shows to have been the fact. In David's day they were brought into subjection to Israel. (2 Sam. 8: 14.) The prophecy also speaks of Edom's breaking off his yoke. This occurred nearly two hundred years later in the days of Jehoram. (2 Chron. 21: 8-10.) The prophet Obadiah said Edom would be completely destroyed as a people (verses 10-16), which has long since become a fact. This, in brief, is the history of Isaac's rejected son.

The Israelites.—Nearly forty centuries have passed since Abraham was promised a son through whom the world was to be blessed. Isaac was that son. His son, Jacob, was the next chosen to carry the line another generation. His descendants have been in existence from that day to this. They have been hated, persecuted, enslaved, subjugated, taken into bondage, their land despoiled and their temple destroyed; but, in spite of all difficulties, they have maintained a distinct identity, preserved the promise intact, gave the world a Redeemer, and remain today the world's greatest national wonder. These remarkable people verify the greatness of God's wisdom and the justice of his choice when he transferred the blessing to Jacob. The unfortunate thing for them is that, as a people, they have rejected the very blessings which their ancestors gave to the world. Until they accept Jesus as the fulfillment of that promise made to Abraham, Isaac, and Jacob they will remain without hope of salvation.

LESSON NOTES

I. Jacob Sent to Haran (Verse 10)

Why He Was Sent.—When Rebekah learned that Esau had determined to kill Jacob as soon as their father died, she told Jacob of his purpose and suggested that he go immediately to Haran, where her brother, Laban, lived. This place, where Abraham left his kindred when he came into Canaan, was some four hundred miles from Beersheba in a northeast direction. This move, she thought, would protect Jacob till time would cause Esau to lose his hatred. She reasoned that if Esau killed Jacob, the avenger of blood would kill Esau (Gen. 9: 6), and she would lose them both. Jacob probably remained with Laban in Paddanaram forty years. Since nothing more is said of his mother's activities, it is presumed she died before his return.

Reason Given Isaac.—Esau had married two Hittite women, and they had been a source of much grief to both Isaac and Rebekah. When she wanted an excuse to ask Isaac to send Jacob away, she had a plausible one at hand—one true, in fact, yet not the one for which she wished him to go at once. She said if he took a wife of the daughters of Heth, her life would not be worth living. Isaac was, no doubt, just as anxious as she to avoid any more alliances with the Hittites, and readily accepted her suggestion. Rebekah again displayed one of her characteristics—concealed her real purpose while putting her plan into execution.

Blessings Repeated.—Whatever motive the parents may have had in sending Jacob to his mother's family for a wife, there was, no doubt, an overruling providence in it all to provide a more suitable

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blood line through which to fulfill the promise. This repetition of the promises was voluntary and in marked contrast with the way he received the birthright and blessing. This would encourage him as he fled from his brother's verigeance and took his final leave from the parental home to forge the next link in the chain of the Abrahamic promise.

II. The Ladder to Heaven (Verses 11, 12)

The Place.—Leaving Beersheba, he came to Bethel, which was eleven miles north of Jerusalem. Verse 19 shows that it was first called "Luz." On Jacob's return forty years later he called it "El-bethel." (Gen. 35: 7.) This was where his grandfather, Abraham, stopped and builded an altar when he first entered Canaan.

Stone for Pillow.—It is not stated why he stayed out of the city that night. He may not have been able to reach it, may have feared its inhabitants, or may have reached it after the gates were closed. A stone would not make the most comfortable pillow, but it might have been a forcible suggestion that many hard experiences would come his way; at least, that is what his history shows true. Alone in the stillness of night, with the body quiet in sleep, was a fitting time and place to receive a confirmation of his father's blessing from his Heavenly Father.

The Dream.—That God has made revelations through dreams is attested by Bible facts. The wise men were warned in a dream not to return to Herod, and Joseph was warned in a dream to take Jesus and his mother to Egypt (Matt. 2: 12, 13); the Macedonian call came to Paul in a dream (Acts 16: 8-10); Peter learned through a vision that he must not reject the Gentiles (Acts 10: 9-16). Such dreams were no akin to ordinary dreams and the superstitious use made of them. The dreams through which God revealed himself dealt with some great truth or fact that pertained to God's will or man's welfare. Jacob's dream was, like the many since to others, an appropriate medium for the revelation.

The Ladder.—Whatever speculation may be indulged regarding what the ladder represents, it is perhaps safe to remark that at least it shows that there is spiritual communication between God and his people. Angels ascending and descending could hardly mean less to Jacob than that he could make his petitions to God with assurance that they would be received, if rightly made, and that God's providential care would be over him in his righteous undertakings. It is delightful to think that it is still true.

It may also be typical of Christ, since he told the guileless Nathanael that he should see "heaven opened, and the angels of God ascending and descending upon the Son of man." (John 1: 51.) Through Christ the glories of heaven have been opened to earth, and by him the faithful of earth can be taken to heaven. Christ is the connecting link between God and man and the only way we may come to God. (John 14: 6.) That we do this by obeying the commands of the gospel I am sure, but I am by no means convinced that we are justified in making each command a round of the ladder. In climbing a ladder we leave one round as we take another, but in most of the things we do in obeying Christ we keep on doing that thing. That heaven is open and

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through Christ we may enter is unquestionably true. It may be speculation to try to get more out of this vision; at least, we are safe in stopping at this.

III. Abrahamic Promises Renewed (Verses 13, 14)

Jehovah Spoke.—In this vision Jehovah stood above the ladder and spoke to Jacob—gave him a definite message. This may all be considered a dream, yet the message may have really been spoken to Jacob's spirit so far as we know. We know the spirit of man is alive and capable of going through possible transactions while the body is asleep and unconscious of material surroundings. The event not only proves the spirit is conscious when the body sleeps, but that it is also capable of receiving communications directly instead of through the bodily senses. This being true, its conscious existence separate from the body after death is a reasonable conclusion. This conclusion is also the teaching of passages dealing directly with that subject.

God of Abraham.—That the God of Abraham—the one who had led and blessed Abraham—would lead and bless him was an invaluable assurance to Jacob under the circumstances. He knew that God had never forsaken Abraham; he was now assured that he would not forsake him. He now understood fully that the temporal blessings of receiving that land and a great posterity were transferred and confirmed to him. Also the spiritual promise of blessing all nations, whatever it might mean, was limited to one of his family. Nothing more was desired in the way of assurance as he continued his way and waited for God's providence to direct his path.

IV. Protection Promised (Verse 15)

The Promise.-In addition to the general promises spoken by his father and now divinely confirmed by the message of the vision, God gave him the further assurance of personal protection. To a lonely traveler with no certain abiding place such a promise would make even discomforts a pleasure. This promise was not a guarantee that his way would never be rough or that no difficulties would ever confront him, but only that in spite of all obstacles he would surely return and his descendants would obtain the land. We have already seen that his sins were recorded without apology; we are yet to see that his misconduct produced an abundant harvest of grief and sorrow. But through it all God's wisdom directed so that there was no chance of his promises failing of fulfillment. This is not unlike the common expe-riences that fall to the lot of mankind. Christianity not only carries promises of inestimable value, but duties that require courage, fidelity, and persistence. We are not promised a life free from dangers, worry, or temporal loss; but, regardless of these, it does guarantee a sure and certain eternal reward for the faithful. "If we are faithless, he abideth faithful; for he cannot deny himself." (2 Tim. 2: 13.) If Jacob missed heaven, he had only himself to blame. God's purpose to give the world a Savior through his descendants could not fail. If we miss heaven, it will still be prepared for those who love and serve God.

The Reason.—God not only told Jacob that he would receive such personal protection that his descendants would become numerous and obtain that land, but that all nations were to be blessed through his ANNUAL LESSON COMMENTARY 133 seed. This included not only all the other branches of Abraham's posterity—Ishmael, Esau, and the children of Keturah (Gen. 25: 1-4) but all other nations. That promise had to be safely guarded and fulfilled regardless of any weakness manifest in Jacob's character or any mistakes he made. For all his faults and sins he had to account to God personally. But the promise depended upon divine wisdom and overruling providence, both of which were safely in God's keeping. No danger of their failure. It is fortunate for the world that our personal sins do not affect the plan of salvation or render God's promises null and void. As we know the promises to Jacob were fulfilled, that becomes assurance to us that his promises to us will not fail.

V. Jacob's Thankfulness (Verses 16, 17)

"I Knew It Not."—When Jacob awoke, he said: "Surely Jehovah is in this place; and I knew it not." He evidently had some idea of God's great power, but was not expecting any such manifestation of it in that place. He might have considered his father as still the proper high priest in the family and the one to receive such manifestations as he had seen there. He was learning, what we all should realize, that wherever we are, God sees and knows our thoughts and acts—a thought to comfort the righteous, but a terror to the wicked. We may not know God, but he knows us.

Bethel.—Jacob exclaimed: "How dreadful is this place! this is none other than the house of God, and this is the gate to heaven." He realized the situation was dreadfully sacred—the dwelling place of God. In verse 19 he calls it "Bethel," a Hebrew word meaning "house of God." Stephen said that the Most High dwelleth not in temples made with hands (Acts 7: 48)—material houses. But he does dwell in the church, which is his temple. (1 Cor. 3: 16; Eph. 2: 19-22.) We should have the same thankfulness for the church, respect for its sacredness, that Jacob had for Bethel. We should also know that he who "destroyeth the temple of God, him shall God destroy." (1 Cor. 3: 17.) Surely the church is dreadfully sacred.

The Gate to Heaven.—Jacob felt that if Bethel was the dwelling of God, it must be the gateway to heaven. This was not an erroneous idea. The dwelling place of God on earth is truly the gate to heaven. He dwells in the church (Eph. 2: 21, 22), which is the body of Christ, purchased with his blood. Those who are in the church are on the way toward heaven, because they are in Christ, who is the only way they can come to the Father.

Jacob's Vow.—In thankfulness Jacob set up a pillar, anointed it with oil, and made a vow. His vow probably means that since God had promised to be with him and return him to that land, he would, when that promise was fulfilled, recognize that stone as God's house—a place to worship God—and would give a tenth to God. As much in God's promises came to pass in the history of Jacob's posterity, so this part of the promise had its fulfillment then; at least, the law of tithing—giving a tenth—became a law long after Jacob's death. (Lev. 27: 30-33.) Christians are at liberty to give a tenth, or even much more, and, no doubt, often should give more; but the New Testament law on giving is for each one to "lay by him in store, as he may prosper." (1 Cor. 16: 2.)

PRACTICAL THOUGHTS

1. It is dangerous to be "unequally yoked with unbelievers." This applies to all kinds of human associations that may in any way hinder faithful service to God. The marriages of Esau and Jacob are proofs.

2. We should recognize our dependence upon the Lord all the way, and acknowledge his great mercies wherever we may be.

3. A way is not traveled because the directions are plainly given. Heaven is not reached just because people know the way. Only through obedience can the journey be made.

4. It is a matter of great comfort to know that man's weakness does not destroy God's promises to the faithful, and that, if we sin, we may confess our sins and be forgiven.

5. We should recognize the worship of God as the gate to heaven, and always have a wholesome dread of destroying what divine power has provided.

OUESTIONS ON THE LESSON

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

Introductory Study

What did Esau decide to do? How were the Edomites to live? When did they become subject to Israel? When did they break the yoke? What finally became of them? What is the history of the Israelites? What does their history verify? What is most unfortunate about them ?

Why did Rebekah wish Jacob to leave? Where did he go? How could she lose both? What reason did she give Isaac for his leaving? Was it the true reason? Why did Isaac readily consent?

Why did he repeat the promise?

II

Where is Bethel? What other names for the place? Why not spend the night in the city? Give some other case of revelations by dreams. How do they differ from ordinary dreams? What is indicated by the ladder? How is it typical of Christ?

How can we come to God?

TIT

What did God tell Jacob? How hear when asleep? Why say the "God of Abraham ?"

IV

What special promise was made to Jacob?

Did this mean freedom from difficulties? What did it include?

How does it compare with ordinary Christian experiences?

Who is included in the spirital promise? Did Jacob's sins affect the promise?

What is meant by, "I knew it not?" What should we all realize? What does "Bethel" mean? Where does God dwell spiritually?

What is the church?

When are we on the road to heaven?

What vow did Jacob make? When was it fulfilled?

What is the New Testament law on giving?

Practical Thoughts

- What kind of relationships should Christians form?
- What should be our feeling toward the Lord?

How can we reach heaven?

What great comfort have we?

How should we consider the worship of God ?

Lesson VIII-May 22, 1932 JACOB AND ESAU RECONCILED

Gen. 33: 1-11.

1 And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed

him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant.

6 Then the handmaids came near, they and their children, and they bowed themselves.

7 And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. 8 And he said, What meanest thou by all this company which I met? And he

said, To find favor in the sight of my lord.

9 And Esau said, I have enough, my brother; let that which thou hast be thine. 10 And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me.

11 Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

GOLDEN TEXT .- "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 32.)

TIME.-B.C. 1739.

PLACE.-Near Penuel.

PERSONS .- Jacob and Esau.

DEVOTIONAL READING .- Matt. 6: 9-15.

DAILY BIBLE READINGS .-

May	16.	М.	Jacob and Esau Reconciled. (Gen. 33: 1-11.)
May	17.	т.	
May	18.	w.	The Unmerciful Servant. (Matt. 18: 23-35.)
May	19.	Т.	Kindness Enjoined. (Zech, 7: 8-14.)
May			
May	21.	S.	Winning Our Enemies. (Luke 6: 27-38.)
May			

LESSON OUTLINE .---

Introductory Study.

I. Jacob Prevails with God (Gen. 32: 24-30).

II. Jacob Prepares to Meet Esau (Gen. 33: 1, 2).

III. Peace Restored (Verses 3-7).

IV. Peace Confirmed (Verses 8-11).

V. Immediate Results (Verses 12-20).

Practical Thoughts.

INTRODUCTORY STUDY

Length of Time .- The most plausible supposition is that forty years elapsed between Jacob's leaving home and the events of this

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lesson. This harmonizes best with the fact that he worked seven years for Laban before receiving Leah and Rachel as wives, and the fact that eleven of his twelve sons were born before he left Paddanaram. This is made out by supposing that Gen. 31:38, 41 refer to two different twenty-year periods—one in which Jacob worked fourteen years for his two wives and six years for part of the flocks and herds; the other was twenty years, coming between the fourteen and six, when Jacob lived as neighbor to Laban.

Laban's Deception.—Jacob had used scheming and deception to obtain the birthright and blessing. Now, after seven years' work for Rachel, Laban by deception had given him Leah. This scheme was not difficult, because brides were veiled at the ceremony and children received the marriage arrangements fixed by parents. As polygamy was allowed, Jacob was pacified by the promise of Rachel for seven years more of service. Oriental customs made such transactions possible. In that light we must understand the story. The record also shows that Laban, evidently without cause, changed Jacob's wages ten times (Gen. 31: 41)—inexcusable deceptions, of course, but nothing worse than Jacob had himself practiced on his brother and father reaping what he sowed.

Still a Schemer.—Jacob still shows the unfavorable characteristic inherited from his gifted mother—a schemer still. Under color of a plausible contract, Jacob obtained the best of Laban's flocks and herds. In departing he slipped away without Laban's knowledge, not even giving him a chance to bid his daughters and grandchildren goodby. Laban deserved no pity for his loss; for he, too, should have realized he was reaping from his own sowing, though this did not justify Jacob in obtaining Laban's property through deception. Dishonesty is not less so, even though we use it to obtain our rights.

"Mizpah."—Learning of Jacob's departure, Laban hastened to overtake him, but was warned in a dream not to speak evil to him. He acted peaceably, and made a covenant with Jacob, in which they agreed not to harm each other, and Jacob was not to mistreat his daughters. They builded a heap of stones, which they called "Mizpah," meaning "watchtower," and Laban said: "Jehovah watch between me and thee, when we are absent one from another." (Gen. 31: 49.) Laban deserves credit for expressing perhaps the sweetest parting sentiment known to man.

LESSON NOTES

I. Jacob Prevails With God (Gen. 32: 24-30)

"Angels of God."—As God appeared to Jacob at Bethel when fleeing from Esau, so now, when about to meet him on his return, the angels of God meet him (Gen. 32: 1), probably to remind him that God's promise to bless him is still true. His long experience, in which he tasted the sweet of success and the bitter of defeat, where deception had been both for and against him, had evidently brought him near a turning point in his career. Much sorrow yet remained in his cup, but his future conduct was destined to be much more faultless than it had been. What forty years had done to soften Esau's heart he knew not, but the angels' visit was strong assurance that God was with him.

Jacob's Prayer.—When informed that Esau was coming with four hundred men, he offered a very earnest and appropriate prayer. (Gen. 32: 9-12.) He acknowledged himself unworthy to receive all the benefits God had given him; he admitted that he entered Paddan-aram alone and had prospered by God's blessings till leaving with enough to make two companies; he pleaded God's promises that he should return and be blessed with a great posterity; and he asked for protection in the emergency that confronted him—really a model of propriety in prayers, also a model spirit with which to undertake difficult situations.

A New Name.—While waiting for Esau's arrival, a heavenly person wrestled with him all night. He refused to let the divine messenger go till he received a blessing. Before leaving, the heavenly one said: "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed." (Gen. 32: 28.) That he had prevailed with God and man already was assurance that he would successfully meet Esau, and all God's promises would be fulfilled in due time. Before he had been Jacob, the supplanter; now he is Israel, the prince that has prevailed with God. A new career began at that point, with a guarantee that his posterity, under God's protection, would continue to prevail till "a Redeemer will come to Zion, and unto them that turn from transgression in Jacob." (Isa. 59: 20.)

II. Jacob Prepares to Meet Esau (Gen. 33: 1, 2)

His Messengers.—Esau in Jacob's absence had removed his family to the Mount Seir country, south of the Dead Sea. This section was held by the Horites, who were driven out by the Edomites. (Gen. 14: 6; Deut. 2: 22.) This was too close to the old home in southern Canaan, if Esau were still intent on doing Jacob harm. Hence, he sent messengers to report his prosperity to Esau to gain his favor, if possible, and prepare for a friendly meeting. That was wise strategy, no difference whether Esau meant peace or war. Knowing the enemy's purpose and plans is half the battle in winning a victory. Many Christians lose because they are ignorant of "Satan's devices."

Esau's Purpose.—It may not be easy to understand why Esau brought four hundred men, if his mission was of peace; but the record gives no hint of hostility on his part. If revenge were his purpose, God so overruled his plans that he met Jacob with joy instead of hate. Jacob should have been fully assured by the angels' visit and his prevailing with the heavenly person that God's protection was over him; yet, though his faith did not weaken with the approach of possible danger, he acted wisely in using all reasonable means to accomplish good results. Using all available means to produce results is consistent with prayers for blessings. It is often better to have opportunities to help ourselves than to receive unconditional favors. The efforts that Jacob made to pacify his brother show clearly that he did not consider the time had yet come for "the elder to serve the younger."

Jacob's Plan.—As Esau approached, Jacob put the handmaids and their children in front, Leah and her children next, and Rachel and Joseph last. We do not know his reason for this arrangement, unless he planned to save those he esteemed most if evil befell any. With all

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temporal and spiritual preparation made that was possible, he, no doubt, left the rest with God. Let us imitate his example by making all preparations in our power to meet God in peace and then commit the rest to his care.

III. Peace Restored (Verses 3-7)

• The Meeting.—After arranging his family in what seemed the best and safest way, Jacob passed on before and bowed himself seven times as he drew near to Esau. Whatever he may have thought about the superiority which he had fraudulently taken from Esau years ago, he certainly recognized that it was still with Esau at that time. Esau ran forward and in Oriental fashion "fell on his neck, and kissed him; and they wept." Regardles of all past wrongs, it is evident that Esau was really reconciled to his brother. Perhaps Rebekah was right in supposing that time would soften his heart and make him forget Jacob's wrongs. It is charitable to give him credit as being sincere in his greetings. Those capable of strong resentment are likely to be strong in love as well. So forgetting a brother's faults that we can treat him fairly is a high type of fraternal love, worthy of consideration even though an Esau sets the example.

The Family Introduced.—When Esau saw the family, he asked: "Who are these with thee?" Jacob brought them forward, in the order arranged, and presented them to his brother. Each bowed before Esau as Jacob had done, recognizing, at least for the time, his superiority and giving additional proof that the time had not yet come for the "elder to serve the younger." God's promises are fulfilled in his own time, not when we think they should be.

God's Gifts.—Replying to Esau's question, Jacob said of his family: "The children whom God hath graciously given thy servant." Thus he modestly gave God credit for all he had. However much Jacob's labor and plans were involved, his success was still due to God's mercy and aid. He recognized it all as in fulfillment of God's promise of personal protection which he received at Bethel forty years before. His crooked schemes were not indorsed, but God's promise to Abraham was not to fail. Even wicked people enjoy God's temporal blessings. The sun shines upon the evil as well as the good. Like Jacob, we should remember that all we have and are come through means that God has graciously provided. Whatever success comes our way, there is a high sense in which God gives it. This we should always thankfully acknowledge.

IV. Peace Confirmed (Verses 8-11)

Jacob's Gifts.—Jacob had sent in advance a princely gift to Esau to gain his favor. (Gen. 32: 5, 14-16.) This valuable gift would go far to make restitution for the first-born's double portion which Jacob had deceitfully taken away from Esau. This was both just and generous. Those who can make restitution for wrongs done and will not are not truly penitent. When Esau asked about these gifts, Jacob frankly admitted they were to gain his favor. But we may gain one's favor as truly by meeting just obligations as by making free gifts. Good policy is right when the conduct is just and honest.

Esau's Refusal.-Esau declined to receive the gift, saying he had

enough. If he really had no enmity left in his heart, this was generous and brotherly. If he had really forgiven Jacob, there was no need on his part for anything more. If Jacob were insincere, a gift would not alter the case. Security may bind dishonest people, but it does not make them honest.

Gift Accepted.—According to custom in that age, accepting a gift guaranteed friendship. On this ground, no doubt, Jacob insisted that Esau receive it. He may have felt that, in spite of Esau's evident sincerity, something might happen to change his mind; or if he felt that there was any question about Esau's honesty of purpose, the gift would make secure their covenant of peace. But he may have felt it necessary to insist on its acceptance as a compensation for the loss his past conduct had occasioned. Whatever his real motive may have been, the gift was accepted and the restored peace was duly confirmed.

V. Immediate Results (Verses 12-20)

Esau's Proposal.—All matters being settled between them, Esau generously proffered to continue with Jacob and assist him in the journey. This Jacob refused on the ground that, because of the children and the young of the stock, the progress would be too slow for Esau and his company. With a promise from Jacob that he would come on to Seir, Esau departed. There is no reason for the uncharitable supposition that Jacob was not sincere in this promise, though his past conduct might easily suggest that suspicion. Reformations can be real regardless of very wicked careers. He knew that Canaan was his ultimate destination, but there might have been plausible reasons for a temporary abode in the land of Seir. We are not informed what caused the change of plans, but some circumstance, possibly providential, turned his course more directly toward Canaan.

Stay in Succoth.—If the whole procedure was another exhibition of Jacob's ability as a schemer, even at the expense of honesty, it would show the fidelity with which the divine historian tells facts, complimentary and uncomplimentary. The record states the facts with no hint of divine indorsement, but a special providence was over the chosen family to protect the promises of God.

chosen family to protect the promises of God. The brook Jabbok flowed into the Jordan from the east. Jacob apparently followed this stream to a convenient location, where he built a house. made booths for his cattle, and remained possibly for the winter. The place has since been known as "Succoth," which means "booths."

At Shechem.—Later he crossed the Jordan and came to Shechem, which was the place of Abraham's first stop in the promised land. One part of the promise received at Bethel forty years before was now fulfilled, for he had in fact returned to that land. There he bought a parcel of land, spread his tent, and builded an altar to God—imitating the greatest characteristic of his famous grandfather, Abraham, in providing a place for God's worship. Surely the better part of Jacob's nature was prevailing—becoming a prince over himself.

PRACTICAL THOUGHTS

1. In both nature and morals we may expect to reap according to what we sow. This principle had full demonstration in the experience of both Jacob and Laban.

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2. One of the best possible conditions to make our prayers acceptable is to be "poor in spirit"—to realize our need of God's blessings. Jacob admitted that he was not worthy of the least of all the mercies God had bestowed upon him.

3. We can prevail with God by strict obedience to his law; we should prevail with man by practicing the Golden Rule; we can prevail over ourselves by "exercising self-control in all things."

4. While we should have unfaltering confidence in God's mercies, we should make all possible preparation to accomplish desired results—have both faith and works.

5. Christian generosity and moral integrity will make us do right regardless of how much we have been wronged. Our sins are not excused because another is equally guilty.

QUESTIONS ON THE LESSON

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

Introductory Study

How long was Jacob in Paddan-aram? How is the time made out? What deception was practiced by Laban? How was such deception possible? How else did he mistreat Jacob? What covenant did Jacob and Laban make?

Why call the place "Mizpah?" Give Laban's parting words.

I

Why did angels appear to Jacob? What about Jacob's future conduct? Give the points in his prayer. In what way is his prayer a model? What change of name? What is the meaning of both names? How long was his posterity to prevail?

II

Why send gifts to Esau?

Where was Seir located?

How did the Edomites get the place?

Why do Christians often lose moral battles?

How did Esau meet Jacob?

Did Jacob act wisely in making such preparation to meet him?

Describe Jacob's plans.

Why were Rachel and Joseph put last?

III

Describe their meeting.

Had Rebekah's supposition come true? Was the "elder serving the younger" at that time?

What did Jacob say of his family?

Why give God the credit for all his success?

Is that true also with us?

IV

Why think his gifts would gain Esau's favor?

Is restitution necessary?

Why did Esau refuse the gifts?

Does security make people honest?

Why did Jacob insist on his taking the gift?

What other motive may he have had?

v

What offer did Esau make? Why did Jacob refuse? Was Jacob honest in this? What caused a change of plans? What does the word mean? Where was Succoth located? What does the word mean? Where was Shechem located? Who else stopped there?

Practical Thoughts

What kind of reaping may we expect? In what way should we always be poor? With whom and over whom should we prevail?

Can faith supplant works?

Can the guilt of others excuse our sins?

Lesson IX—May 29, 1932 JOSEPH THE DREAMER

Gen. 37: 1-11.

1 And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. 2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

4 And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed: 7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and

7 For, behold, we were binding sheaves in the field, and, lo, my sheat arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me.

10 And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father kept the saying in mind.

GOLDEN TEXT.—"Take thought for things honorable in the sight of all men." (Rom. 12: 17.)

TIME.-B.C. 1729.

PLACE .- Hebron, about twenty miles south of Jerusalem.

PERSONS .- Jacob, the father, Joseph and his brethren.

DEVOTIONAL READING .- Prov. 3: 1-6.

DAILY BIBLE READINGS .---

May	23.	М.	Joseph the Dreamer. (Gen. 37: 1-11.)
May	24.	т.	Solomon's Dream. (1 Kings 3: 4-15.)
May	25.	w.	The Centurion's Vision. (Acts 10: 1-8.)
May	26.	т.	Peter's Vision. (Acts 10: 9-16.)
May	27.	F.	Obeying the Vision. (Acts 26: 12-20.)
May			Visions Promised. (Joel 2: 28-32.)
May	29.	S.	The Favor of Jehovah. (Prov. 3: 1-12.)

LESSON OUTLINE .---

Introductory Study.

I. Jacob's Favoritism for Joseph (Verses 1-3).

- II. His Brothers' Hatred (Verse 4).
- III. Dream Concerning the Sheaves (Verses 5-8).
- IV. Dream of Sun, Moon, and Stars (Verses 9, 10).
- V. Effects Produced by the Dreams (Verse 11). Practical Thoughts.

INTRODUCTORY STUDY

Connecting Links.-According to the chronology followed in these lessons, the first seven years of Joseph's life were spent in Paddan-

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aram. As the text shows he was sold by his brethren when he was seventeen, Jacob had been back in Canaan ten years when the events of this lesson occurred. Shechem was his first dwelling place in Canaan, but the Lord directed him to leave there and go to Bethel and build an altar unto God. That was the place God appeared to him when he fled from Esau more than forty years before. (Gen. 35: 1.) This was some twenty miles south of Shechem. His next move was to Bethlehem, five miles south of Jerusalem. (Gen. 35: 16-20.) On the way to Bethlehem, Benjamin was born, his mother, Rachel, died and was buried. Bethlehem was made famous later as the birthplace of our Lord. We do not know how long he remained at any of these places, but his last move was to Hebron, the old ancestral home of the Abrahamic family. Here he was living when the events of this lesson occurred.

Jacob's Godliness.—During his stay at Shechem, two of his sons, Simeon and Levi, had serious trouble with the Shechemites. The conduct on both sides was horribly bad and wholly inexcusable. Jacob rebuked his sons for their part, but was afraid to remain there lest more trouble arise. Hence the command from God to remove to Bethel and build an altar. Leaving a place where trouble is likely to come and going to where God's worship may be continued peaceably is still a wise course. The better part of Jacob's nature is continuing to prevail. He required his household to "put away the foreign gods" among them and purify themselves.

Jacob's servants were Syrians, and may have brought with them images of their gods; or when Simeon and Levi plundered the city of the Shechemites, they may have kept some of their idol images. Knowing that such thing might lead to idolatry, Jacob ordered them all destroyed. He needed all the fortitude that piety and the true worship could give to prepare him for the trials yet to be met. Christians, if they succeed, need and must have the same.

Death of Isaac.—The death of Isaac at the age of one hundred and eighty is recorded in Gen. 35: 28, 29. Being recorded here would indicate that it occurred before Joseph was sold, but the chronology shows he lived at least twelve years longer. Historians do not always record events in the order of their occurrence; in fact, it is not necessary to do so.

LESSON NOTES

I. Jacob's Favoritism for Joseph (Verses 1-3)

Reasons for It.—Favoritism in the family is likely to be unfortunate to both parent and child and sooner or later to produce bad effects. The case of Jacob and Joseph is a forcible example of how much harm can result from partiality. Because there may be reasons for it does not change the nature of the case. Joseph was the oldest son of Rachel, Jacob's best-loved wife, for whom he worked fourteen years. This would naturally incline him to make Joseph his favorite. Since Benjamin, Joseph's own brother, was born several years later, this partiality had probably become a fixed feeling with Jacob long before Benjamin's birth. Joseph had unquestionably inherited much of his mother's beauty, and had gotten from his father and grandmother the quickness to seize advantages and the ability to succeed. The deep

sorrow in the loss of Rachel would serve to make Jacob's interest in Joseph more evident, and consequently more displeasing to his brethren.

"Coat of Many Colors."—The text sums up Jacob's partiality by saying: "Israel loved Joseph more than all his children, because he was the son of his old age." This statement probably includes all that is mentioned in the preceding section. That Jacob should have had such partiality was perhaps inevitable under the circumstances, but the trouble was that he showed it too plainly in his actions. He should have remembered how such favoritism had produced trouble between himself and Esau, and been warned to resist as much as possible the outward demonstration of his feelings.

Perhaps he unconsciously displayed his preference for Joseph in many little attentions shown him; but when he gave him the specially designed coat, his favoritism was distinctly shown. We do not know just what is meant by "many colors," but it was something especially distinctive, else it would not have produced a bad effect on his brothers. It may have been richly embroidered or made of much finer material than the garments worn by his brethren. Whatever it was, it made them more envious.

II. His Brothers' Hatred (Verse 4)

Natural Causes.—In a polygamous family, with several mothers and distinct sets of children, it would be natural to find rivalry among the mothers and friction among the children. The history of Joseph indicates that he had unusual ability as well as personal charm. This, unless skillfully managed by the parents, would contribute in no small way to envy and hatred.

His Reports.—He brought to his father a report of the evil conduct of his brethren. What the evil was the text does not say, but reporting it to their father gave them another reason for hating him. If Jacob rebuked or punished them, they would naturally charge it to Joseph, who, to use the language of children, "told on them." The whole career of Joseph shows he was too manly to tolerate wickedness or connive with evildoers. His sense of respect for his father and his regard for right would make him report their evil deeds. The wicked always hate those through whom their wickedness is brought to light. For the good of society, as well as for evildoers themselves, it is necessary that wrongdoing be exposed. Joseph did right, though his doing so greatly increased his own troubles.

Their Mistreatment.—The text says they could not speak "peaceably unto him." The ordinary method of greeting at that age was: "Peace be to thee." Not speaking "peaceably unto him" probably means they would not give him this "wish-you-well" greeting. It may also mean that their conversation was filled with bitterness and harsh words. Some one has well said that "it is the *point of contact* that has to be oiled and protected." In the social world the home is that most important point of contact where hate and selfishness soon cause enough friction to become self-destructive.

III. Dream Concerning the Sheaves (Verses 5-8)

The Use of Dreams.—We have already found that God on many occasions used dreams as a medium of communication regarding present facts and future events. He warned Abimelech in a dream that

Sarah was Abraham's wife. (Gen. 20: 3, 6.) He appeared to Jacob in a dream at Bethel as he left Canaan, and in another dream on his return. Joseph's career was remarkable for dreams, both his own and those he interpreted for others. The fact that his brothers became more angry because of his dreams instead of ridiculing him is evidence that they understood the import of them and felt the stinging force of their application.

The Sheaves.—Perhaps this dream came when they were harvesting grain, when the impression would have been stronger; but if not, the picture was too well known to be easily forgotten. The question of his superiority over them was clearly indicated by the wording of the dream. Their sheaves bowing to his sheaf expressed their submission to him in a way that was exasperating and humiliating. The action of their sheaves was a token that they would be compelled to acknowledge him as their superior. As they felt toward him, that was an intolerable idea, which nothing but necessity would have caused them to accept.

When It Occurred.—No intimation was given as to when this bowing to him would happen. Their determination to get rid of him was their answer to his dream. As the years passed after they sold him, they probably felt secure against any further trouble from him. They failed to realize that nothing is finally settled till settled right. God's recompense for evil may seem slow in coming, but it is sure to come sooner or later. Those who have read the story of the chosen family know that Joseph's dream was a prophetic statement literally fulfilled when they, forced by the famine, bowed to Joseph as the governor of Egypt.

IV. Dream of Sun, Moon, and Stars (Verses 9, 10)

Two Dreams.—In Joseph's history the dreams came in pairs. While in prison in Egypt he interpreted the dreams of the butler and baker who were imprisoned because they had offended the king. Two years later Pharaoh had two dreams, which Joseph interpreted so acceptably to the king that he was made governor of Egypt. Possibly the doubling of the dreams was to make the lesson more emphatic.

The Second Dream.—This dream teaches the same lesson as the other, but is more definite. The sun evidently represented Jacob; the moon, the mother; and the eleven stars, his eleven brothers. This is undoubtedly the application, since that is the way Jacob understood it. That Jacob looked upon the dream as improbable and out of place is clear from the fact that he rebuked Joseph for uttering it. If Joseph had been older or known more about the deadly nature of hate, he might have kept his thoughts hid in his own heart. Such unfavorable speech could only add fuel to the flame that was already burning fiercely in their hearts.

Jacob's Rebuke.—This dream involved the matter of filial respect, which, contrary to custom, would require the father to bow to the son. This seemed so unreasonable that Jacob rebuked Joseph for telling it. The dream evidently came after the death of Joseph's mother. But her handmaid, Bilhah, might have assumed the motherly care of Joseph and been the one Jacob meant when he said "thy mother." The point of Jacob's complaint was that the whole family, according to the plain import of the dream, would have to submit to the rule of Joseph.

LESSON IX

This was all wrong according to Jacob's idea of the fitness of things. The sequel shows, however, that no parental disrespect was involved; for no one could have been received with more tenderness and filial love than Joseph received his father in Egypt.

V. Effects Produced by the Dream (Verse 11)

Envy Increased.—The envy produced by Jacob's partiality and Joseph's reports of his brothers' evil was increased by his dreams. Joseph's brethren were like the enemies of the Lord and his apostles. When they could not overthrow the Lord's teaching, they decided to destroy him. Joseph's brethren had no reply to the dreams, but they could resort to violence; hence, their first decision was to kill him. This desire would probably have been carried out had not Reuben intervened to save him by suggesting that they put him in a pit and leave him to die, expecting to return him to his father. Either Reuben was less cruel than the others or God providentially moved him to make the effort. Seeing a caravan of Midianite merchantmen, they decided to sell him, which they did for twenty pieces of silver-another similarity between Joseph and our Lord, who was sold for thirty The Midianites sold him in Egypt, where thirteen years later pieces. he became governor. After twenty-two years, by reason of a famine, Jacob's family went to Egypt, where the dreams came true by Jacob and all his family bowing to Joseph. God overruled their horrible treatment of Joseph to his and their good, but that fact did-not lessen their crime.

Jacob Impressed.—The text says: "His father kept the saying in his mind." The dreams were clear as to facts stated, but veiled as to the method of fulfillment. He could not understand how it could be, but he dare not reject a divine warning. His own experience with dreams was too vivid in his mind to allow that. So he kept pondering the statements in his mind. Many other divine predictions have been more puzzling and much longer in being fulfilled, but God's word does not fail. Joseph's dreams are a small part of similar things which clearly verify the truthfulness of the Bible. Let us, like Jacob, keep God's words in our mind.

A Lesson for Us.—When Stephen, the first martyr of the church, was making his defense just before they stoned him to death, he told his murderers the story of Joseph. (Acts 7: 9-16.) The lesson he wanted them to get, which he brought out in the conclusion of his defense, was that the very ones who sold Joseph because of hate had to bow to him to be saved from starvation. Stephen's murderers were the same people who had killed the Lord; but, like Joseph's brethren, they would have to bow to the Lord in obedience to his commands to be saved. Joseph, because of his righteousness, was made governor; to him they had to go for aid. Jesus, because of his sinlessness, was made the Christ; to him all must go for salvation. The sooner man's hatred shall turn to love and his sin to righteousness, the sooner he can have the blessings of redemption. There is no substitute for bowing to God's word.

PRACTICAL THOUGHTS

1. We should be very careful, even in permissible things, lest our conduct be so unwise as to harm those we really want to help.

2. Hate is a righteous thing, if directed against evil. Hating "every

false way" is right, but "they that hate the righteous shall be con-(Ps. 34: 21.) demned."

3. The revelation of God's truth may be very disagreeable to our taste and contrary to our wishes, but that does not change his revelations. Human wills must bow to the divine.

4. Truth and righteousness must ultimately prevail. Old and young alike must bow to it, if saved. The judgment will be too late to accept.

5. Closing our ears against evidence or banishing from our hearts the Author of truth will not destroy its power. The sun will continue to shine even if we do close our eyes.

OUESTIONS ON THE LESSON

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

Introductory Study

How long had Jacob been back in Canaan?

Give his different dwelling places.

How old was Joseph when sold? Why did Jacob leave Shechem?

How account for "foreign gods" among them ?

Why order them put away?

When did Isaac die?

What is the usual effect of favoritism? Why was Joseph the favorite with Jacob?

Why did it cause so much trouble? What should Jacob have remembered? What is known about the coat of "many colors ?"

II

What natural causes for the hatred? What else was a cause? Why did Joseph report their evil? Did he do right? What is meant by speak "peaceably?" Where is kindness needed most?

How were dreams often used? Did his brothers understand his dreams?

What is taught by the sheaves? How did they feel toward him? Did the dream indicate when it would be fulfilled? What did they determine to do?

Did their actions settle matters? When did the fulfillment come?

IV

What was peculiar about Joseph's dreams? What dreams did he interpret?

How does the second dream differ from the first?

What is the application of the second? Why did Jacob rebuke Joseph?

How could his mother bow to him?

v

How did the dreams affect his brothers? Who else acted like Joseph's brethren?

What suggestion was made?

Who prevented its being carried out, and why?

What did they do? What other similarity between Joseph and the Lord?

How long till the dreams were fulfilled?

How did the dreams affect Jacob?

What application did Stephen make of this story?

What lesson is in it for us?

Practical Thoughts

Why be careful even in right things? When is hate right?

When is it wrong? What must human wills do?

When must truth be accepted?

Can we destroy the power of truth?

Lesson X—June 5, 1932 JOSEPH THE WORKER

Gen. 41: 46-57.

46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number.

50 And unto Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Poti-phera priest of On, bare unto him.

51 And Joseph called the name of the firstborn Manassehr: For, said he, God hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction.

53 And the seven years of plenty, that was in the land of Egypt, came to an end.

54 And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine was sore in the land of Egypt.

57 And all countries came*into Egypt to Joseph to buy grain, because the famine was sore in all the earth.

GOLDEN TEXT.—"Seest thou a man diligent in his business? he shall stand before kings." (Prov. 22: 29.)

TIME.-B.C. 1716.

PLACE.-Egypt.

PERSONS.—Joseph, Pharaoh, and the Egyptians. DEVOTIONAL READING.—Luke 19: 11-23.

DAILY BIBLE READINGS .---

May 30.	М.	Joseph Promoted. (Gen. 39: 1-6.)
May 31.	Т.	Joseph Exalted. (Gen. 39: 19-23.)
June 1.	W.	Joseph the Worker. (Gen. 41: 46-57.)
June 2.	Т.	Working and Praying. (Neh. 4: 1-6.)
June 3.		Diligence Rewarded. (Deut, 11: 13-17.)
June 4.	S.	
June 5.	S.	Faithfulness Rewarded. (Luke 19: 11-23.

LESSON OUTLINE .---

Introductory Study.

- I. Joseph Becomes Governor of Egypt (Verse 46).
- II. The Seven Years of Plenty (Verses 47-49).
- III. Joseph's Family (Verses 50-52).
- IV. The Years of Famine (Verses 53-56).
- V. The Famine in Canaan (Verse 57). Practical Thoughts.

INTRODUCTORY STUDY

Jacob's Grief.—Crime leads to crime, and wickedness requires false words in defense. Joseph's brethren added to their heartless treatment of him a cruel scheme to deceive their father. (Gen. 37: 29-36.) Joseph's absence had to be accounted for. An honest relation of facts would not do, so dishonesty had to use falsehood in its support. They dipped his coat in blood and brought it to Jacob and said they found it. Their scheme had the desired effect; for the father, not thinking they could be guilty of so dastardly a crime, concluded that some beast had devoured him. Their hypocrisy reached its full limit when they pretended to comfort him. (Gen. 37: 35.) Reuben, who alone manifested any brotherly kindness, probably refrained from telling his father the facts, thinking that to do so would not bring Joseph back, but might bring harm to himself. He also may have thought to know the truth would add to his father's grief, and that it would be kindness not to tell him.

Joseph a Slave.—The Midianites sold him to Potiphar, the captain of the king's guard. The mercies of God continued with Joseph, and all he did prospered. This so pleased his master that he put him in charge of all his house, leaving the management of all his affairs in Joseph's hands. Through the wickedness of Potiphar's wife he was tempted to sin. He refused on two grounds. First, he said it would be a breach of trust, since his master had given him full charge of his house, and treachery he could not tolerate; second, it would be a sin against God. No better reasons could be assigned than faithfulness to both man and God. His moral integrity saved him from sin; it will save others. (See Gen. 39: 1-23.)

A Prisoner.—As the result of a lie told by Potiphar's wife, Joseph was put in prison; but even prison bars cannot change character, and God does not forget those true to him. He continued his blessings to Joseph, giving him favor with the keeper, who soon made him director of the prisoners and their work. The success of Joseph is no surprise to one who reads his life story. Whether a lad tending his father's sheep, a slave in a foreign land, a prisoner for another's sin, or the governor of a great nation, his integrity, morality, and piety are always manifest.

LESSON NOTES

I. Joseph Becomes Governor of Egypt (Verse 46)

Interprets Dreams.—The chief butler and baker had offended the king and were in prison. Each had a dream, which Joseph interpreted. The former was told that in three days he would be restored to his old position; the latter, that in three days he would be beheaded. (Gen. 4: 1-23.) Both interpretations came to pass. Joseph requested the butler to remember him and to seek Pharaoh's favor in his behalf. No doubt he made the promise; but, like many others, in the joy of his own blessings he forgot the one through whom they came. Two years passed, with Joseph still in prison, before the butler remembered his faults (Gen. 41: 1, 9) and redeemed his promise that brought freedom and honor to his benefactor.

Pharaoh's Dreams.—Pharaoh had two dreams, which none of the wise men or magicians were able to interpret. -The butler told him of Joseph and his ability to explain dreams. Pharaoh immediately sent

LESSON X

for Joseph and told what he had heard. Joseph declined to accept any credit for himself, but told Pharaoh that God would give him an answer. Joseph had too many evidences of God's mercies and power to allow Pharaoh to credit him with that which belonged to God. This was a striking proof of both humility and faith. The Interpretation.—Joseph told Pharaoh that the two dreams

The Interpretation.—Joseph told Pharaoh that the two dreams meant the same thing, but was doubled to show the "thing is established of God" and would shortly come to pass. (Gen. 41: 25, 32.) The interpretation was so plausible and Joseph's advice so reasonable that both were accepted. Knowing the possibility of famine if the river Nile failed to overflow, which, no doubt, had happened before, led him to know that what Joseph said was possible and would incline him to believe Joseph's interpretation. Joseph advised that Pharaoh select a "man discreet and wise," who, through overseers, would lay up a fifth part in the good years to be ready for the famine years. Naturally, Pharaoh turned to Joseph as that wise man who, better than any one else, could do that work; hence, he made him governor of Egypt with unlimited authority over all the king's business.

The Office.—Pharaoh arrayed Joseph in a way befitting such an office, as the world sees things. He gave him his own "signet ring," probably meaning the official state seal; clothed him in fine linen and put a gold chain about his neck; caused him to ride in the second chariot, and required all the people to bow before him. From prison to governor at one step. Wonderful are the mercies of God!

II. The Seven Years of Plenty (Verses 47-49)

Abundant Yield.—The record says that during the seven plenteous years the land brought forth by "handfuls"—that is, the yield was unusually bountiful. Egypt depended on the Nile valley, but its production depended entirely on the overflow of the river. This furnished the necessary moisture and left deposits that kept the land exceptionally fertile. No overflow meant no crop; proper overflow meant abundance; too high an overflow was as destructive as none at all.

A Wise Plan.—Joseph advised that one-fifth be collected and laid up in preparation for the coming famine. This was a high tax, but with abundant yields it would not be difficult to pay. With such production they would have more left than those with ordinary land. Verse 49 seems to imply that Joseph bought and laid up an extra amount besides the fifth part exacted as a tax. No amount of warning would have caused the people to have voluntarily laid up for themselves. Abundance usually leads to extravagance. If left to themselves, the surplus would have been wasted and starvation would have resulted. So Joseph's plan was the only practical and workable one—the only way to protect the people from their own neglect and folly.

The Amount.—Storehouses were scattered throughout the country so products could be stored locally. This was the most convenient way to care for the people, and would save much labor, both in collecting and distributing the grain. Common sense should be used even though under God's providential care. Energies should be wisely directed when doing God's will.- Jesus said: "Be ye therefore wise as serpents, and harmless as doves." (Matt. 10: 16.) Finally the amount be-

came so great that they left off counting. It is always wise to have plenty. In all our efforts, if worth doing at all, there should be a sufficiency, otherwise our labor may in the end be lost. The parable of the foolish virgins should not be forgotten. Joseph may have made some mistakes and had faults not recorded, but his plans and persistence in providing for the inevitable were wise and worthy of imitation.

III. Joseph's Family (Verses 50-52)

His Wife.—For a wife Pharaoh gave Joseph Asenath, the daughter of Potiphera, priest of On. It is certain that Pharaoh would not have selected a wife for him from the lower classes. Regardless of what kind of idol worship Potiphera engaged in, his standing with the king would have lent prestige to Joseph as his son-in-law. That this alliance did not affect Joseph's worship of God is clear from his whole history. With his influence as the nation's savior from starvation, he may have turned his wife from her idol worship to God. His two sons became heads of tribes in his stead and occupied their place in Israel's later history, regardless of their mother's heathen connections.

Manasseh.—His first son was called "Manasseh," which means "making to forget," because, as he explained, "God hath made me forget all my toil, and all my father's house." He was thirty years old when he became governor of Egypt. Being seventeen when sold, he had been a slave thirteen years. His glorious freedom had made him forget all these years of toil and the great injustice done him by his brothers.

Ephraim.—The second son was called "Ephraim," which means "fruitful"—to signify that God had made him fruitful in the very land where he had suffered unjustly as a slave and prisoner—a splendid vindication of his purity and honor.

IV. The Years of Famine (Verses 53-56)

The Fifth Part.—While a failure of the Nile to overflow completely stopped production, such an abundant yield the year previous kept them supplied probably for the first year of the famine. A fifth part would seem insufficient to provide for the people, but it should be remembered that it was the fifth part of an unusual yield. Then those in straightened circumstances can avoid extravagance and waste and really live on much less than they had supposed possible. Then if Joseph, as we have already supposed, bought and stored much besides the fifth part as tax, he may have had an abundance for all reasonable needs.

Sold the Grain.—It seems hard to require those in distress to buy something to eat to prevent starving when the state has already collected a high tax. It was a wise provision, however, for it made them use as little as possible and probably contributed in no small way in making the grain last till the famine was over. Usually people take freely that which costs nothing. Joseph's plan, no doubt, was the most successful one in dealing with the class of people he had on his hands. When the people were out of money, they bought grain with their horses, cattle, and flocks. (Gen. 47: 13-17.) This seems unreasonably harsh, yet it was perhaps the best thing to do to keep the stock from starving as well as the people. Under Joseph's supervision Pharaoh could care for the stock better than the distressed people could.

Their Land.—Before the famine was over, the people assigned their land to Pharaoh in return for food. (Gen. 47: 20-26.) This on the surface looks like a heartless scheme-an inexcusable use of power; but maybe it is not that bad. Gen. 47: 24 shows that Pharaoh continued to collect only the fifth part; the people kept four-fifths. Using state land with only one-fifth of the products to pay as rent might have been a wiser and better plan than owning the land. But if some of Joseph's plans were imperfect, or even unjust to the people, it would not be a surprise. He was not divine and, so far as we know, not inspired. That he was under the general providence of God is clear from the recorded facts, but no claim is made for his infallibility. From humane and national viewpoints his plans were successful in meeting a great emergency. This alone is enough to make his name great.

V. The Famine in Canaan (Verse 57)

Other Lands.—The famine in Egypt was traceable directly to the Nile River, but a lack of rains in other countries probably had much to do in preventing its overflow. Such lack of rains would cause famine conditions in those countries that depended on rain. Canaan was one that would have to turn to Egypt for food. It had known the effects of famines before. Soon after Abraham came to Canaan he went to Egypt because of a famine; Isaac started to Egypt because of one in his day; now Jacob and his family must go because of another and worse one. Joseph knew, of course, that whatever affected Egypt would also affect near-by countries, and that Egypt's stores would have to be divided with other starving countries. He may have had that in mind in collecting the great stores of grain, figuring on revenues that would come to Egypt. But, above all, it was God's providence in providing for the chosen family and the promised land.

providence in providing for the chosen family and the promised land. Jacob Sends to Egypt.—Whatever suffering fell to Canaan's lot, Moses only tells us how it affected Jacob's family, since his history deals mainly with things that pertain to fulfilling the promise made to Abraham. Jacob, hearing that there was grain in Egypt, sent his sons there to buy. The ten went, Jacob keeping Benjamin at home. Joseph recognized them, sold them corn, ordered their money put in their sacks, and sent them away. He required that they bring their brother, Benjamin, if they returned. They were sent a second time, and Benjamin went with them. At this time Joseph revealed himself to them.

Jacob in Egypt.—Joseph recognized it as God's providence that he was permitted to preserve their lives, told them that the famine would last five years more (Gen. 45: 5-11), and sent for his father. In due time the entire family went to Egypt, and were given good quarters and cared for till the famine ended. Thus with fourteen years of constant work Joseph brought blessings to the multitudes of Egypt, and especially to his own family—a wonderful work, but a rich reward.

PRACTICAL THOUGHTS

1. "He that humbleth himself shall be exalted." Joseph was an outstanding example in manifesting this grace. "God resisteth the proud, but giveth grace to the humble."

2. No difference how much we are able to accomplish, we should

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remember that it is "God who giveth the increase;" we are but fellow workers in his service. Humility always concedes dependence.

3. We should never allow business connections or family relationships to interfere with our service to God. Our faith must overcome all obstacles, if we win the victory.

4. If it requires all our money, goods, and lands to secure our eternal salvation, we could well afford to receive it at that price. The soul is of more value than all the world.

5. Misfortune, famine, disease, and death-the common lot of humanity-all show how weak we are and how dependent on God's mercies. Why not go where his rich provisions are kept in store for usinto the church purchased with the blood of his Son?

OUESTIONS ON THE LESSON

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

Introductory Study

What scheme was used to deceive Jacob? Why was some scheme necessary? Why did Reuben fail to tell his father? To whom was Joseph sold? Why did he succeed as a slave?

What reasons did he give for refusing to sin?

Give his prison experience. What traits of character did he always manifest?

What dreams did he interpret?

What request did he make?

How long till he got out of prison?

How did he get out? What dreams did Pharaoh have?

What was Joseph's interpretation?

Why were there two dreams?

Why did Pharaoh readily accept what Joseph said?

What position was given Joseph?

How did Pharaoh prepare him for the work?

TT

What is meant by "handfuls ?" On what did Egypt depend for food? What was Joseph's plan? Why was such a plan necessary? Where was the grain collected? How much was collected? What practical lesson for us?

III

Who was Joseph's wife? Did Joseph's marriage affect his worship of God?

What is the meaning of the name "Manasseh?"

Why is this name given?

What is the meaning of the name "Ephraim ?"

Why is this name given?

What is the later history of these sons?

What tax was collected?

How could that be sufficient?

Did Joseph lay up any besides the fifth part?

Why "sell" grain to the people?

How did they buy when their money was gone?

Was it unjust to take their land in payment for grain?

What can you say of Joseph and his plans?

V

What caused the famine in other countries?

What famines were in Canaan before?

What did Jacob decide to do?

What special history does Moses give?

Why is his story limited to Jacob's family?

How many years of the famine were left when Jacob went to Egypt?

Practical Thoughts

What does God do for the humble?

What will humble people concede?

What must our faith do?

How much can we afford to give for eter-

nal life? Where are God's blessings kept in store?

Lesson XI-June 12, 1932 JUDAH THE TRUE BROTHER

Gen. 44: 18-34.

18 Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy serv-ant; for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother? 20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons:

28 And the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since:

29 And if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol. 30 Now therefore when I come to thy servant my father, and the lad is not with

us; seeing that his life is bound up in the lad's life;

31 It will come to pass, when he seeth that the lad is not with us, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever.

33 Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father.

GOLDEN TEXT.—"Behold, how good and how pleasant it is for breth-ren to dwell together in unity!" (Ps. 133: 1.)

TIME.-B.C. 1706.

PLACE.-Egypt.

PERSONS.-Joseph and his brethren.

DEVOTIONAL READING .- Ps. 26: 1-7.

DAILY BIBLE READINGS .-

June 6. M. Judah the True Brother. (Gen. 44: 18-34.)

T. June 7. Reuben Helps Joseph. (Gen. 37: 18-24.)

8. W. Joseph the Loyal Brother. (Gen. 45: 1-8.) June Т.

June 9. Paul Befriends Onesimus. (Phile. 8: 20.) June 10. F.

Mutual Helpfulness. (Rom. 15: 1-7.) S. June 11. Christ Our Brother. (Matt. 12: 46-50.)

June 12. S.

The Loving-kindness of Jehovah. (Ps. 26: 1-7.)

LESSON OUTLINE .--

Introductory Study.

I. Judah Appears Before Joseph (Verse 18).

II. Joseph's Demand Met (Verses 19-26).

III. Judah's Plea for Jacob (Verses 27-31).

IV. Judah's Generous Offer (Verses 32-34).

V. Judah's Victory (Gen. 45: 1-8).

Practical Thoughts.

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INTRODUCTORY STUDY

Preceding Events.—The appeal of Judah in behalf of Benjamin contained in our lesson text came as the culmination of several events resulting from the famine in Canaan. (See chapters 42, 43.) Jacob's sons were forced to make two trips to Egypt to buy grain to avoid starvation. On the first trip all went except Benjamin. Of course, they had no thought of meeting Joseph, for it had been twenty-two years since they sold him (Gen. 37: 2; 41: 46; 45: 6); least of all would they expect to find him governor, from whom they would have to buy corn. As he talked to them through an interpreter (Gen. 42: 23), there was no chance for them to recognize him. He charged them with being spies, imprisoned them for three days, and then kept Reuben as a prisoner to guarantee that they would bring Benjamin down. This harsh treatment was a part of his plan to disguise his identity and make them realize their own wickedness. It was an appropriate preparation for the disclosures he intended to make and the good he intended to do them.

Money Returned.—The strange circumstance of finding their money in their sacks only added to the mysterious action of Joseph. However much Jacob hated for Benjamin to go and however reluctant they were to face Joseph again, hunger would not admit of anything else. The money was returned and extra presents sent to show good faith. With Judah's becoming surety for Benjamin's return, Jacob allowed him to go.

The F east.—On the second trip Joseph prepared a feast and had them dine with him. This was in marked contrast with their imprisonment on their first trip. In fact, Joseph's conduct was without explanation to them. Everything he did only made the situation more confusing. They thought it all might have something to do with the money they found in their sacks. At the table they were arranged according to their ages, and Benjamin's portion was five times as much as that of the others. The whole procedure was a mystery to the astonished brothers. It so deeply affected Joseph that he had to retire for a brief time to weep. Human passions were never portrayed in a more realistic way than in that dramatic scene. Human nature has not changed in all the centuries of its existence. Love and hate, joy and sorrow, pain and pleasure, feast and famine are strangely interwoven in the fabric of human life.

LESSON NOTES

I. Judah Appears Before Joseph (Verse 18)

Benjamin's Peril.—The reason for Judah's impassioned appeal was the peril in which Benjamin was found in the affair of the divining cup. After their feast in Joseph's house, he ordered their sacks filled, their money put in their sacks, and his silver cup put in Benjamin's sack. When they had but fairly started, he had them stopped and charged with stealing his divining cup. They insisted that the return of the money found in their sacks was evidence of their honesty, but a search revealed the cup in Benjamin's sack. They were so distressed that they rent their clothes and returned to the city to see what Joseph would do with them. If convicted, it probably meant perpetual slavery for Benjamin.

There is no reason to suppose that Joseph really engaged in the superstitious practice of "divining" with a cup; but as his brethren then supposed him to be an Egyptian, it fitted into his scheme for keeping them in the dark till he was ready to reveal himself to them. The sequel shows that the whole plot was admirably designed to make them feel their own sinfulness, and really worked to their betterment.

Judah's Predicament.—Judah admitted that the evidence was against them in a way that he did not know what to say or how to meet it. He conceded that God had found out their iniquity, and that slavery faced them all. (Gen. 44: 16.) Joseph assured him that only the guilty one would be kept as a bondman. Since that would be Benjamin, it only added to Judah's distress. He earnestly begged Joseph to hear him without anger while he made his plea. It was Judah who, twenty-two years before, had suggested that he be sold, which he knew would deprive his father of him for life; it was the same Judah who now passionately pleads for the return of his brother to that aged and sorrowful father. This speech is recognized as one of the best examples of natural eloquence known to literature. Surely nothing short of inspiration could have enabled Moses, many centuries later, to depict this drama in real life in such true colors.

II. Joseph's Demand Met (Verses 19-26)

Evidence of Honesty.—Judah admitted Joseph's power to condemn, since he was "even as Pharaoh," and their helplessness in his hands, but insisted that they had honestly met all his demands even against the protest of their father. He contended that when Joseph asked about the family he had faithfully stated the facts, saying he had a father, an old man, and a brother who was the child of his father's old age; that his father had been bereft of the young brother's mother and older brother by death. All of this Joseph would know to be the facts, except that he, the older brother Judah referred to, was not dead. But Judah, no doubt, supposed that servitude in bondage had probably led to his death. If not, he was dead to his father by being completely lost to thim. If the family never saw him again, it was equivalent to death.

Jacob's Love for Benjamin.—Judah reminded Joseph that when he demanded they bring Benjamin down, they pleaded with him not to make such demand, telling him that the father's love for Benjamin was so great that it would kill him if anything happened to Benjamin. Notwithstanding this plea, Joseph demanded that Benjamin be brought or he would refuse to see them if they returned for grain. Judah tells Joseph that hard condition was faithfully told his father, who, forced by hunger, was compelled to grant it, for which reason Benjamin was there. With human feelings only to guide us it is difficult to understand why Joseph made such a demand, knowing it would add to the grief Jacob had from his own departure years before. Sometimes apparently inexcusable things are done because it is known that it will turn out well in the end. The grief it caused the father may have been offset by the salutary effect it had on his brothers. Then we must admit that Joseph may have acted under a divine providence and did things which, left to his own heart, he might not have done. Whatever we may not know about it, we do know that the final results were for the good of all.

III. Judah's Plea for Jacob (Verses 27-31)

Jacob's Lament.—Judah next tells Joseph what inconsolable grief his demand had caused his aged father, and how his father had bewailed the necessity of yielding to that demand. He had mentioned the fact that Rachel had borne two sons; that one of them had gone away, probably devoured by wild beasts, and had never returned. His heart had been set upon the younger. If harm befell him, his grief would continue unabated till death. Such an appeal could not fail to ultimately reach pure hearts.

The Long Silence.—Another mystery connected with this tragic story is that Joseph made no effort to inform his father where he was. Evidently there were chances for this, especially after he was made governor. Knowing that his father must be deeply distressed by his loss, it seems only the part of love and parental respect to have made every effort to apprise his father of his situation. But he may be justly excused for this seeming lack of respect. Since his brethren had sold him, he probably thought any effort he made to return would subject him to their wrath and result in his death. This would make him slow to reveal his whereabouts. The risk was too great. He might for a few years have felt a little resentment because his father had not, as he may have imagined, used any special effort to find him. But, again, we may have recourse to the influence of providence in directing his course.

The Direct Appeal.—Judah's final appeal for Jacob was that if they returned without the lad, his grief would overcome him and he would die. This was not improbable when we remember that Jacob was one hundred and thirty years old then. (Gen. 47: 8.) The force of the appeal was in the fact that the brothers returning without him would be responsible for their father's death, and Joseph, by forcing them to return without him, would be indirectly the cause of his death. No more effective plea could have been made, though Judah could not have known how deeply his words were cutting in Joseph's heart.

IV. Judah's Generous Offer (Verses 32-34)

His Obligation.—Before making his offer, Judah narrowed his appeal down to himself, agreeing to assume all the responsibility in the case. He told Joseph that he had become surety for the lad's safe return to his father, and had agreed, if he did not bring him back, to bear the blame forever. This would do no good if Benjamin never returned, but would show how much Judah had at stake and would give weight to the offer he was going to make. One who is willing to substitute for another in becoming a bond servant must at least be honest in his appeal. Judah deserves much credit for this earnest effort to make amends for the wrong done his lost brother.

The Offer.—An offer to become a permanent bondman was a matter of no little consequence. None but the most deeply honest would make such an offer. Everything about Judah's speech carries the evident mark of sincerity—an honest effort to save his brother from an unjust punishment and his father from an equally unjust sorrow. In spite of his willingness to deprive his father of Joseph, he was then making a heroic effort to return Benjamin. It is well to see some of the better things of his nature coming to light, for which we are especially

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SECOND QUARTER

thankful, since he was to head the tribe from which our Lord was to come. In this plea he manifested some of that boldness for which his father later represented him as lion, and used the famous expression: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." (Gen. 49: 10.)

V. Judah's Victory (Gen. 45: 1-8)

Joseph Reveals Himself .-- Judah's speech was finished, and the tense moment had come for Joseph to render his decision. It can well be imagined with what anxiety the eleven brothers waited to hear that decision. It must have been an interesting moment for the Egyptians also. Some of them must have been present, for Joseph required all except his brethren to leave the room. Joseph was deeply affected by Judah's speech—so deeply, in fact, that he could no longer restrain his feelings. "He wept aloud: and the Egyptians heard, and the house of Pharaoh heard." Perhaps the Egyptians, who had been asked to retire and were outside, heard the weeping and reported itto Pharaoh. Or it may mean that those who heard were officers in Phraoh's court. In his efforts to keep them deceived regarding his identity, he had posed as an Egyptian, speaking through an interpreter; but when the time came to reveal himself, he, no doubt, threw off all disguises and spoke to them in their own tongue. Perhaps they were so amazed that they could not believe their own eyes and ears, and might have drawn back fearing some other scheme. But he urged them to come near, and he gave assurance that it really was he. His reference to the fact that they had sold him was proof that he knew them and that he was stating the truth.

The Providential Feature.—Joseph encouraged them: "And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." He further encourages them by these words: "So now it was not you that sent me hither, but God." (Verses 5, 8.) Note that Joseph does not say they did not sell him; in fact, he expressly says they did. But, in contrast with that, God sent him. They had one design in selling him, which was sinful on their part; God had another design in sending him, which was a preparation to save life. In other words, God providentially overruled their evil conduct in bringing about a blessing to both Egypt and Canaan. This Joseph recognized, and concluded that God had caused such blessings to come from their evil that they should not grieve for the trouble it had been to him.

God is said to do things when he permits them to be done. In that sense he sent Joseph to Egypt, made his going a blessing, though his brothers' selling him was wickedness on their part.

PRACTICAL THOUGHTS

1. The long-suffering of God is remarkable in the life of every one, but the day of reckoning must come. At the judgment each must give an "account of himself to God." (Rom. 14: 11, 12.)

2. "The wages of sin is death." When we realize the terrible consequences of sin, we will be anxious to repent and "bring forth therefore fruit worthy of repentance." (Matt. 3: 8.)

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3. The highest ideal of service known is to suffer in another's stead. Jesus is the supreme example of this; Judah is a worthy example. The next highest is doing good to others without personal favor in return. This service is open to all.

4. Making amends for wrongs done to the limit of ability is what justice demands and the Lord requires.

5. Forgetting our own accomplishments and giving the Lord credit for results is the best way to keep ourselves humble and produce the best effect upon others. It is better to be invited up higher than asked to take a lower seat.

OUESTIONS ON THE LESSON

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

Introductory Study

Who went to Egypt on the first trip? How long since they sold Joseph? How is this time made up? Why did they fail to recognize him? How did Joseph treat them? What caused them to go again? What happened when they returned? Describe the feast Joseph gave them.

Why have his cup put in Benjamin's sack?

Did Joseph practice divination? What did Judah admit? What request did he make of Joseph? Who proposed selling Joseph? What can be said of this speech?

II

What plea of honesty does Judah make? What point was he mistaken about? What point does he make next? Why did Joseph demand that they bring Benjamin?

How did it all turn out?

III

What plea does Judah make for Jacob? Why did Joseph never inform his father he was alive?

Why think his father would die? How would this point affect Joseph?

IV

What had Judah promised Jacob? How could this affect Joseph? What offer did Judah make? What does the whole speech indicate? What position did Judah occupy in Is-

rael's history?

What famous passage refers to him? How did Jacob describe him?

Who were present at Benjamin's trial? What did Joseph do when Judah ended his speech?

Who heard him weeping?

Describe the scene when he made himself known to them?

What proof did he give that he was Joseph?

How did he encourage them ?

In what sense did God "send" him?

Did that excuse the brothers for selling him?

Practical Thoughts

What must we ultimately do? When will we be willing to repent? What service can we all render? What is required of wrongdoers? Why is it best to give God credit for results?

Lesson XII-June 19, 1932 JACOB THE AGED FATHER

Gen. 46: 1-7, 28-30; 47: 7.

1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

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4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

28 And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph. Now let me die, since I have seen thy face, that thou art yet alive.

7 And Joseph brought in Jacob his father, and set him before Pharaoh : and Jacob blessed Pharaoh.

GOLDEN TEXT.—"Honor thy father and thy mother." (Ex. 20: 12.) TIME.-B.C. 1706.

PLACES .- Canaan and Egypt.

PERSONS .- God, Jacob and his sons, and Pharaoh.

DEVOTIONAL READING.-Luke 2: 41-52.

DAILY BIBLE READINGS .-

June 13. N	M. Providing	for the	Aged Father.	(Gen. 46: 1-7.)
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June 14. T. Honoring for the Aged Father. (Gen. 46: 1-1.) June 15. W. A Loyal Daughter. (Ruth 1: 15-22.) June 16. T. Heeding Parental Instruction. (Prov. 1: 7-19.) June 17. F. Caring for Parents. (1 Tim. 5: 1-8.) June 18. S. Children and Parents. (Eph. 6: 1-9.)

June 19. S.

Honoring the Heavenly Father. (Luke 2: 41-52.)

LESSON OUTLINE .---

Introductory Study.

I. God Appears to Jacob (Gen. 46: 1-4).

II. The Journey to Egypt (Verses 5-7).

III. Jacob Settles in Goshen (Verses 28-30).

IV. Jacob Presented to Pharaoh (Gen. 47: 7).

V. The Closing Scenes.

Practical Thoughts.

INTRODUCTORY STUDY

Joseph Sends for Jacob .- Those truly penitent are ready for service and should be given something to do. This Joseph did in making prep-aration to remove his father's family to Egypt. He urged his brothers to make haste to take the news to his father that he was still alive. (Gen. 45: 9, 10.) Twenty-two years was a long time to be deceived and weep over believing a falsehood to be the truth. His sad experience shows that people may be honest and yet deceived. His sorrow would have been no greater if Joseph had been dead. Believing a lie does not make it a truth. He wished to end his father's suspense as

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soon as possible and have him where he could show the kindness which Jacob's age demanded. As a reason for the immediate removal of his father, he sent him word that five years more of the famine was yet to come. Delay would do no good in such extremity.

Joseph's Glory.—In order to encourage and convince Jacob, his brothers were instructed to tell him of all the honor and glory that had come to Joseph—how God had made him a "father to Pharaoh," lord over all his house, and "lord of all Egypt." Joseph was not boasting about his greatness, but was confessing that all the honors that he had received came from God. It would be much comfort to Jacob to believe that God's protecting care had been over him all the years he was gone. Telling his responsible position would also explain why he sent for his father to come to him rather than his going to his father. His place of authority would also be assurance to Jacob that he was able to fulfill his promises and able to see that he had a place to dwell when he reached Egypt.

Pharaoh's Invitation.—When Pharaoh heard that Joseph's brethren had come, he was well pleased and authorized Joseph to send for the family at once. (Gen. 45: 16-20.) He also assured them that their father's family would be heartily received, given a good place to dwell and plenty to live upon. He added to this generous offer by telling Joseph to send wagons enough to bring all his father's "stuff," however much it might be. This offer was accepted, and the brothers returned to their home with wagons and provisions for the journey to Egypt. Such elaborate preparations could not fail to convince Jacob that the marvelous report they brought him was actually true.

Benjamin's Testimony.—The testimony of Benjamin would have been accepted by Jacob even if he had been doubtful of the others. Joseph gave all changes of raiment before they left, but he gave Benjamin five changes and three hundred pieces of silver. (Gen. 45: 22.) With all this evidence before him, Jacob said: "It is enough; Joseph my son is yet alive: I will go and see him before I die." (Gen. 45: 28.)

LESSON NOTES

I. God Appears to Jacob (Gen. 46: 1-4)

At Beersheba.—Jacob lived in Hebron. (Gen. 35: 27.) Beersheba was some thirty miles southwest on the way leading to Egypt. It was a commendable thing in Jacob to stop and offer sacrifices to God before going into Egypt, where he was supposed to remain at least five years. He knew that Canaan was the promised land for his descendants, and might have had some doubts about leaving there for so long a time. If he had a knowledge of the prediction made to Abraham that his descendants should be afflicted in a strange land (Gen. 15: 13, 14), he might have been more suspicious. His sacrifices may have been with a view to obtain light on the propriety of his going. If so, the Lord's appearing to him removed all doubts. Beersheba was an appropriate place for the offering, for it was there that Abraham called on the Lord (Gen. 21: 33) and there that Isaac builded an altar and the Lord appeared to him (Gen. 26: 23-25).

The Vision.—"God spake unto Israel in the visions of the night" and said: "I am God, the God of thy father." This was the same assurance that Jacob had received when he left Canaan years before

as a young man going to Paddan-aram. (Gen. 28: 13-15.) That original promise had been signally fulfilled. Why should he doubt this one from God? God also said: "Fear not to go down into Egypt." With this direct command from God, every doubt that the removal was inadvisable was removed and Jacob was ready to continue his journey.

Promise Renewed.—The renewal of the promise would let Jacob know that, regardless of any bad effects of the move, the promise would ultimately be fulfilled. This would prove that his family must finally triumph. The promise was that his seed should become a great nation in Egypt. This was probably a strange and unaccountable feature to him; but, like his grandfather, Abraham, he went, not knowing how that part would be worked out. He was assured that God would go down with him and bring him back, and that Joseph would be with him in his last hours. It probably never occurred to him that his remains would be brought back for burial and his descendants freed from bondage more than two centuries later. So often it is a great blessing that we do not know what the future holds in store for us. It saves so much grief. To divine power all promises are possible. Happy is the faith that accepts without question what God says and leaves the accomplishment to him.

II. The Journey to Egypt (Verses 5-7)

The Number.—The text definitely states that Jacob took his cattle and goods and "all his seed with him." In verses 8-27 a list is given and the total stated in verses 26, 27. These verses present a difficulty by giving two different numbers—sixty-six and seventy. Acts 7: 14 increases the difficulty by giving a third number—seventy-five. It is not only illogical, but unfair, to assume there is a contradiction in statements, if there is any reasonable way to allow each to be true. If there is any possible way to harmonize statements apparently contradictory, then it is possible that no contradiction exists. The Bible is entitled to the same fairness accorded other kinds of writings.

Explanation.—Difficulties often disappear when we know just what the text actually says. Verse 26 limits the number to Jacob's blood kin that came with him into Egypt, excluding his daughters-in-law. Joseph and his two sons were already in Egypt. Verse 27 evidently means all Jacob's house, including himself and Joseph and two sons. These four, added to the sixty-six, make seventy, the number required by verse 27.

One theory of Acts 7: 14 is, it only includes all the family that came with Jacob. This excludes Joseph's family, as they were already there, and also Jacob himself; but it includes his daughters-in-law that went with him. Joseph's wife was in Egypt; Judah's wife was dead. (Gen. 38: 12.) If another were dead (not an improbable supposition), then nine were left. These, added to sixty-six, makes seventy-five, the number mentioned by Stephen. Another theory, more probable perhaps, is that Stephen quoted from the Septuagint, a Greek translation made nearly three hundred years B.C. For some unexplained reason it contains the names of five grandsons in Joseph's family. If these were added to the seventy, it would make seventyfive, though Joseph's children were born in Egypt. But Stephen might have quoted the Septuagint version without stopping to inquire how the seventy-five names were made up, since he probably read the

Greek version instead of the original Hebrew. As they understood the matter, the number was correct, even if we do not know exactly how they made it up.

III. Jacob Settles in Goshen (Verses 28-30)

Judah Sent Ahead.—Jacob sent Judah ahead to inform Joseph of their coming so that everything might be ready for Joseph to receive them. Since Judah possessed striking ability and had, no doubt, made a good impression on Joseph, he would be the proper one to make the announcement. After traveling some two hundred miles, they crossed the border into Egypt.

Goshen.—The land of Goshen is also called the "land of Rameses," and is described as the "best of the land." (Gen. 47: 6, 11.) This is the place that Pharaoh had already suggested that Joseph locate his father. It was on the eastern side of Egypt, and was especially suited for pasture. It was, therefore, well suited to the need of the Israelites, as they had much cattle and sheep. But, besides its favorable nature as a place for stock, its location would be the most favorable when the time came for Jacob's descendants to hastily leave Egypt. It was probably another evidence of a divine providence which arranges things in advance so the final results can be the best.

The Meeting.—Humanity has not changed in nature through all the centuries. Moses' portrayal of the meeting of Jacob and Joseph, after so many years of separation, is a fine picture of the affection of father and son. Joseph was paid for the years of suffering and loneliness; Jacob felt that his greatest earthly desire had been granted, and he could die in peace. The righteous and devout Simeon, who had been "looking for the consolation of Israel," expressed a similar sentiment when, taking the infant Savior in his arms, he said: "Now lettest thou thy servant depart, Lord, according to thy word, in peace." (Luke 2: 29.) No earthly joy can compare with the thought that in our departing we go in peace with God and under his approval. However much our suffering, this joy will abundantly compensate for it.

IV. Jacob Presented to Pharaoh (Gen. 47:7)

Preparation.—Joseph wished to have his father's family located in Goshen as the place every way best suited to them. Pharaoh had suggested Goshen before Jacob came, but Joseph must have thought it wise to get that suggestion confirmed in a way that would make it permanent. So he arranged to present his father and some of his brothers to Pharaoh in person. He said he would advise Pharaoh in advance of their meeting him that they were shepherds with many flocks and herds, which they should admit when Pharaoh asked them of their occupation. Since shepherds were "an abomination unto the Egyptians" (Gen. 46: 34), Joseph probably thought Pharaoh would be glad to give them a place suitable to their occupation and as much separated from the Egyptians as possible. We do not know why shepherds were an abomination unless because such people as the Israelites sacrificed animals that the Egyptians considered sacred. (Gen. 47: 1-10.)

Their Meetings.-Joseph first presented five of his brothers, who made their plea, which was readily granted. The closing act of this

remarkable drama came when Joseph presented his aged father to the king. It is said that "Jacob blessed Pharaoh." This may mean that he used the salutation, "Peace be unto thee;" or it may mean that, recognizing the king's favors as a part of God's providence, he really asked God's blessings upon him. After giving his age and pronouncing the blessing, he withdrew from the king's presence.

Supplies Bread.—With this royal sanction, Joseph placed his father's family in the land of Goshen and nourished them with food according to their needs. (Gen. 47: 11, 12.)

V. The Closing Scenes

Jacob's Prosperity.—Jacob remained in Egypt seventeen years, dying at the age of one hundred and forty-seven. (Gen. 47: 27-31.) He was prosperous and gained great possessions. Realizing that he soon must die, he asked Joseph to promise to take his body back to the homeland for burial. This request, with Pharaoh's permission, was carried out according to promise. The description of that funeral procession (chapter 50) shows it one of the most grand known to history. Jacob was not a king, neither had Joseph come to power through royal blood or sword; yet Egypt's honor to both surpassed that which is shown in royal funerals. The greatest victory will come through the blood of Christ, not the blood of men.

Final Appreciation.—In blessing Joseph's two sons, Jacob uttered his final appreciation of God's favors to him. In the most touching words he confessed that God had watched over him all his days. He said: "The God before whom my fathers Abraham and Isaac did walk, the God who hath fed me all my life long unto this day, the angel who hath redeemed me from all evil, bless the lads." (Gen. 48: 15, 16.) In looking back over his years of folly with their train of sorrows, he could appreciate fully that only by God's mercy and love could he have come to such peaceful days in closing his career, and that all life's wonderful blessings should be attributed to God's rich provisions. After giving his sons a final charge, he "yielded up the ghost, and was gathered unto his people." (Gen. 49: 33.)

PRACTICAL THOUGHTS

1. He who would make a successful and safe journey should take God with him. "Walk with God" is a guarantee of reaching the right destination.

2. True faith takes God at his word, makes any journey required, and leaves the destination and rewards to him.

3. Whatever trials, difficulties, or sufferings come to us in life, we are assured that God's faithful children will go to "the best land"— an eternal Canaan.

4. Life holds many earthly honors for those genuinely upright; but if men fail to properly reward us, God will not forget our "work of faith and labor of love."

5. "None of us liveth unto himself." For all we accomplish in life we should be thankful for the help received from others, and, like Jacob, be ready to say that God "hath fed me all my life long unto this day."

QUESTIONS ON THE LESSON

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

Introductory Study

What did Joseph tell his brothers to do? What important lesson from Jacob's experience? Why did Joseph urge haste? Why goak of his glory? Why not go to his father? What offer did Pharaoh make? What did Joseph do for Benjamin? State all the evidence that Jacob had that

Joseph was alive.

I

Why stop at Beersheba? Why make an offering? Why make it at Beersheba? Why did God appear to him? When had God appeared to him before? Why was the promise restated? When and how fulfilled?

II

What does Gen. 46: 6 say? What difficulty is presented in verses 26, 27? How explain these numbers? How explain Acts 7: 14? What should we conclude about these

texts?

Why send Judah ahead? What distance from Hebron? Where is Goshen located?

What is said of it?

Why did Joseph want his father's family there?

What other reason why it was selected?

- What did Jacob say after meeting Joseph?
- Who else made a similar statement?

IV

- Why present his brothers and father to Pharaoh?
- Why were shepherds "an abomination" to the Egyptians?

Who was presented first?

What is meant by "Jacob blessed Pharaoh?"

What was Jacob's age?

What did Joseph do for the family?

V

How long did Jacob remain in Egypt? Describe these years. What request did he make? Describe the funeral? What blessings were given Joseph's sons? What was Jacob's last work? How is Joseph's life story considered? What was his age at death?

Practical Thoughts

Why walk with God? What is true faith? What final reward will come to God's faithful children? Who will not forget our service? For what should we be thankful?

Lesson XIII-June 26, 1932

DOING GOOD FOR EVIL

Gen. 50: 15-21.

15 And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him. 16 And they sent a message unto Joseph, saying, Thy father did command before

he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sins, for that they did unto thee evil. And now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we are thy servants.

19 And Joseph said unto them, Fear not: for am I in the place of God?

20 And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

GOLDEN TEXT.—"Be not overcome of evil, but overcome evil with good." (Rom. 12: 21.)

TIME.-About B.C. 1634.

PLACE.-Egypt.

PERSONS.—Joseph and his brethren. DEVOTIONAL READING.—Luke 10: 30-37.

DAILY BIBLE READINGS .---

June	20.	M.	God is Good. (Ps. 119: 65-72.)
June	21.	т.	Jehovah Will Do Good. (Deut. 30: 1-7.)
			When God Blesses. (Mic. 2: 6-11.)
June	23.	Т.	Moses' Proposition to Do Good. (Num. 10: 29-34.)
June	24.	F.	We Are Taught to Do Good. (1 Tim. 6: 11-16.)
June	25.	S.	Do Good at All Times. (Mark 3: 1-6.)
June	26.	S.	Do Good to Enemies. (Rom. 12: 9-21.)

LESSON OUTLINE .---

Introductory Study.

- I. The Fear of Joseph's Brethren (Verse 15).
- II. The Brothers' Appeal (Verses 16-18).

III. Joseph Assures Them (Verses 19, 20).

IV. Kind Deeds and Kind Words (Verse 21). Practical Thoughts.

INTRODUCTORY STUDY

Closing History.—This lesson deals with the closing history of Joseph's life, giving the last recorded transaction before his death, which occurred fifty-four years later. No doubt many interesting things happened during the latter half of his life; but, in harmony with all divine history, they are omitted because not necessary in recording the story of the chosen family and the fulfillment of God's promises. We should not forget that the fifty chapters of Genesis cover nearly twenty-five hundred years, which necessarily required briefness.

Fidelity.—Bible characters are mentioned because they occupy some important place in the divine scheme of things or because of some characteristics they possessed. Among the many things creditable to Joseph, his fidelity is one of the most striking. When a lad, he faithfully reported his brothers' misconduct, though he paid for it with bondage and imprisonment. When a slave in the house of Potiphar, he could not be induced by the wiles of a wicked woman to betray the confidence of his master and sin against God. Fidelity to a sacred trust protected him against wrong. The same thing will keep us from sin.

Humility.—When providential circumstances brought him into the king's presence, he refused to receive credit for that which justly belonged to God. What he did for the king brought him power and world-wide fame, but he made Pharaoh understand he was only an instrument in the hands of God, for God only could reveal the unseen. When his father's family came, though governor himself with unlimited power, he modestly recognized the kingship of Pharaoh and wisely secured his royal permission for them to occupy the land of Goshen.

Men are really great when they can exercise great authority and still modestly recognize their dependence upon higher power. Paul said: "For when I am weak, then am I strong." (2 Cor. 12: 10.) When he realized his dependence upon God, then was he strong in his service. So will we be.

Ability.—That Joseph possessed more than ordinary ability is clear from the success he had in managing the affairs of Egypt for the many critical years he was governor. Of course we must allow that much of his success was due to a divine providence that watched over him, but there is no reason to conclude that such providence did what Joseph had ability to do himself. God does not do for us what we can do for ourselves, either in nature or grace. The gospel of Christ now directs our footsteps, but we must do the walking. Joseph's great success was in working in harmony with God's providence; our success, likewise, will be by doing what the Lord requires in his word.

LESSON NOTES

I. The Fear of Joseph's Brethren (Verse 15)

Parental Respect.—Whatever hatreds existed in those patriarchal days, they were forgotten at the burial of parents. Parental respect was so firmly fixed that no enmity could destroy it. Discordant elements met in peace at the grave of a common ancestor. When Abraham died, "Isaac and Ishmael his sons buried him" (Gen. 25: 9), though Ishmael had long been cast out in favor of Isaac as the promised seed (Gen. 21: 8-12). When Isaac died, "Esau and Jacob his sons buried him. (Gen. 35: 29.) All Jacob's sons were present to unite in honor to him in his burial.

Conscience.—No doubt through all the years their consciences had given them much trouble. Evil cannot be wiped from the mind, even though hid from others. When Joseph purposely had them treated roughly on their visits to Egypt, they confessed among themselves that they had been grievously sinful. Being cast into prison probably reminded them of casting Joseph into the pit. Their pleading against Joseph's demands may have forcibly recalled the pleadings and tears of Joseph when they heartlessly sold him to the Midianite merchantmen. It had been twenty-two years, but the circumstances awakened anew their guilty consciences, however much they may have been asleep in their supposed security.

The Reason.—Their conduct not only shows their consciousness of guilt, but also their knowledge that, if justice were received, they were due punishment. It seems strange that, after all that Joseph had done for them during the seventeen years they had been in Egypt, they would have doubted his sincerity or love. But they may have thought that Joseph's kindness in part might have been because of his great love for his father, and that after his death Joseph would repay them in full for their wrongs. At any rate, they were providing against what might be a possibility. This, we must admit, was a wise course to pursue.

II. The Brothers' Appeal (Verses 16-18)

The Father's Command.—It may be a matter of doubt whether Jacob gave this command or the brothers feigned the words for the effect

they would have on Joseph. If Jacob did not give the command, they knew, of course, that Joseph would have no way of proving their words untrue, and they would have the same effect as if they were true. This would serve their purpose, if they were dishonest. It is not charitable to assume dishonesty in the acts of others. We should have good evidence before asserting that one's words are not true. Jacob might have wisely given such a command for two reasons. One is, he might have considered trouble between them and Joseph was possible, even though not probable; the other is, by getting them to humble themselves before Joseph they would likely secure his promise of peace and prevent trouble. This could do them no harm and would be a wise precaution even if not needed.

The Facts.—It is complimentary to them that they made no effort to evade any of the plain facts. They confessed in full their terrible sin against Joseph, threw themselves wholly on his mercy, and asked for pardon in the name of the God of their father. These well-chosen words so affected Joseph that he wept. If they really wanted the assurance that he forgave them, frankly stating the facts was the only honorable thing to do. It is far better for sinners to confess their sins and ask for pardon than try to prove they are not sinners. Confessing sins has God's promise of forgiveness (1 John 1: 9); making an effort to deny them when they exist is a failure.

Bowed Before Him.—According to the ancient custom, they fell down before him to indicate complete submission to his will. Here, again, we find a literal fulfillment of his dreams on account of which they sold him. More than once they were forced to show by their own acts that his dreams were true. They were glad to do what they once thought would be intolerable. True repentance breaks the hardest hearts and reforms the most wicked lives.

III. Joseph Assures Them (Verses 19, 20)

"Fear Not."—Joseph first tells them to "fear not," which meant they were in no danger of any bodily harm from him. He knew they needed to have their fear removed, if they were to fully appreciate his assurance. Bringing peace to disturbed hearts is certainly a gracious work. When it is done for one who has inflicted harm upon you, it surely falls in the class of doing good for evil. The greatest work ever done in this line was by the Master himself. He said: "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you." (John 14: 1, 2.) This comforting assurance should remove all terrifying fear.

God's Place.—Joseph asked: "Am I in God's place?" Whatever this question means, he intended it for their assurance and comfort. It probably means that there was no need for them to expect any punishment from him, since he was not in God's place; or whatever else they might deserve for their conduct, if anything, was in God's hands, not his. If they did deserve any more punishment, it would not be inflicted by him. This is the teaching of God's word. Paul said: "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: 19.)

God's Purpose .--- Joseph conceded that they meant to do him harm,

but told them God's divine power had turned it into good. Since the good which God had accomplished was so much greater than the harm he had sustained, he preferred to think of God's goodness rather than their wickedness. Though much suffering was required, there was so much joy in being an instrument in God's hands "to save much people alive" he was perfectly willing to forgive their wrong and treat them as though they had never done him wrong. Blessed is the man who can forget his own sufferings in the joy of ministering to the needs of others! The supreme example in this line, of course, was our Lord.

IV. Kind Deeds and Kind Words (Verse 21)

The Promise.—Joseph repeats his encouraging words that they need not fear, and adds to it the promise: "I will nourish you, and your little ones." They were not only assured of a peaceable sojourn in Egypt, but also that they would have opportunity to gain support for their families. This phase of the promise meant much when they were in a foreign land. Joseph's position and what he had done for them in the past were ample evidences that his promise would be fulfilled.

"Feed Them."—Joseph was too honorable a man and too faithful to God to make promises he did not intend to fulfill. He no longer looked upon his brothers as his enemies. That feeling had died years before when he settled them in Egypt. There is no evidence that his mind toward them had changed in all the years of their sojourn there. But had they still been his enemies with their old hatred, he was following a rule laid down by Paul in these words: "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.) Man has generally been an enemy of God, yet God has made provision to feed him. "But God commended his own love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5: 8.) Verse 9 says that "while we were enemies" we were reconciled through the death of his Son. God's kindness has melted many hearts. Our kind deeds, like coals of fire, will dissolve and destroy the opposition of many enemies. In this matter God's plan is our example. Nothing better can be offered.

"Spake Kindly."—The record says Joseph "comforted them, and spake kindly unto them." The margin says he spoke "to their heart." In addition to the very comforting words in verse 20, he, no doubt, tried to set their minds at rest concerning their future welfare in Egypt. In so speaking he was adding to the joy his words and deeds had already brought them. Jesus said: "For out of the abundance of the heart the mouth speaketh." (Matt. 12: 34.) Joseph's words came from his heart and went direct to theirs. Kindness is a cardinal virtue in both the old and new covenants—a trait of pure and good hearts. A heart full of kind thoughts will speak kind words. Such words will have kind deeds to match. A pure fountain does not send forth bitter water. "By their fruits ye shall know them." (Matt. 7: 20.) "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 37.)

Joseph's Last Words.—Gen. 50: 22-26, the last paragraph of the book, contains Joseph's last request. Joseph lived to see his grandchildren to the third generation, dying at the age of one hundred and ten years. He told his brethren that God would surely visit them

LESSON XIII

and bring them out into the land promised to the fathers. This proves that Jacob had carefully informed them of God's promise that was made to Abraham and repeated to his father, Isaac, and himself. Joseph solemnly reminded them of it and left charge that they carry his bones up with them when they left. His body was embalmed and placed in a coffin. With Egypt's manner of embalming there was no difficulty in carrying out Joseph's charge. It was done. (Ex. 13: 19: Josh. 24: 32.)

Thus ends the patriarchal history, including the tragic but beautiful story of Joseph's life, one of the world's most interesting characters and perhaps the most beautiful story ever told of any purely human being.

PRACTICAL THOUGHTS

1. We, like Paul, may live in "all good conscience" (Acts 23: 1), and yet be wrong because we believe a falsehood to be true; but if we know we are wrong, nothing short of reparation and pardon can satisfy an "honest and good heart."

2. True repentance will concede the fact of sin and ask for pardon. It will also make restitution as far as possible.

3. God gave ample proof so the "heirs of the promise" might have a "strong encouragement." Those forgiven by us should be fully assured that they actually have what we say we grant to them.

4. If we love only those who love us and help only those who can help us in return, we are not imitators of our Lord, neither do we follow his teachings. (Matt. 5: 43-48.)

QUESTIONS ON THE LESSON

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

Introductory Study

What does this lesson include? How much longer did Joseph live? How was Joseph's fidelity shown? How was his humility shown? What evidence of his ability? What else accounts for his success?

What evidence of parental respect in that age?

Give some examples.

Why were the ten brothers still troubled with their consciences?

What things reminded them of their sins? What did their conduct show?

Did they really doubt Joseph's love for them ?

Did they act wisely?

II

Did Jacob give the command they mentioned?

Should we charge them with dishonesty? What reasons for the command?

What is complimentary to them? What effect did their plea have on Joseph?

What should sinners do? Why bow before him? What did that prove?

TIT

What did Joseph mean by "fear not?" What similar statement was made by Jesus?

What is the purpose of the question in verse 19?

What did he mean by it?

What other Bible teaching on this point? How did Joseph comfort them?

IV

What promise did Joseph make them ? What assurance that it would be fulfilled? Did he consider his brothers as enemies? Should he have acted differently if they had been enemies ?

What rule was he following?

Who is the greatest example of this practice?

How did Joseph speak to them?

What did Christ say on this point?

What comes from a kind heart? What did Joseph say God would do?

What was his last request?

What was done with his body?

Was his request carried out?

Practical Thoughts

What should those guilty of wrong do? What will the truly penitent do? What does real forgiveness require? How can we imitate Christ?

ANNUAL LESSON COMMENTARY

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AS JESUS WALKED IN GALILEE

I love to think of Jesus

As he walked in Galilee;

And while the waiting people listened, He sat and talked beside the sea.

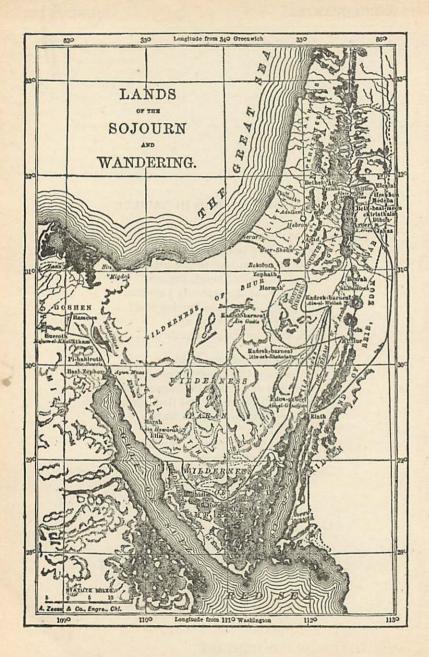
He told them of the heavenly kingdom,

The power of God's redeeming love; Of millions in the coming ages,

Born anew by the powers above.

He told the joys of sins forgiven, Of free salvation for every one. Thus walked and talked the blessed Jesus, The world's Redeemer and God's own Son. I wish I could have seen him when He walked and talked in Galilee, And heard his loving words of wisdom As he sat beside the sea.

-Wallace Wood.



THIRD OUARTER

THE ERA OF MOSES

AIM: To lead the pupils to study the life and work of Moses and to develop in themselves a spirit of reverence and willing obedience to God.

Lesson I-July 3, 1932

CHILDHOOD AND EDUCATION OF MOSES

Ex. 2: 1-10; Acts 7: 20-22.

1 And there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

4 And his sister stood afar off, to know what would be done to him.

5 And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it.

6 And she opened it, and saw the child: and, behold, the babe wept. And she had

compassion on him, and said, This is one of the Hebrews' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? 8 And Pharaoh's daughter said to her, Go. And the maiden went and called the

child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. 10 And the child grew, and she brought kim unto Pharaoh's daughter, and he be-came her son. And she called his name Moses, and said, Because I drew him out of the water.

20 At which season Moses was born, and was exceeding fair; and he was nourished three months in his father's house:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works.

GOLDEN TEXT .--- "Train up a child in the way he should go, and even when he is old he will not depart from it." (Prov. 22: 6.)

TIME.-B.C. 1571.

PLACE.-Egypt.

PERSONS .- Amram, Jochebed, Moses, Miriam, and Pharaoh's daughter.

DEVOTIONAL READING .- Ps. 119: 9-16.

DAILY BIBLE READINGS .---

June 27.	М.	The Childhood of Moses. (Ex. 2: 1-10.)
June 28.	Т.	The Education of Moses. (Acts 7: 17-22.)
June 29.	W.	Grace Abounding. (Ps. 139: 1-12.)
June 30.	т.	A Child of Faith. (Heb. 11: 23-29.)
July 1.	F.	Religious Instruction. (Prov. 4: 1-13.)
July 2.	S.	The Worth of a Child. (Luke 2: 25-32.)
July 3.	S.	The Child and the Bible. (Ps. 119: 9-16.)

LESSON I

LESSON OUTLINE .--

Introductory Study.

- I. Moses' Birth and Parental Protection (Ex. 2: 1-4; Heb. 11: 23.)
- II. Moses' Life Saved by Pharaoh's Daughter (Verses 5-9; Acts 7: 21.)
- III. Moses' Early Childhood (Verses 7-9).
- IV. Moses' Egyptian Education (Verse 10; Heb. 7: 22). Practical Thoughts.

INTRODUCTORY STUDY

The Name.—The word "Exodus" means the "going out" or "departure," and the book is so named because the going out of the Israelites from Egypt and its bondage is the most remarkable event which it records.

The Time.—Genesis, with its fifty chapters, covers nearly twenty-five hundred years; Exodus, with forty chapters, covers only one hundred and forty-five years. This period is made up in the following way: Assuming the actual stay in Egypt to have been only two hundred and fifteen years, which it was if the law at Mount Sinai was given "four hundred and thirty years" after the promise to Abraham (Gal. 3: 16, 17), the calculation stands thus: Joseph died at the age of one hundred and ten years, which was seventy-one years after Jacob went to Egypt. This amount, taken from the two hundred and fifteen, leaves one hundred and forty-four years from Joseph's death to the departure. About one year after the departure the tabernacle was erected at Mount Sinai, the last event recorded in Exodus. The death of Joseph is mentioned in Gen. 50: 26 and Ex. 1: 6.

The Contents.—The first four chapters of Exodus cover all the period except about two years. Like Genesis, they give a brief record of only a few leading events, including the affliction of the Israelites, the birth of Moses, his providential protection, his education, flight from Egypt, marriage, and call to deliver his people. The next twenty chapters are devoted to a record of the actual exodus and the giving of the law at Mount Sinai. The last sixteen chapters contain a full description of the tabernacle and its erection.

The Writer.—Since Moses is conceded to be the author of the Pentateuch—first five books—he is the writer of Exodus. In this book he writes things, in the main, of which he had personal knowledge. In that particular it is different from Genesis.

That Moses was one of the world's greatest men is admitted by both believers and infidels; in fact, no man has ever made a stronger or more lasting impression on men. He has influenced, and still does influence, more of the world's teeming millions than even our Lord himself. All who believe in Christ believe also in Moses, but millions believe in Moses who do not believe in Christ. However, those who believe in Moses should believe in Christ, for he wrote of Christ. (John 5: 45-47.) His ability and leadership have never been surpassed. The laws which, under God's inspiration, he gave have been the basis of the best in moral and social legislation throughout the ages.

LESSON NOTES I. Moses' Birth and Parental Protection (Ex. 2: 1-4; Heb. 11: 23)

The Family.—Moses' father and mother, Amram and Jochebed, were both of the house of Levi. (Ex. 6: 18-20.) At that time no special distinction had been given the house of Levi, but later it became the tribe from which all the priests and temple servants were selected. Aaron, his brother, was the older of the two by three years. (Ex. 7: 7.) The part that Miriam plays in the story indicates that she must have been not less than eight or ten years old. The record does not give her age.

The King's Decree.—The prosperity of Israel in Egypt after the famine was, no doubt, the reason they did not return to their own land. Their remarkable success and rapid increase in time alarmed the king, who, coming to the throne long after Joseph's death, did not recognize that he was under any obligations to Joseph's people because of what he had done for Egypt. He feared that, in case of war, they might join the enemies and cause the overthrow of his kingdom. To prevent such a calamity, he increased their burdens, hoping to keep them in complete submission, but his efforts were in vain. Then he issued the cruel and heartless decree that all the Hebrew male children should be thrown into the river as soon as born.

Hid Three Months.—The record says that Moses was a "goodly child," meaning, perhaps, that he was perfectly formed and beautiful. Stephen describes him as "exceeding fair." (Acts 7: 20.) This might have been a providential circumstance to become a means of causing his life to be preserved. It might have caused his parents to strive harder to protect him. It seems entirely reasonable that it had much to do in affecting and touching the sympathy of Pharaoh's daughter a thing which turned out to be most vital to his future career. We are not told how his parents accomplished the difficult task in keeping him hid, or why it was possible for only three months; but we are certain they reached the limit of safety and had to resort to some other plan.

In the Water.—They prepared a small box, daubed it with pitch so it would float, and put Moses in it. They placed the ark among the flags near the river's brink so it would not float out into the current and be lost and so it could easily be seen by any one passing. The parents must have decided on this dangerous scheme with heavy hearts and left him in his perilous position with a prayer for God's help in saving him from harm. Miriam, with childish interest, stood afar off to see what might befall him and report instantly to her mother.

II. Moses' Life Saved by Pharaoh's Daughter (Verses 5-9; Acts 7: 21)

The Place.—The text says that Pharaoh's daughter came to the river to bathe. It does not state whether the bathing was for religious purposes or just bodily cleansing; but whatever it was, it was probably something that occurred regularly which Jochebed knew about. It may have been that knowledge that caused her to leave the ark at

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that particular place, hoping that matters would turn out just as they did. With true mother love, she preferred her child to live among the cruel and hated Egyptians rather than die. If she only hoped that he might fall into the hands of some kindly disposed Egyptian, God's purpose was that he should be received into the royal family.

"The Babe Wept."—When the Egyptian princess saw the ark, she ordered it brought to her; and, opening it, she saw the babe weeping. The sight so affected her that her sympathy was at once gained, even though the babe was a Hebrew child; in fact, if she had a real woman's heart, it could hardly have been otherwise. The heart is truly "seared as with a hot iron" when not touched at the sight of a beautiful babe either smiling or weeping. In spite of all the wickedness known to the surface and shows that humanity has always been the same.

Duration of Decree.—Since Aaron was only three years older than Moses, it is probable that the decree had been made only a short time before, as nothing is said about its being necessary for them to hide Aaron. The number of Israelites that departed eighty years later is proof that it must have been repealed soon after Moses was born, or the number would not have been so large. This incident that gained the sympathy of Pharaoh's daughter may have been the cause through her influence of bringing about this repeal so necessary to the Hebrews' welfare.

III. Moses' Early Childhood (Verses 7-9)

A Wise Suggestion.—It was, no doubt, according to her mother's instruction that Miriam came up at the opportune time to offer a wise but plausible suggestion. She must have acted her part so naturally that her design was not suspected by the princess; or if she detected the truth under the innocent guise, she was so touched by the babe's beauty and tears that she determined to keep him for her own. The suggestion was no sooner accepted and permission granted than Miriam went and brought her mother. With royal protection, he was safe even in his mother's arms.

Double Reward.—To the mother heart there could have been no greater reward than the return of her child, bùt the princess added to that wages for her services in his care. Sooner or later rich rewards will come to those who truly serve God. Of Moses' parents Paul said: "By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment." (Heb. 11: 23.) Regardless of the king's commandment, they feared God and made every effort to do right and save their son. Their fidelity to the right was rewarded, for the providence of God so directed affairs that their greatest desire was satisfied.

Home Training.—How long Moses remained at home with his parents is not stated. It is supposed that the weaning time for Hebrew children came when they were at least a few years old. We can be sure that in the case of Moses it was put off as long as possible. He was probably left with his parents during the whole time of infant training till the regular school period began. Even after being formally received into the royal family he may have had frequent opportunities to visit his family. His whole life shows that his home training had a lasting impression on him. The interesting stories of past centuries were, no doubt, repeated till he knew them thoroughly. A full knowledge of the true God and his wonderful promises to the fathers, yet to be fulfilled, were things he was made to hear till they could not be forgotten. He must have been taught the highest standard of moral and social integrity that was then known; in fact, his naturally brilliant mind was filled as fast as possible with everything regarding the true God—his blessings upon the obedient, his promises, and the future delivery of his people from their bondage. Such teaching, with such character, could not be lost even amid the pomp and pride of a kingly court. If Christian parents would take a lesson from Amram and Jochebed and see to it that their children in childhood are properly trained to honor God, many of them who are lost in trying to face the world would be saved. Tears are of little consequence after your child is lost.

IV. Moses' Egyptian Education (Verse 10; Heb. 7: 22)

In the Royal Family.—In due time he was adopted and entered the royal family as the son of Pharaoh's daughter. Of course this carried all the rights and privileges that go with kingly families, including the possibility of some time becoming the ruler. When this adoption occurred was the time he received a new name. We are not told what name his parents gave him, but the Egyptian princess called him "Moses," which means "drawn out"—to indicate, as she said, "Because I drew him out of the water." It need not be questioned that in his new home he had all the temporal luxuries that were then known, with all the supposed advantages they bring.

Literary Education. — Because God's providence was over Moses throughout his entire life is no reason for thinking he was not blessed with natural ability and educational advantages. Nothing less than all three are plainly evident in his career. Stephen says that "Moses was instructed in all the wisdom of the Egyptians." (Acts 7: 22.) The Egyptians were perhaps at that time the best instructed people in the world. The best advantages in the various branches of learning were at his hand during the many years he remained in the kingly family. His writings and general knowledge are clear evidence that he made good use of his opportunities.

His Advantages.—Moses remained in the royal court all of forty years except the time with his parents before his adoption as the son of Pharaoh's daughter. (Acts 7: 23.) This long period not only allowed for actual school work, but much general experience that was necessary in his later work. His association gave him a thorough knowledge of Egyptian customs, governmental affairs, and military strength. In every way he was fitted to successfully deal with a wicked Pharaoh later, when God sent him to free his own people from bondage. This period in the royal court was a vital part of his education for his great work.

His Success.—Stephen says Moses was "mighty in his words and work." (Acts 7: 22.) This is clearly evident to any one who reads his writings in his five Old Testament books. This would likely be a true representation if he had not been inspired to write. There is every reason to think he was "mighty in his words" because of his ability and education. But when we consider the doctrines he taught

LESSON I

concerning social purity, political integrity, and religion, he was easily the greatest man in the world up to his day. We know him chiefly because of his great words handed down in his own writings, but his greatness must have been manifest before he fled from Egypt at forty years of age.

What great works he did in Egypt is perhaps a matter of speculation or tradition; but what he did in freeing his people, making them a great and independent nation with a political and religious system, is a matter of record that challenges the admiration of the world. No difference to what we attribute the power of Moses in words and work, we must admit that he was a great success as a leader, lawgiver, and prophet.

PRACTICAL THOUGHTS

1. Every child is entitled to the best protection possible against bodily harm and evil influence, but it is more important to save the spirit than the body. This all parents should realize.

2. There are many sincere people who will do the right thing when the proper situation appears; so there are many who will accept the truth when rightly presented. No opportunity to present it should be lost, for apparently insignificant things often start people in the right direction.

3. Bringing up children in the "nurture and admonition of the Lord" will pay the greatest dividend of any investment that parents can make.

4. Much preparation and untiring labor is the usual price that must be paid for worldly success. Strong faith and persistence are equally necessary if we are to be finally saved.

OUESTIONS ON THE LESSON

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

Introductory Study

Why is this book called "Exodus?" How much time does it cover? How do we know this is the correct time? What is included in the first four chap-

ters?

What in the next twenty?

What in the last sixteen?

- In what way does Exodus differ from Genesis?
- How does Moses' influence compare with that of Christ?
- What should those do who believe in Moses?

I

Give the names of Moses' parents.

Give the ages of Aaron and Miriam.

Why did Israel not return to Canaan

after the famine? What alarmed Pharaoh?

What is meant by "knew not Joseph?"

What schemes did he devise against the Israelites?

What is meant by "goodly child ?"

What efforts were made by Moses' parents?

How did Pharaoh's daughter happen to find Moses 1

What kind of bathing is meant?

Why leave the ark at that place?

How was the princess affected when she saw the babe?

How long did the king's decree last? What may have caused its repeal?

TIT

Why did Miriam suggest a nurse? Did the princess detect the scheme? In what ways was the mother rewarded? What is Paul's comment? What is meant by "they were not afraid of the king's commandment?'

How long did the parents keep Moses? What important things did they teach him 1

What lesson is this for Christians?

THIRD QUARTER

IV

- What rights did his adoption in Pharaoh's family include?
- Who gave him the name "Moses?"

Why was this name given?

What three things made Moses great?

What did Stephen say of him? What advantages from being in the royal family?

What evidence that he was mighty in words?

- What evidence that he was mighty in deeds?
- In what ways does his greatness appear?

Practical Thoughts

What should parents realize?

Why should we strive to preach to all?

What is the best investment for parents to make?

What is necessary to success?

Lesson II-July 10, 1932

THE CALL OF MOSES

Ex. 3: 10-15; 4: 10-12.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

10 And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue.

11 And Jehovah said unto him, Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I, Jehovah?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.

GOLDEN TEXT.—"Certainly I will be with thee." (Ex. 3: 12.)

TIME.-B.C. 1491.

PLACE .- Near Mount Horeb, or Sinai.

PERSONS .- God and Moses.

DEVOTIONAL READING .- Isa. 6: 1-8.

DAILY BIBLE READINGS .----

July	4.	Μ.	God Cares. (Ex. 2: 23-25.)
July	5.	т.	The Burning Bush. (Ex. 3: 1-9.)
July	6.	w.	The Call of Moses. (Ex. 3: 10-15.)
July	7.	т.	Objections Answered. (Ex. 4: 1-9.)
July	8.	F.	God's Spokesman. (Ex. 4: 10-17.)
July	9.	S.	The Call of Jeremiah. (Jer. 1: 4-19.)
July	10.	S.	The Call of Isaiah. (Isa. 6: 1-8.)

LESSON II

LESSON OUTLINE .----

Introductory Study.

- I. God Appears to Moses (Ex. 3: 10).
- II. Moses' First Objection Answered (Verses 11, 12).
- III. Second Objection Offered (Verses 13-15).
- IV. Third Objection Answered (Ex. 4: 10-12).

Practical Thoughts.

INTRODUCTORY STUDY

Leaves Egypt.—Paul tells us that Moses, "when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11: 24, 25.) In Ex. 2: 11-15 Moses himself says his departure was when he was grown up, but Stephen in Acts 7: 23 says it was when he was "well-nigh forty years old." The greater part of this forty-year period, as we have already learned, was passed in the royal court of Egypt.

Why He Left.—His faith in God, which he received through parental training, was so strong that he could not continue to tolerate the ill treatment which the Egyptians gave God's people. His reverence for God and respect for right made him decide to cast his lot with the downtrodden people and gave up both the pleasures and treasures of Egypt. The immediate cause of his flight was that he feared Pharaoh, who was seeking to kill him. Moses, in visiting his people, saw an Egyptian smite one of the Hebrews. This, no doubt, means that he killed him; for it is also said Moses "smote" an Egyptian, and the record says Moses killed the Egyptian. According to the law God gave centuries before, that "whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9: 6), Moses rightly felt justified in slaying the Egyptian murderer. The next day he attempted to reconcile two of his brethren who were striving. They resented his interference and charged him with killing the Egyptian. Seeing his efforts were misunderstood and fearing Pharaoh, he fled to the land of Midian.

Time in Midian.—The land of Midian lay between the two gulfs of the Red Sea, Suez and Akabah, about three hundred miles in a southeastern direction from the land of Goshen. From Acts 7: 30 we learn that forty years elapsed between Moses' flight from Egypt and his call recorded in our present lesson. This made him eighty years old when given the great task of leading to freedom about two million bondmen. Uninspired historians would find much in the forty years in Midian with which to glorify the hero of the story; but Moses, with his characteristic modesty, mentions only two matters—his marriage to the priest's daughter and the birth of a son—all of which is contained in a single paragraph of seven verses. (Ex. 2: 16-22.) True, a divine power may have restrained any desire toward making his biography interesting, but, to say the least, human histories are not written in that fashion.

LESSON NOTES

I. God Appears to Moses (Ex. 3: 10)

The Place.-How long Moses remained in Midian before his marriage to the priest's daughter is not known; neither is any explanation

given of why he married a foreigner. It all may have been a part of God's providence to keep Moses there till he was sufficiently prepared for the big task before him and until the proper time came for its accomplishment. All this experience would be of great value when he led the multitudes to that same country on their way to Canaan. When the call came to Moses, he was with his father-in-law's flocks at the back of the wilderness at a place called "Horeb." (Ex. 3: 1.) This was probably the ancient name of the mountain. Moses also calls it the "mountain of God" when writing later, no doubt because it was there that God appeared to him. It is also called "Sinai," which some say means "bush," because it was in the bush that God appeared. It is also suggested that the mountain had two peaks—one called "Horeb," the other "Sinai."

Burning Bush.—Moses saw the strange sight of a bush continuing to burn, but was not consumed, and decided to draw near and see why it was not consumed. The record says: "The angel of Jehovah appeared unto him in a flame of fire." This, at least, means some visible display of God's majesty, similar to God's appearance in this same mountain later when the Ten Commandments were spoken. The whole scene was too awe-inspiring and great to be a common circumstance. It has been suggested that the bush burning, but not consumed, was typical of the Hebrews in bondage—persecuted, but not destroyed.

The Purpose.—Probably this visible display of divine power was to assure Moses that God would be with him. Without such-assurance he would not have been willing to return and face the Egyptian king. The voice out of the fire calling his name could not have been a human affair. The further statement that it was the voice of the God of his fathers—Abraham, Isaac, and Jacob—was full proof that his promises would be carried out. The whole circumstance was proof that the message came from God.

His Commission.—Moses was told that God fully understood the afflictions and sufferings borne by his people, and that the time had come to give them rest from their burdens. The voice then gave him his commission as leader to go to Egypt and bring his people out, and take them to the land promised the fathers—"a land flowing with milk and honey." This was a glorious prospect—a promise to inspire Moses to undertake the stupendous task that was to bless the world and make him famous.

II. Moses' First Objection Answered (Verses 11, 12)

Pleads Insignificance.—After a quiet life of forty years in the land of Midian, Moses felt much less confident than when he made his first effort to free his brethren before leaving Egypt. With the enthusiasm of young manhood, he was confident that his people would understand "that God by his hand was giving them deliverance; but they understood not." (Acts 7: 25.) To this first disappointment was added the many years of waiting with no prospect of relief for his brethren. With the wisdom of years to influence him, he pleaded his inability by asking: "Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?" It did seem like madness for him single-handed to face Pharaoh and present a demand he felt sure would he rejected. Without miraculous assistance the failure would have been certain.

God's Presence.—When Moses approached the burning bush, God said to him: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Verse 5.) This expression probably led to the Oriental custom of removing sandals before entering places of worship. The place was holy because God's presence was manifested there. This Moses could not doubt—the fire and voice were both above human power. The fact that Moses then stood in the presence of divine power was evidence that the same power could go with him to overcome his enemies. When God said, "This shall be the token unto thee," he probably meant that the appearance of the divine power at the bush was the assurance that God's presence would be with him in Egypt.

A Promise.—As a means of increasing his confidence still more, God told him that when he brought the people out of Egypt, "ye shall serve God upon this mountain." Fixing a definite place for the people to come and a promise of the privilege to worship God without disturbance would be a wonderful assurance in the face of superhuman difficulties. With the presence of divine power, success is certain in spite of all difficulties.

III. Second Objection Offered (Verses 13-15)

Possible Unbelief.—Moses well knew the influence exercised in Egypt by the magicians with their enchantments, and that the Egyptians had a variety of gods. The Hebrews had been there more than two centuries. Not having any written law and no outstanding leader so far as the record indicates, it would have been easy for them to have been strongly influenced by current religious practices. Moses' experience in being forced to leave forty years before may have increased his fear. When he presented his message to them, he was sure they would demand some proof of its truth. Asking what reply to make in such an emergency was a reasonable request; in fact, such a demand on their part was not only a possibility Moses must consider, but was entirely reasonable. After forty years, they would only have Moses' word that he was correctly representing himself. To give heed to him without assurance might bring failure and result in more severe and cruel treatment than they were then receiving—making their situation worse instead of better.

"I Am."—God's answer to Moses was: "I AM THAT I AM." He also said he should tell the people: "I Am hath sent me unto you." It is perhaps impossible to satisfactorily define this strange expression; but it seems clear that God wanted Moses to explain to the people that he was one, self-existent, and eternal God, in contrast with the many petty gods worshiped in Egypt. The following comment by F. B. Meyer is probably as good as any: "There we have the unity of God to the exclusion of the many gods of Egypt; the unchangeableness of God, who lives in an eternal present; the self-sufficiency of God, who alone is his own equivalent." This name would not only assure the Israelites that the God who sent Moses was superior to any and all gods worshiped in Egypt, but that he would be with them wherever Moses might lead them. This assurance was necessary, or they would have rejected the message.

God of Their Fathers.-Moses was further instructed to tell them his authority came from the God of their fathers-Abraham, Isaac, and Jacob. Whatever unfavorable influence their stay in Egypt had had on their faith in God, they probably had not forgotten their fathers or the promises God had made to them. No doubt many were living whose parents or grandparents were in the little company that came down with Jacob. The stories of the patriarchs and the glories of the promised land had not died out in the few times passed from father to son. No more convincing and moving fact could have been presented to the discouraged bondmen than to tell them Abraham's God was ready to fulfill his promise to his descendants.

IV. Third Objection Answered (Ex. 4: 10-12)

Proof Supplied.—God told Moses to go and present his message to the elders of Israel. Gaining the confidence of the leaders was the first step toward success. Moses suggested that they would not believe his words without proof to sustain them. God performed two miracles and told Moses to repeat them before the elders if necessary to convince them of his divine mission. (Ex. 4: 1-9.) He gave a third to be used if the first two failed.

"Not Eloquent."—Moses was probably thinking of the words necessary to convince his people and confound the wise men of Egypt when he offered the objection of his lack of eloquence. He should have known from the evidence of God's presence with him that divine power would have supplied all the words necessary. Paul, quoting David, said: "The Lord is my helper; I will not fear: what shall man do unto me?" (Heb. 13: 6.) Whatever fear Moses had of his own power, he was to learn that God would supply "every need" as the occasion required in carrying out his purposes.

"Slow of Speech."-Moses' statement that he was "slow of speech" is apparently in conflict with Stephen's that he was "mighty in his (Acts 7: 22.) But we should not forget that there is no words." contradiction when there is a possible way to harmonize different expressions. Being the greater part of his life in the royal court and in Midian, he may not have been proficient in Hebrew. Convincing his own people would require more pleading perhaps than making demands of Pharaoh. But eloquence-fluency of speech or aptitude in using pleasing expressions-may not be what Stephen had in mind at He may have meant forceful words, or words that have decisive all. effect. The plain, matter-of-fact speaker often drives home his point with more force than the eloquent speaker. Then he may have meant those words of Moses that were accompanied with miraculous power. It is certainly a fact that Moses was "mighty in his words," though not eloquent.

God's Promise.—God reminded Moses that he had created man and given him the power of speech. Why should Moses doubt that the power that created the mouth would be able to enable it to speak the proper words in doing his will? Acceptance of God as Creator implies this fact. The God who caused light to shine out of darkness has always shined into the hearts of his apostles and prophets to give the "light of the knowledge of the glory of God" just as it was necessary. (2 Cor. 4: 6.) David said: "The Spirit of Jehovah spake by me, and his word was upon my tongue." (2 Sam. 23: 2.)

From verse 13 it seems that after all the assurance given him, Moses still asked God to select and send a good speaker. This displeased

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God: but he gave him Aaron, his brother, to be the spokesman, while Moses was to supply the facts. This mistake of Moses did not affect God's purpose to free his people. But Moses later paid for his error when Aaron led the people into idolatry by making the golden calf.

PRACTICAL THOUGHTS

1. Man should come into the realm of worship intensely interested in God's words and profoundly conscious of his majesty, because he stands on "holy ground" to receive commands from his Maker.

2. Each one has a "call" from God to do his own particular work, which, if he ignores the call, will not be done. "Each one of us shall give account of himself to God." (Rom. 14: 12.)

3. It may require a long time to properly qualify for an important work, but that matters little if we do the work when qualified. Qualification not utilized is of no value.

4. We should never refuse to obey God's commands because we feel our own weakness. One talent is acceptable if diligently used. God requires only what we can do, but he does require that.

5. We should confidently accept God's words, regardless of how the situation looks to us. God's plans will always work when we do as he directs.

QUESTIONS ON THE LESSON

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

Introductory Study

Quote Paul's reference to Moses.

What is meant by "grown up?"

Why did he leave Egypt?

What was the immediate cause of his leaving?

Was he justified in slaying the Egyptian? Locate the land of Midian.

What events in this period are recorded? How account for the mention of so little?

Why did Moses marry a foreigner?

How benefited by his stay in Midian?

Where did God appear to him?

By what names was the place known?

Why were these names given?

What is meant by "angel of Jehovah?" Was the burning bush typical of any-

thing?

Why this display of power? Name all the miraculous features in this appearance.

What was included in Moses' commission?

How did Moses feel about the task?

What did he expect when he smote the Egyptian?

What treatment did he expect from Pharaoh?

What did God tell him to do as he approached?

What is meant by "holy ground ?"

What custom originated from this incident?

What is meant by "the token unto thee?" What promise was made to Moses? What benefit in this promise?

Why think the elders might disbelieve? What demand did he expect them to make?

Would such a demand be reasonable? Of what would they be afraid?

What is the meaning of the name "I Am ?"

What assurance in that name? What else was Moses to tell them? Why would this be effective?

IV

Why tell the elders first?

What reply did Moses make to God?

How did God prepare Moses to convince them?

Why say he was "not eloquent?"

What should he have known?

What great lesson was Moses yet to learn?

How harmonize Ex. 4:10 and Acts 7: 22? What promise was made to Moses?

What qualification did God always give

his prophets?

What final request did Moses make? Why was God displeased with it?

Practical Thoughts

In what spirit should we draw near God? What "call" does each one have? When is qualification valuable? What does God require of us? Will God's plans always work?

Lesson III-July 17, 1932 THE PASSOVER

Ex. 12: 21-28.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out,

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

23 For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye are come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they.

GOLDEN TEXT. - "Our passover also hath been sacrificed, even Christ." (1 Cor. 5: 7.)

TIME.-B.C. 1491.

PLACE.-Goshen, in Egypt.

PERSONS .- The Israelites.

DEVOTIONAL READING .- Ps. 63: 1-7.

DAILY BIBLE READINGS .---

July 11	. M.	The Passover Outlined. (Ex. 12: 3-14.)
July 12	. Т.	The Passover Observed. (Ex. 12: 21-28.)
July 13	. W.	Keeping the Passover. (Num. 9: 1-8.)
July 14	. т.	Christ Keeping the Passover. (Luke 22: 7-16.)
July 15	. F.	Christ Our Passover. (1 Cor. 5: 1-8.)
July 16	. S.	Redeemed by Christ. (1 Pet. 1: 13-23.)
July 17	. S.	Thirsting for God. (Ps. 63: 1-7.)

LESSON OUTLINE .---

Introductory Study.

- I. The Command Given (Verse 21).
- II. The Blood Applied (Verses 22, 23).

III. A Perpetual Obligation (Verses 24-27).

IV. The Command Obeyed (Verses 27, 28). Practical Thoughts.

INTRODUCTORY STUDY

Length of Time .- The last lesson recounts the call and commission of Moses: this brings us to the night of their departure from Egypt. It is supposed that nine or ten months elapsed between the events of this and the last lesson. In this time occurred the appeals that Moses made to Pharaoh and the plagues he brought upon Egypt. From Ex. 5: 7, 12 it seems to have been after harvest-midsummer-when Moses

first appeared before Pharaoh. The Passover occurred on the fourteenth day of Abib (also called "Nisan"), which was the first month of the Jewish religious year. (Ex. 12: 2; 23: 15.) The Passover date was about the same as our April first.

Moses Before Pharaoh.—It was necessary for Moses and Aaron to first present the proof of their message to the elders of Israel, or their mission would have been a failure. This they did. (Ex. 4: 28-31.) Then they appeared before Pharaoh and told him Jehovah had said: "Let my people go." Pharaoh, being used to the idea of many gods one for each people or locality—said: "Who is Jehovah, that I should hearken unto his voice to let Israel go?" He not only promptly refused the demand, but increased the burdens on the Hebrews by requiring them to furnish their own straw and make the same number of bricks as when it was furnished to them.

The Contest.—God's demand and Pharaoh's refusal made a clear-cut issue—a haughty, worldly-minded king defying the power of God. He was destined to fail, as all others must ultimately do who reject the words and wisdom of God. The preliminary contest was between Moses and Aaron against the magicians of Egypt, when the rod of Aaron became a serpent before them. The magicians cast their rods upon the ground, and they became serpents; but Aaron's rod swallowed them. Whether the magicians only performed a deceptive trick or were allowed to perform a real miracle is immaterial. Aaron's superiority was shown in his rod swallowing theirs. They were defeated. (See Ex. 7: 8-13.)

The Plagues. — God, through Moses, brought nine plagues upon Egypt before the night of the Passover, at which time the tenth, affecting the first-born, was felt throughout the whole land of Egypt, from Pharaoh to his humblest servant. A description of the nine plagues is found in Ex. 7: 14 to 10: 29. In the order of their occurrence they were: Turning the water into blood, the frogs, the lice, the flies, the murrain, the boils, the hail, the locusts, and the darkness. Each one, like a terrific blow, left Egypt staggering; but their removal served to again harden the king's heart and make him refuse to release the people.

LESSON NOTES

I. The Command Given (Verse 21)

Gave Them Favor.—God told Moses to instruct the Hebrews to ask for "jewels of silver, and jewels of gold," and promised them favor in the sight of the Egyptians. (Ex. 11: 2, 3.) The King James Version uses the word "borrow" instead of "ask," but the American Revised Version is clearly correct; they were to frankly ask for the jewels, which was legitimate, and God promised them success. Having given years of service for which they had received no just return, it was right that they have some reward when they left. God's providentially disposing the Egyptians to favor them was a matter of simple justice. They were promised that they would leave with so little disturbance that not a dog would bark at them (Ex. 11: 7), and that Pharaoh would urge them to go (Ex. 11: 1).

A Hardened Heart.—It was after many refusals and much hardening of his heart that Pharaoh agreed for them to depart. God told Moses he would harden Pharaoh's heart. (Ex. 4: 21; 7: 3; 9: 12;

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10: 1.) It is also said that Pharaoh hardened his own heart. (Ex. 8: 15, 32; 9: 34.) The plagues had a tendency to soften his heart; but when they were removed, his old stubbornness returned. God did right both in bringing the plagues and in their removal. Indirectly God hardened his heart by removing the plagues—a just thing. Pharaoh hardened his own heart by making their removal the occasion of becoming rebellious again—a sinful thing. Hence, Pharaoh alone was guilty of wrong in the matter of hardening his heart. The sun melts wax, but hardens clay; God's mercies soften good hearts, but often harden those that are wicked.

The Command.—After months of waiting and many signal displays of divine power, the time for Egypt's great disaster and Israel's departure had come. The Israelites had been told to take a lamb or kid on the tenth day of the month and keep it till the fourteenth, when it was to be killed. It was to be a male of the first year and "without blemish." They were to take one lamb for a household; but if the household were too small to consume the lamb, then households were to join together till there were enough to consume it. (Ex. 12: 3-6.)

II. The Blood Applied (Verses 22, 23)

Flesh and Blood.—The Passover required two distinct things—the preparation and eating of the flesh and a special use of the blood. The flesh was to be roasted with fire and eaten that night with bitter herbs. None of the flesh was to be left till morning; or if the number in the group could not eat it all, that which was left over was to be burned. The bitter herbs were probably to remind them of their bitter experiences in the bondage. The burning of any flesh left over would prevent its being profaned or polluted, and impress the idea that all service to God must be pure. The blood had a different purpose. It was to be used in a way that the first-born Israelites would be protected against death.

Method of Application.—They were told to take a bunch of hyssop and "dip it in the blood that is in the basin." The "hyssop" was a plant which, when the branches were bunched, made a suitable instrument for applying the blood. With the hyssop dipped in blood they were to strike the lintel and two sideposts of the door. Later the hyssop was used as an instrument for sprinkling blood upon objects. (Heb. 9: 19.) The hyssop was dipped in the blood. The act of striking or sprinkling came after the dipping, which clearly distinguishes between dipping and sprinkling. Since the word "baptize" means to "dip," sprinkling cannot be baptism.

Means of Safety.—The command was to place the blood around the door. The promise was: "When I see the blood, I will pass over you." It was this expression that gave the name "passover" to the lamb, the supper, and the seven-day feast in connection with it. Since life is said to be in the blood (Gen. 9: 4), it was the appropriate element to use in protecting the first-born against physical death, and to become typical of the blood of Christ by the merits of which the souls of men may be saved from spiritual death. The blood upon the lintel and doorposts prevented the entrance of the messenger of death. The safety of the first-born depended upon all remaining in the house to which the blood. The blood was actually applied to the house, not

the people, but they were saved by being in that to which the blood was applied. Christ purchased the church with his blood. (Acts 20: 28.) We get the protection of his blood when we are in the church, because it, as the "new and living way," has been dedicated for us by his flesh—by his crucifixion and shedding of his blood. (Heb. 10: 19-22.) Any first-born Israelite out of a blood-sprinkled house would have died that night; any gospel subject outside the church of Christ is without the protection of his blood, with no promise of salvation.

III. A Perpetual Obligation (Verses 24-27)

The First Observance.—The Israelites were to leave Egypt that night. Their immediate need was to have their first-born under the protecting blood. They were to eat the supper in haste, with their loins girded, shoes on their feet, and staff in hand. This haste was necessary at that time, for they were to be ready to start at a moment's warning. But in observing the Passover in later years in their own land, no such haste was necessary.

"A Memorial."—They were told that the day was to be a memorial, and the feast was to be kept throughout their generations as "an ordinance forever." (Verses 14, 24.) Its observance in their own land that promised to the fathers—would continue to remind them of that eventful night in Egypt when God smote the Egyptians, but passed over their houses. When their children in coming centuries asked what it meant, they were to explain it as a memorial of their deliverance and thus hand the story from father to son. No doubt some of the most interesting conversations of Hebrew home life occurred when fathers recounted to their children the scenes of that first Passover supper on that solemn night, telling with what earnestness the parents saw to it that their children were kept safely within the blood-sprinkled houses.

"Our Passover."—Paul tells us that Christ "our passover also hath been sacrificed." (1 Cor. 5: 7.) He is the Lamb of God through whose blood the souls of men may be made safe against death. (John 1: 29; Heb. 9: 13, 14.) Centuries ago his blood was shed and was appropriately applied, making the church a place of safety to those who enter it and remain under its protection. We are not required to offer animal blood as a memorial of his sacrifice for us, for the "blood of bulls and goats" cannot take away sins. (Heb. 10: 4.) But the Lord has arranged his own memorial supper. This we observe in remembrance of him. On the first day of the week—the resurrection day—we partake of the bread and fruit of the vine—emblems of his broken body and shed blood—to "proclaim the Lord's death till he come." (1 Cor. 11: 26.) As the Israelites in the memorial Passover told their children what it all meant, so we around the Lord's table tell and hear told the scenes of Calvary when the world's Passover was being sacrificed. The redemption of the world was involved. How deeply that sacrifice should affect our hearts! How seriously should we observe its sacred memorial!

IV. The Command Obeyed (Verses 27, 28)

The People Worshiped.—Deeply affected by the tragic events promised for that night and fully realizing their dependence upon God's

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power for their deliverance, "the people bowed the head and worshiped." When undertaking such a solemn service that meant so much to them, the spirit of worship—reverence and praise to God—was a most fitting heart preparation for the supper. No doubt the same kind of preparation preceded the memorial observance in later times. It is certain that in our memorial supper each one should "prove himself"—be sure he discerns the Lord's body—and partake in a "worthy manner." This can be done only by bringing our hearts in proper tune with the sacred occasion before we eat and drink.

"As the Lord Commanded."—The simple statement of the text is that the people did "as Jehovah had commanded." This is the reason their service was acceptable to God. No one thinks they would have been blessed if they had refused to do what the Lord said or had done something different from what God said. It would have been fatal, because disobedience, if they had eaten vegetables instead of meat, used a female animal instead of a male, one two years old instead of the first year, omitted the bitter herbs or used those not bitter, used leavened bread instead of unleavened, or added milk and honey to the meal. None of these elements were sinful in themselves or wrong to use in common meals, but none of them were "as Jehovah had commanded," hence sinful if used as part of the Passover supper.

The Lesson.—It will certainly be agreed by all pious people that any changes in the Lord's Supper are equally as sinful as the suggested changes in the Passover supper would have been. Substituting meat for the bread, adding milk and honey, or any other changes would be recognized as sinful—not because the elements used are sinful, but because not according to what God has commanded. Other things would probably have been more pleasant to the taste than "bitter herbs," but the Hebrews were trying to please Jehovah instead of themselves and did not make any change. The same thing is true regarding the use of mechanical music in worship; it may be pleasing to men, but it does not have God's command or apostolic example for its use. Jesus made our salvation depend on doing the will of the Father. (Matt. 7: 21.) Tampering with his commandes is a fatal practice. (Gal. 1: 6-10.) Israel did as Jehovah commanded to save the body; we must do what he commands us to save the soul. (Rev. 22: 18, 19.)

The Feast.—The Passover feast lasted seven days. (Ex. 12: 14, 18.) During this period they used only unleavened bread, also called the "bread of affliction." (Deut. 15: 3.) Being less pleasant to the taste, it probably reminded them of bitter experiences in Egypt. Not having a fermenting element, it was typical of the "unleavened bread of sincerity and truth." (1 Cor. 5: 6-8.) In later years the Jews prepared for the Passover by carefully sweeping their houses to see that no crumb of leaven might be left in them. Though apparently too scrupulous, their example of extreme care is well worthy of imitation, if directed against every crumb of "the leaven of malice and wickedness." The saving of life, both physical and spiritual, is reason enough to prompt exact obedience. No foreigner, sojourner, or hired servant was to be allowed to eat the Passover with them unless they had been circumcised. (Ex. 12: 43-49.) Their submitting to circumcision was the same as being adopted into the Jewish family. Like-

LESSON III

wise no one is authorized to partake of the Lord's Supper except a member of the church-a citizen of the kingdom-for the table is in the kingdom. (Luke 22: 29, 30.)

PRACTICAL THOUGHTS

1. God permits people to be lost who do not want to be saved. We should not, like Pharaoh, allow pride and self-interest to harden our hearts against the commandments of God.

2. The church is God's house. (1 Tim. 3: 15.) Those within 'are protected by the Lord's blood. No one is safe who elects to stay outside the place God has provided for him.

3. The gospel provisions are perfectly adapted to man's wants and should be accepted by all. Parents should tell them to their children.

4. Hearts full of reverence and respect for the Heavenly Father will bow to his authority and be anxious to do "as he commands."

QUESTIONS ON THE LESSON

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

Introductory Study

How much time between the events of the last lesson and this?

What events happened in this period?

What did Moses do first after reaching Egypt?

What reply did Pharaoh make to God's demand?

How did he then treat the Hebrews?

Why did Pharaoh fail?

Describe the preliminary contest.

How many plagues were there? Name them.

What were the Hebrews told to do? How justify this procedure? Why were they successful in this matter? How did God harden Pharaoh's heart? How did Pharaoh harden his own heart? Did God do anything wrong in the hardening process ? Describe the Passover animal.

When selected and killed?

II

What two things were required? Give all the details of the supper. Why were bitter herbs used? Why burn any flesh left over ? How was the blood applied? How are the words "dip" and "sprinkle" contrasted? What bearing on the action of baptism?

Why was blood the appropriate element? Upon what did safety depend? How does Christ's blood save us?

III

Why eat the supper in such haste? Why were they required to continue the Passover ? Why required to carefully explain it to their children? Of what was the lamb typical? What memorial do we have? When should we observe it? What does this memorial proclaim? How long will this memorial be necessarv? IV

Why did the people worship?

How does each one "prove himself ?"

Why was their obedience acceptable?

In what ways could they have changed the Passover?

- Would any of these changes have been wrong in common meals?
- Why, then, would they have been sinful in the Passover?
- Would it be sinful to change the Lord's Supper?
- Why is it wrong to use mechanical instruments in worship?

Upon what does our salvation depend?

Why was unleavened bread required?

Of what was it typical?

- Why should our obedience be exactly as written?
- Who were not allowed to eat the Passover supper?

Who are excluded from the Lord's Supper ?

Practical Thoughts

What will pride do for us? When is one protected by Christ's blood? What should parents teach their children? What will "honest and good" hearts do?

Lesson IV-July 24, 1932

THE DELIVERANCE AT THE RED SEA

Ex. 14: 10-16, 21, 22.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto Jehovah.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt?

12 Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. 14 Jehovah will fight for you, and ye shall hold your peace. 15 And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the

children of Israel, that they go forward.

16 And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground.

21 And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

GOLDEN TEXT .- "Jehovah is my strength and song, and he is become my salvation." (Ex. 15: 2.)

TIME.-B.C. 1491.

PLACE .- Northern end of the Red Sea.

PERSONS.-God, the Israelites, and the Egyptians.

DEVOTIONAL READING .- Ps. 37: 1-7.

DAILY BIBLE READINGS .---

July 18.

M. Led Throuh the Wilderness. (Ex. 13: 17-22.)
 T. Delivered at the Red Sea. (Ex. 14: 10-16, 21, 22.)
 W. God a Defender. (Isa. 41: 8-16.)

July 19. July 20. July 21.

July 22.

F. A Song of Deliverance. (Ex. 15: 1-10.)
F. A Psalm of Deliverance. (Ps. 18: 1-17.)
S. The Goodness and Severity of God. (Nahum 1: 1-8.) July 23. S. Security in God. (Ps. 37: 1-7.) July 24.

LESSON OUTLINE .---

Introductory Study.

I. The Israelites' Fear and Complaint (Verses 10-12).

II. Moses Encourages Them (Verses 13, 14).

III. God's Command and Promise (Verses 15, 16).

IV. The Sea Divided (Verse 21).

V. Israel Saved (Verse 22).

Practical Thoughts.

INTRODUCTORY STUDY

The Number .- At midnight Jehovah smote all the first-born of man and beast throughout all Egypt. Stunned by this blow, Pharaoh real-

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ized his defeat and the power of Israel's God. He immediately required Moses and Aaron to take the Hebrews and leave. He even asked Moses to bless him. From Ex. 12: 37, 38 we learn there were "about six hundred thousand" men, besides women and children. About a year later a census showed they had six hundred and three thousand, five hundred and fifty men above twenty years old that were fit for war. (Num. 1: 1-3, 45, 46.) The whole number who went out must have been more than two millions. Such a multitude, with little or no means of defense, could not have made their escape without divine help.

The Routes.—There are said to have been three routes out of Egypt on the east. The north one, close to the Mediterranean Sea, was the most direct road to Canaan. It was called the "way of the land of the Philistines." (Ex. 13: 17.) They were not led this way, lest the warlike Philistines might drive them back. The central road, "the way of Shur" (Gen. 16: 7), went through Beersheba and Hebron. The south road, which they traveled, led them "by the way of the wilderness by the Red Sea." (Ex. 13: 18.)

The Places.—We do not know how long they were in reaching the Red Sea. The distance is supposed to be approximately ninety miles. Leaving Rameses, probably the chief city of Goshen, they came to Succoth. This word means "booths" and may refer simply to their first camping place. They continued east to Etham, and, if left to human wisdom, would doubtless have gone on in the same direction; but God turned them south and led them to Pi-hahiroth. (Ex. 12: 37; 13: 20; 14: 2; Num. 33: 5-7.) Here the events of our present lesson occurred.

Typical Features.—It is generally conceded, because true, that the delivery of Israel from bondage is typical of our delivery from sin. This is clear from 1 Cor. 10: 1-4, where Paul calls their passage through the sea a baptism unto Moses. This he would not have done unless there is a striking resemblance between their passage through the sea and our baptism into Christ. Moses was their leader, Christ is ours; Moses was miraculously protected in infancy, so was Christ; Moses proved his mission by miracles, so did Christ; they were baptized into Moses, we are baptized into Christ. Moses, then, was a type of Christ. With this confessedly true, we are safe in saying that Pharaoh represents Satan, Egypt represents the world, their bondage represents sin, their baptism into Moses represents ours into Christ, their freedom from bondage represents our forgiveness of sins.

LESSON NOTES

I. The Israelites' Fear and Complaint (Verses 10-12)

Their Situation.—When Pharaoh with his hosts overtook them, they were completely hemmed in, with the sea in front, the Egyptians in the rear, and probably mountain ranges on either side. They well knew Pharaoh's intent. Their situation forbade hoping for human aid. If saved, divine power had to make it possible. Their distress and fear are not surprising when we remember how prone people are to think of human power instead of divine. The signal display of God's power a few days before was forgotten when facing the prospect of their destruction or return to bondage.

Their Complaint .- In their excitement and fear they probably lost

faith and decided their attempt to escape was a failure. Naturally, their disappointment led to complaint. In bitterness they severely rebuked Moses because he had led them to that place. They saw nothing but merciless death or a return to a bondage more cruel than ever. They reasoned that a natural death in their situation before attempting to leave would have been better. They reminded Moses of a similar complaint they had made when his first demand upon Pharaoh had resulted in their burdens being increased. (Ex. 5: 21; 6: 9.)

"Pillar of Cloud."—No general, governed by human wisdom, would have led such an unarmed, unprepared multitude into such a precarious situation; he would have known that defeat was inevitable. One of the highways missing the Red Sea would have been chosen. But they were not being led by human wisdom. Jehovah went before them—led them—"by day in a pillar of cloud" and "by night in a pillar of fire." (Ex. 13: 21, 22.) Even Moses had to have divine direction, since he was only a man. When God goes before to lead, there can be no failure, if we faithfully follow. They changed their course at Etham, because the Lord turned them back (Ex. 14: 2) and led them to the Red Sea. In like manner many who depend on human wisdom think they can miss baptism and be saved, but God's word takes us through it to salvation. (Mark 16: 16.) God's commands to the worldly-wise may appear foolish (see 1 Cor. 1: 20-25), but, like God's leading of Israel to the sea, they will result in salvation and teach us to glory in God instead of men—a lesson needed by all.

II. Moses Encourages Them (Verses 13, 14)

"Stand Still."—Moses said: "Fear ye not, stand still." As an inspired leader and prophet, Moses was expressing the will of God. When God says, "Be still," that is the thing to do, just as much as when he says, "Go forward." Rejecting any divine command is disobedience. Moses did not mean to encourage them to resist the Egyptians by force; there was no hope of success in that. He wanted them to unreservedly submit themselves to God's care. They were to await God's pleasure in displaying his power, for the salvation they were to receive that day would be given by the Lord. That is always true in the sense that God supplies the means and pardons the guilty.

The Divine Part.—In all salvations the divine part consists in supplying the means and pardoning the guilty, though the salvation is not received till man complies with the specified conditions. The promise was that the Lord would fight for them and destroy their enemies. With such aid, they could not fail; without it, they could not succeed. In their case God's part was to open them a way of escape through the sea—a thing they could not do. Their part was to faithfully and patiently wait for that way to be opened.

Still in Egypt.—The people believed in Moses, or they would not have acted on his words; they determined to leave Egypt, which determination was repentance, or they never would have started. Their faith and determination (repentance) caused them to reach the Red Sea, but they were yet on Egypt's side of the line—were not saved. Salvation was on the other side of the sea. They were to be saved that day according to the words of Moses. Sinners may believe in

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Christ, repent of sins, stop the actual practice of sins, yet not be saved, because not pardoned for the sins already committed. That salvation is on the other side of baptism. (Acts 2: 38; 22: 16.)

III. God's Command and Promise (Verses 15, 16)

Moses' Part .- Jehovah said to Moses: "Wherefore criest thou unto me?" Moses was distressed at the people's lack of confidence in God and had made some appeal to God which is not recorded. He was told to hold the rod out over the sea "and divide it." Moses knew, the people knew, and we know that that simple act had no power in itself to divide the waters. There were no magic properties in the rod to produce any such result. It was God's power that divided the sea; yet Moses had to do what God said before God's power was exerted. Moses was said to do it because God made holding the rod over the sea the condition upon which he would divide it. Obeying God was necessary in order to obtain the result. Directly the result was produced by God's power. This is precisely the fact in the matter of obtaining pardon of sins under the gospel of Christ. Salvation depends upon certain conditions. Man must comply with the conditions in order to be saved, but the pardon or salvation is God's gift, received after our obedience.

"Go Forward."-God opened the way through the sea-a thing man could not do. The Israelites had to go through to be saved. They could do that, and God required them to do it. This command was just as vitally necessary as the one to "stand still," when no way was open. When the means were supplied, they could save themselves by using them. This has always been God's rule in dealing with man. They could have refused and said they did not believe in saving themselves, but they would have remained in Egyptian bondage; so we may refuse to obey Christ's commands, but we will remain in Satan's kingdom if we do. They could also have refused to go through the sea to be saved because they did not believe in "water salvation," but that as well would have left them unsaved; likewise sinners may refuse to be baptized, fearing the charge of "water salvation," but such action will leave them unsaved. Those who refuse to be baptized are not ready for baptism. What they need is faith. Those who properly appreciate their lost condition will be glad to accept God's way of deliverance, no difference where it leads them.

IV. The Sea Divided (Verse 21)

God's Protection.—While waiting for this passageway through the sea to be made, the pillar of cloud removed from before the Israelites and came between them and the Egyptians. This darkness prevented the Egyptians' attacking them while they were forced to wait, illustrating the fact that they had God's protection when they needed it. They might have shown a lack of confidence still and kept up their complaint by asking: "What shall we do if the Egyptians come upon us before the Lord gets the sea open?" But they were in no danger if they had confidence enough to stand still, as they were told, till the way was ready, and faith enough to go through when it was ready. Some one might ask: "Suppose some one dies—killed by accident before he can be baptized, after making the confession?" Not at all

likely, if he be willing to accept God's word and be baptized at the first opportunity. If unwilling to do that, he is disobedient and not entitled to salvation if he dies in disobedience.

Dry Land.—The text seems to indicate that the sea was divided by a strong east wind. The text says Moses was to divide, yet we know that it was in a secondary sense that Moses did it. A wind strong enough to hold the waters up as a wall would have been strong enough to have blown the people away, yet the wind had something to do with the opening the sea. Probably what the wind did was to dry up the bottom of the sea after God's power had divided the waters. This was quite necessary to their convenience and speed in crossing. This shows another principle of God's method in providing for man's needs. He uses natural means in producing results when it can be done that way. Miraculous power is used only when results cannot be produced without it.

V. Israel Saved (Verse 22)

"That Day."—It is well to learn once for all just when they were saved. God decided to save them before he ever called Moses for the work. Preparatory work continued over a period of about ten months in afflicting Egypt with the plagues before they ever started to leave. Making special preparation, they followed God's leading to the sea. Still, they were not saved from Pharaoh and Egypt. That is clear from the fact that Pharaoh followed them right to the sea, where the separation was made, with God's promise that they would see the Egyptians "no more forever."

Plain Statements.—Just before crossing, Moses told them to "stand still, and see the salvation of Jehovah, which he will show you today." At that moment they were not saved, which they understood perfectly, as Pharaoh's host was then in sight ready to attack them. Moses, in describing their escape, said they "walked upon dry land in the midst of the sea," and "thus Jehovah saved Israel that day." (Ex. 14: 30.) This settles the point beyond cavil. Israel so understood it, for after crossing they sang a song of rejoicing and thanksgiving. (See chapter 15.)

Egyptians Destroyed.—The Egyptians, pursuing the Israelites, went into the sea. God told Moses to stretch out his hand over the sea, and the waters came together and drowned the Egyptians. The same means used to save the Israelites was used in a different way to destroy their enemies. Baptism is said to save (1 Pet. 3: 21), and to wash away sins (Acts 22: 16).

A Baptism.—Paul says they were "baptized unto Moses in the cloud and in the sea." (1 Cor. 10: 2.) He also says they were "under the cloud." In the passageway with the cloud over them they were entombed, or covered—buried—which is the meaning of the word "baptize." This proves that baptism is an immersion, not a sprinkling or pouring. Then those who have water sprinkled or poured upon them have not been baptized.

An Objection.—It is urged sometimes that the cloud over them "poured out" water on them, because David speaks of it. (Ps. 77: 17.) David speaks of their journey in general, including the display at Mount Sinai. There could have been other times when the clouds poured out water. Josephus says that showers of rain came on the

Egyptians while they were in the sea. ("Antiquities, Book III, Chapter 16.) But the Israelites were not in the sea then. David said "clouds," plural; Paul said "cloud," singular. They went through the sea at night. (Ex. 14: 21-24.) The cloud over Israel at night was a pillar of fire. (Ex. 13: 21.) Fire clouds do not bring rain. The clouds may have poured out rain on the Egyptians, but not on the Israelites.

PRACTICAL THOUGHTS

1. If we submit to God's leading, he will protect us from Satan and bring us to salvation.

2. We should not give ourselves any worry about God's doing his part; we should be ready to "stand" or "go" at his bidding.

3. Since God uses human beings as agents through whom to accomplish things, we should be ready for any service he requires.

4. When God makes a way of escape, we should take it without question.

5. We must not only cease serving Satan, but we must leave his territory; we must cross the line into Christ's kingdom, or all our good intentions will be of no value.

QUESTIONS ON THE LESSON

QUESTIONS OF	THE LESSON
Give the subject.	Where was salvation for them?
Repeat the Golden Text.	Where is salvation for the sinner?
Give the time.	III
Locate the place.	What had Moses done?
Name the persons.	What was he told to do?
Give the Lesson Outline.	
Introductory Study	Why was Moses said to "divide" the sea? What rule has God always used in bless-
What request did Pharaoh make?	ing men?
How mnay were fit for war?	What foolish objections could they have
How many were left in Egypt?	offered? IV
Describe the routes out.	What happened while they waited?
Why not take the shortest one?	What fact is here illustrated?
Name the places.	How could they have shown a lack of
Describe the journey to the sea.	faith?
What proof that these events are typical?	How was the sea divided?
In what ways was Moses a type of Christ?	What was likely done by the wind?
	What principle does this illustrate?
Give all the other typical features.	v
when he may a second the I	When and where were they actually
What was their situation when Pharaoh	saved?
overtook them?	Give all the proof for it.
What was necessary to make their sal-	How was their crossing like baptism?
vation possible?	What is Paul's comment?
Why were they afraid? Why did they complain?	What does this prove regarding the action
Why rebuke Moses?	of baptism?
Of what did they remind Moses?	What objection is sometimes offered?
What course would human wisdom have	What does Josephus say about the rain?
taken?	How does David's statement differ from
How did God lead them ?	Paul's?
Upon what do people depend when they	When did they go through the sea?
say baptism is not necessary?	What kind of cloud was over them?
	Practical Thoughts
II	Why submit to God's leading?
Who said "stand still?"	Whose work should we be concerned
Was it also God's command?	about?
What did the command mean?	For what should we always be ready?
What was God's part in their salvation?	What should we do with the means God
What was their part?	provides ?
What had Israel done up to that time?	What must we do to be free from Satan?

ANNUAL LESSON COMMENTARY

Lesson V-July 31, 1932

THE GIVING OF THE MANNA

Ex. 16: 1-5, 14, 15, 35.

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness:

3 And the children of Israel said unto them, Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you: and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not.

5 And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground.

15 And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

35 And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan.

GOLDEN TEXT.—"Every good gift and every perfect gift is from above, coming down from the Father of lights." (James 1: 17.)

Тіме.—В.С. 1491.

PLACE .- Wilderness of Sin, between Elim and Sinai.

PERSONS.—Jehovah, Moses, Aaron, and the children of Israel. DEVOTIONAL READING.—John 6: 32-40.

DAILY BIBLE READINGS .---

July 25.	м.	The Manna Promised. (Ex. 16: 1-10.)
July 26.	т.	The Manna Given. (Ex. 16: 11-18.)
July 27.	w.	Persisting in Sin. (Ps. 78: 19-32.)
July 28.	т.	Bread That Satisfies. (Isa. 55: 1-5.)
July 29.	F.	Not by Bread Only. (Deut. 8: 1-3.)
July 30.	S.	Spiritual Food. (1 Cor. 10: 1-7.)
July 31.	S.	The Bread of Life. (John 6: 32-40.)

LESSON OUTLINE .----

Introductory Study.

- I. Murmuring Against Moses and Aaron (Verses 1-3).
- II. The Manna Promised (Verses 4, 5).
- III. Promise Fulfilled (Verses 14, 15).
- IV. Supplied Forty Years (Verse 35).
- V. Typical Truths (John 6: 32-35, 48-56). Practical Thoughts.

INTRODUCTORY STUDY

Journey to Marah.—After the marvelous events at the Red Sea, the Israelites began their journey to Palestine. It could have been completed in a few months, if God had not condemned them to forty years' wandering in the wilderness as a punishment for their many sins. (Num. 14: 22.) Leaving the Red Sea, they marched three days into the desert of Shur, finding no water till they came to Marah. Their route was along the east coast of the Gulf of Suez in a southeast direction.

The People Complain. — "Marah" means "bitterness," taking its name from the nature of the water there. After a three-days' journey through a desert section, there was probably an urgent need for a supply of water. Their joy at finding the water made their disappointment all the more bitter when they found it was not fit to drink. As their fear before they crossed the sea caused them to chide Moses, so they now complain, charging their inconvenience to him. It seems hard to understand how they could have forgotten so soon their miraculous escape from Egypt and their joyful song of thanksgiving. Evidently their years of servitude and oppression had crushed their spirit of independence, leaving them mentally degraded.

A New Promise.—After the bitter waters had been sweetened by casting a tree in them as directed, God made them a new promise, saying: "I will put none of the diseases upon thee, which I have put upon the Egyptians." (Ex. 15: 26.) This blessing, however, was to be received upon the condition that "thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes." In giving them a charge nearly forty years later, Moses said, if they disobeyed, God would bring curses upon them, including the diseases of Egypt. (Deut. 28: 15, 27, 60.) The centuries of their existence as a separate people prove beyond question that God's promises to them regarding both good and bad literally came true. It could not be otherwise, for it is "impossible for God to lie."

LESSON NOTES

I. Murmuring Against Moses and Aaron (Verses 1-3)

Wilderness of Sin.—Leaving Marah, they next encamped at Elim. (Ex. 15: 27.) From there they entered the wilderness of Sin, which lay directly between them and Mount Sinai, the place where God told Moses the people should serve him. (Ex. 3: 12.) Mount Sinai was their immediate destination where that promise was to be fulfilled. They reached this wilderness on the fifteenth of the second month, just one month after leaving Rameses.

Why Their Complaint.—Leaving hastily, they had made scant preparation for such a journey. (Ex. 12: 34.) Probably the supply of food they started with had become exhausted. If they had been compelled to depend upon their own resources, they could not have met the situation; hence, their complaint was to be expected, since they had not yet learned to completely trust God's power. Human nature needs many experiences to strongly fortify itself for unfaltering trust in God. Thinking only of their need and their own ability to supply it.

they concluded their efforts had been a failure and their attempt had been a mistake. Again they charge their trouble to Moses and Aaron.

Faulty Reasoning.—In their desperation they said they wished they had remained in Egypt, though that meant bondage and oppression. Even though they would have been slaves, they would have had "fleshpots" and "bread to the full"—something to eat—which they said would have been better than starvation in the wilderness. Since they might have used some of their flocks and herds to furnish meat, at least in an emergency, their complaint probably had reference to bread rather than meat. Dying "by the hand of Jehovah" probably meant a natural death as the ordinary way that God's decree of death is carried out. Their fault, like that of most people, was in leaving God out of their plans. David said: "Commit thy way unto Jehovah; trust also in him, and he will bring it to pass." (Ps. 37: 5.) The power that brought them safely through the sea on dry land could easily prevent their starving. The God who so directed the angel of death that no first-born Israelite was lost could have preserved their lives without food if necessary. They should have remembered the command: "Stand still, and see the salvation of the Lord."

II. The Manna Promised (Verses 4, 5)

"Rain Bread."—To "rain bread from heaven" meant that it would come down as rain comes from the clouds. The expression implies an abundance, as rain is usually general instead of being limited to a small local territory. It also means that it would not come through the ordinary elements that produce bread, nor in the ordinary method. Clearly the promise is that it would be given miraculously. It would have been a miracle if the ordinary means had produced many times more than the normal quantity, or God had providentially caused others to bring it to them. The method of supplying the manna was in the highest sense miraculous, since it came without any human means or aid being used.

A Daily Supply.—They were required to "gather a day's portion every day." It was not to be gathered and collected into storehouses, as Joseph gathered grain in the plenteous years in Egypt, but each day for immediate use. In fact, none gathered one morning was to be kept till next morning, except that on the sixth day. It was to be a double portion to provide for the seventh day, which the Lord at that time required them to observe as a day of rest. The miracle was made more evident by the fact that none fell on the seventh day, but twice as much on the sixth day to make up for it. (Ex. 16: 21-26.) Giving it daily and forcing them to gather it each day would teach them to trust in God every day and recognize his aid as continually necessary.

Sabbath Begun.—Observing the seventh day as a Sabbath was a new thing which began at that time, else they would not have been surprised when they found twice as much on the sixth day. (Verse 22.) Neither would the instruction given by Moses (verse 23) have been necessary had they known of and observed the Sabbath before. In spite of what Moses told them, some went out on the Sabbath before. In manna, which caused Moses to rebuke them for disobedience. He also said: "See, for that Jehovah hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." (Verse 29.) Nothing is said about giving the law to any other people. This is the

first occurrence of the word "Sabbath," the first command to anybody to keep it, the first example of its observance; hence, its beginning.

To Prove Them.—The daily supply would remind them of God's continuous help and encourage them to faithfulness. The fact that he gave it one day was a promise and proof that he would give it another day or as many days as necessary. This was a proving or testing process; for if their faith failed under such demonstrations of divine power, it would be clear evidence they were unworthy of God's blessings. Apparently quails were not miraculously created, but came into the camp. The miracle consisted in causing them to come at the time needed and in proper quantities through natural means. The manna and quails were sufficient proof that it was God who led them, and their murmuring against Moses was really against God.

III. Promise Fulfilled (Verses 14, 15)

The Quails.—They were promised flesh in the evening and bread in the morning. The quails came into the camp; the manna fell from above. After leaving Mount Sinai, the people complained; the Lord rebuked them and caused a wind to bring the quails from the sea and let them fall in the camp on either side about a day's journey, "and about two cubits above the face of the earth." (Num. 11: 31.) This likely means they were flying about two cubits (three feet) from the ground. This would enable the people to catch them easily.

The Manna.—When the morning dew melted, they saw a small, white substance that looked like seed and tasted like wafers made with honey. Having seen nothing like it before, the common question was: "What is it?" The Hebrew for this question has been transferred to the English in the word "manna." Their question became the name of the new substance which Moses declared was the "bread" which Jehovah had given them.

Amount Gathered.—They were to gather of the manna an omer a day for each one. The omer was about three quarts. Evidently each one gathered all he could. When they measured it, all had the same. (Verses 16, 17.) Either it was increased or diminished miraculously in the measuring, or those who had more divided with those who had less, so that each had the proper amount. The latter supposition is likely correct.

It is not known how many quails they got daily or whether they came every day as the manna or not. About a year after the time of this lesson God rebuked them when they cried for meat, and sent them the droves of quails mentioned in the eleventh chapter of Numbers. On that occasion the one that gathered the least had ten homers. (Num. 11: 32.) The homer equals about eight gallons. This was an enormous quantity if only one in each family did the gathering. Whether they were able to preserve this meat or not is not stated. God was displeased with their repeated murmurings and sent this great quantity as a rebuke for their lack of confidence in his goodness and power.

IV. Supplied Forty Years (Verse 35)

Continuous Supply.—The same natural condition that required bread from heaven on reaching the wilderness required it during the forty years of their enforced wanderings. The manna continued to fall dur-

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ing this long period, but ceased when they entered Canaan, where they could use the produce of the land. (Josh. 5: 10-12.) We need and must have God's blessings till life's journey ends; and, without murmuring, we should use the temporal and spiritual means which he supplies. Those only are people of faith who accept his rich provisions.

A Reminder.—To those who saw and ate the manna daily the lesson of God's help and man's need was sufficiently demonstrated. Their faith sometimes wavered, but there was no lack of evidence either of God's power or love. As the Passover would remind them of the preservation of their first-born and the Sabbath of their rest from bondage, so keeping some of the manna would remind them of the bread from heaven by which their natural lives were preserved. (Ex. 16: 32, 33.) An omerful of the manna was placed in a golden pot and put in the ark. (Ex. 16: 33, 34; Heb. 9: 4.) Its long preservation, considering its tendency to quickly spoil, is a striking miracle—a proof to their descendants that God did miraculously feed their fathers in the wilderness. It is also proof that God's spiritual food has sustained his servants all their life and will sustain us, if we use it faithfully, till we cross the Jordan of Death.

V. Typical Truths (John 6: 32-35, 48-56)

Not Bread Alone.—A little while before his death, near the end of the forty years' wandering, Moses exhorted them to faithfulness and told them it was God who led them, humbled them, proved them to know if they would obey, allowed them to hunger, and fed them with manna that they might know "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." (Deut. 8: 1-3.) This truth is indorsed by our Lord in his reply to the devil. (Matt. 4: 4.) Literal bread, no difference how received, sustains the body; God's word sustains the spirit. This truth has been applicable under all covenants in all ages.

"The True Bread."—Jesus declares himself to be the true bread from heaven—that is, he is the one through whom the gospel, as God's power to save, came. To eat this spiritual bread means to obey the commands of Christ. It is in this way we appropriate to ourselves the saving and sustaining power of Christ. As bread sustains the body, so Christ through his gospel sustains the spirit. The Israelites ate the manna and died, but Jesus said that those who ate the true bread would never die. Natural bodies will die whether they eat bread or not; so Jesus must have meant that those who obey him will not die spiritually. Plainly he means they will not be lost. The opposite conclusion is just as true: unless they do obey him, they will be lost. The natural body that refuses to eat will surely starve.

"Every Word."—It is not only declared that we live by the words that proceed out of the mouth of God, but by "every word." There is no way to eliminate some of God's words as nonessential. Any command he gives us must be accepted, or we are rejecting some of the bread from heaven. Jesus said that if we eat his flesh and drink his blood, we "abide" in him. The Israelites ate the manna daily; their physical life depended upon it. We must continuously obey Christ; our eternal salvation depends upon it. They ate the manna till they

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LESSON V

crossed the Jordan; we must obey till we cross the river of Death. Jesus said: "But he that endureth to the end, the same shall be saved." (Matt. 24: 13.)

PRACTICAL THOUGHTS

1. Man's short-sightedness looks only at the surface—gives man the credit that belongs to God. It is easy to leave God out of our plans.

2. No temporal loss or inconvenience is too great, if it is necessary to gain freedom from sin and salvation in heaven.

3. God provides for our needs an abundant supply; but, as Israel had to gather the manna, we must gather the true bread. God's word must be read, studied, and obeyed, if we live spiritually.

4. Continuous needs require a constant supply. We live daily upon the true bread, as our bodies live daily upon the natural food.

5. Our chief desire should be to work "for the food which abideth unto eternal life" (John 6: 27), rather than that which perisheth with the using.

QUESTIONS ON THE LESSON

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

Introductory Study

Why were the Israelites required to wander forty years? Describe the route on leaving the Red Sea. Describe the incidents at Marah. Why chied Moses? Why so inclined to complain? What promise did God make them? Was it conditional?

What were the conditions?

What did Moses tell them later ?

Have we proof of the fulfillment of these promises?

1

Describe Elim. Describe their route from Elim.

What promise had God made concerning Mount Sinai?

When did they reach the wilderness of Sin?

Why did they complain?

What is meant by dying "by the hand of Jehovah ?"

To what did their complaint especially refer?

What was the fault of their reasoning? What should they have remembered?

II

What is the meaning of "rain bread?" What does the expression imply?

In what ways was receiving the manna a miracle?

Why given daily?

What shows that the Sabbath began at that time?

Has it ever been given to other people?

Of what would the daily supply be proof? Were the quails specially created?

III

How were quails brought to them at one time?

What is meant by "two cubits above the face of the earth?"

Describe the manna.

What is the meaning of the word "manna?"

How much did each gather?

Explain verses 17 and 18.

How many quails were gathered on the occasion mentioned?

Why send so many at once?

IV

How long did they eat manna? What lesson is taught in this? What reminder did they have after the forty years?

Where was it kept?

How was it preserved?

v

What did Moses tell them before his death? Who indorsed his words? In what way is Jesus "the true bread?" How do we eat that bread? What is the meaning of John 6: 50? Can we safely refuse any of this bread? Why eat it daily?

How long must we eat it?

Lesson VI-August 7, 1932

THE TEN COMMANDMENTS-DUTIES TO GOD

Ex. 20: 1-11.

1 And God spake all these words, saying,

2 I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :

5 Thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,

6 And showing lovingkindness unto thousands of them that love me and keep my commandments.

7 Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labor, and do all thy work ;

10 But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

GOLDEN TEXT.—"Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 6: 5.)

ТІМЕ.—В.С. 1491.

PLACE .- Mount Sinai.

PERSONS .- Jehovah and the children of Israel.

DEVOTIONAL READING .- Ps. 19: 7-14.

DAILY BIBLE READINGS .----

August 1.	М.	Duties to God. (Ex. 20: 1-11.)
August 2.	т.	Idolatry Forbidden. (Deut. 4: 15-24.)
		The Teaching of Monotheism. (Deut. 6: 1-9.)
		Rewards of Obedience. (Ex. 19: 1-6.)
		The Supreme Choice. (Josh. 24: 19-28.)
		The Call to Worship. (Ps. 96: 1-13.)
August 7.	S.	Spiritual Aspiration. (Ps. 19: 7-14.)

LESSON OUTLINE .---

Introductory Study.

I. Some General Truths (Verses 1, 2; Deut. 5: 2-4).

II. Idolatry Forbidden (Verse 3).

III. Image Worship Condemned (Verses 4-6).

IV. Taking God's Name in Vain (Verse 7).

V. The Sabbath Law (Verses 8-11).

Practical Thoughts.

INTRODUCTORY STUDY

Mount Sinai.—This mountain, also called "Mount Horeb," is located between the two arms of the Red Sea—the Gulf of Suez and the Gulf of Akabah. It is about one hundred and fifty miles southeast of the place where they crossed the sea. Nearly fifty days were occupied in making this journey. The bitter waters of Marah and the giving of the manna were considered in the last lesson. Other important events on the way were the miraculous supply of water at Rephidim (Ex. 17: 5-7) and the victory in their battle with the Amalekites (Ex. 17: 8-15). The organization of the nation with able men to assist in ruling is also mentioned. (Ex. 18: 13-27.)

Time of Arrival.—Ex. 19: 1 says they came into the wilderness of Sinai in the third month, "the same day." If that means the fifteenth, the day they started out of Egypt, then the time would be two months. If it means the third day of the third month, which seems probable, then they arrived on the forty-ninth day. The Ten Commandments were spoken three days later (Ex. 19: 11), making fifty-two days from the Passover in Egypt till the giving of the law. This is also the time from Christ's death, as our passover Lamb, till the gospel began to be operative on Pentecost—the time the church began.

Days of Preparation.—God called Moses into the mountain and delivered to him a covenant for the people. He returned, presented it to them, and received their promise to keep it. Then God promised to appear in a thick cloud upon the mountain that the people might hear him speak, that they might believe Moses forever. They were given three days in which to purify themselves to appear near the mount, but were charged not to touch it on pain of death. This display of divine majesty was final and complete proof that Moses, as a leader and lawgiver, was approved of God. The people trembled as they heard and saw. From within that awe-inspiring scene the unseen Jehovah with his own words gave to two million people the constitution of their national system, known to the world as the Ten Commandments.

LESSON NOTES

I. Some General Truths (Verses 1, 2; Deut. 5: 2-4)

"God Spake."—Moses said that God spoke, saying: "I am Jehovah thy God, who brought thee up out of the land of Egypt." The Passover, the Red Sea, the manna, and the water from the rock were remarkable instances of God's power which they could not well forget. He wanted them to understand that the same one who had brought them safely through all their dangers was ready to give them the law by which they were to serve him throughout their existence as a nation. When God speaks, man should hear.

Israel's Law.—Many years later Moses reviewed much of their history in the book of Deuteronomy. He repeats the Ten Commandments in Deut. 5: 7-21. He refers to the occasion when they were given by saying: "Jehovah our God made a covenant with us in Horeb. Jehovah made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deut. 5: 2, 3.) No statement could be more definite. Not only was that covenant not made with other nations, but not with their ancestors, remote or immediate. It was made with the Israelites only, and with those of them who were

alive and at Sinai when God appeared to speak to them. The Ten Commandments, as they were spoken by Jehovah on the mount, written on two tables of stone, and recorded in Exodus and Deuteronomy, were limited to the Jews only; they were never given in that form to any other people. Such is the deliberate statement of Moses. We must believe it or reject God's testimony. (See Ex. 19: 9.)

Principle Versus Law.—The moral principles of right and wrong have been the same in all ages and under all covenants; but specific laws, based upon those principles or involving them, have varied in different covenants. Individual crimes in violation of moral principles were rebuked and punished many times during the twenty-five centuries preceding the giving of the law at Mount Sinai. But the Ten Commandments were a systematic code of laws, being the constitution upon which was based their extensive law system. In that form they were for the Jews only. Christ's law in the New Testament also abounds with condemnations of moral wrongs, but the specific commands of his gospel are different from those of the covenant made at Mount Sinai. Laws may be different and yet be based upon the same general principles of right.

Classified.—The Ten Commandments naturally and logically fall into two grand classes or divisions. The first four, as any careful reader will see, were limited to duties toward God, showing the Israelites that they should reverence and worship only Jehovah, whose mercies they were continually enjoying. These four are the basis of this lesson. The last six present the duties that pertain to men—how they should treat each other. These commands might be further classified into religious and moral duties—worship to God and service to man.

II. Idolatry Forbidden (Verse 3)

"No Other."-This command deals with the foundation truth of religion. To accept it requires that we accept the Bible as a complete and final revelation of man's duty to God and man; to reject it leaves mankind with nothing certain upon which to depend. To have other gods "before" Jehovah meant to prefer them instead of, or in place of, him. This could not be done without in fact rejecting Jehovah. There is no place for comparison between God as revealed in the Bible and the "gods many" of heathen people. Those acquainted with the facts must accept the God of the Bible or admit there is no supreme Being. "Other gods" were strange or unfamiliar; Jehovah was well known to the Hebrews. They had unmistakable evidences of his infinite power; his promises were matchless in their scope; they were told they must not prefer other gods. Neither would the Lord agree to be one among a number of gods. It was as true then as now that "they are no gods, that are made with hands." (Acts 19: 26.) They were required to have Jehovah as the only true God, or he would not accept them as his people. No compromises were possible.

Indirect Idolatry.—God requires whole-hearted service. Jesus quotes the following words from Moses with approval: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22: 37.) The hands may fashion an idol out of wood, stone, or metal; the heart may make one out of wealth, ambition, or fashion. An inordinate desire for material things that takes prece-

dence over reverence for God is idolatry of a most dangerous kind; it is worshiping the creature rather than the Creator. Jesus said the man was a fool who had much laid up for himself, but was not rich toward God. (Luke 12: 21.) Paul states plainly that a covetous man is an idolater, and has no inheritance in the kingdom of God. (Eph. 5: 5.) Depending upon material things instead of God, who gave them, is worshiping the creature rather than the Creator—idolatry. No wonder the Lord said such a man was a fool! The sad thing is that some members of the church are in this class.

III. Image Worship Condemned (Verses 4-6)

Three Things Forbidden.—The second command includes a threefold prohibition: (1) No graven image or likeness was to be made; (2) they were not to bow down before images; (3) they were not to serve them. These prohibitions are so clearly stated that they cannot be misunderstood. Making an image or picture of objects for ordinary purposes is not wrong; no one so considers it. The second and third prohibitions show the command condemns images or pictures as the medium through which to worship God or gods. Worshiping images, or beings through images, bowing before images, or making them for that purpose, were all clearly condemned by this command. Since the New Testament condemns idolatry, direct and indirect, worshiping images would be as sinful now as when God gave the Israelites this command. This is the reason, no doubt, that we have no real picture of Jesus, his mother, or any of his apostles. We should gladly bow to Jesus, but not to his picture, if real, and certainly not when only imaginary.

"A Jealous God."—Evidently there was more danger of the Israelites falling into this form of idolatry, or the matter would not have been stressed so strongly. It was really the common way of violating the first command. In Deut. 4: 15-24 Moses explains in detail the command against worshiping images; then in the fifth chapter he repeats the ten. He condemns images of male or female, beasts, birds, creeping things, fish, sun, moon, and stars—anything in heaven or on earth. Being a jealous God, like a good husband, he is not willing to divide the affections of his worshipers with any of the creatures mentioned. Hence, he forbade making an image of them through which they might worship.

Fatal Results.—A reason why they should not bow before nor serve them was that punishment for their iniquities would be visited unto the third and fourth generation. Personally, children are not guilty of, or responsible for, the sins of their parents. This is certain from the principle of common justice as well as the Scripture teaching. (See Ezek. 18: 1-4, 19, 20.) But people for several generations.can suffer as a consequence of the sins of ancestors. The thought is that national calamities would come upon the people if they became idolaters, which was certain if they made images as objects of worship. Their history as a people is abundant proof of this fact. Children of sinful parents stand many chances to imitate their sins and personally become guilty themselves.

IV. Taking God's Name in Vain (Verse 7)

Oaths Forbidden.-This command forbade speaking of God or his attributes lightly, carelessly, or insincerely. Of course, all false oaths

and common swearing where God's name was irreverently used were condemned by this precept. God would not tolerate men's calling upon his name as proof of their assertions when they were false. Perjury is recognized as wrong even in human courts, subjecting the guilty to severe punishment. The thoughtless, irreverent use of God's name in common swearing is to pure-minded people not only wrong, but disgustingly absurd. Calling God as witness to a false oath implies an attempt to make God a party to the deception.

Judicial Oaths .- That this command did not forbid the Israelites' making oaths in civil or judicial matters, or on solemn occasions of religious importance, seems clear from the following passages: Ex. 22: 11; Deut. 6: 13; Num. 5: 19; 30: 2; Neh. 5: 12. But even such oaths then were not to be made rashly, but solemnly and with great reverence to God. Since the command forbids idolatry, swearing by other gods was necessarily forbidden. Some have thought that Jesus in Matt. 5: 33-36 forbids oaths of every kind for his followers. Of course his general teaching condemns all false oaths. This passage condemns swearing by any material object; such oaths are foolish. But God swore by himself. (Heb. 6: 13-18; 7: 21.) The following passages seem to indicate that it is right to call upon God as witness of sincerity on special solemn occasions: 2 Cor. 1: 23; Gal. 1: 20; Phil. 1: 8; Rev. 10: 5, 6. Oaths that may be permissible should be used as little as possible and with great caution. In common things it is best to not use them at all. It has been well said that an oath will not bind a liar, and an honest man does not need one. All flip-pant and disrespectful references to God and sacred things are condemned by the general teaching of the Bible.

V. The Sabbath Law (Verses 8-11)

To Whom Given.—Since the covenant made at Mount Sinai was not made with the ancestors of the Israelites (Deut. 5: 2), nor with any other people before or after, it follows that the Sabbath law was given to them only, provided the Ten Commandments was that covenant or included in it. The tables of stone on which the commandments were written were called the "tables of the covenant." (Deut. 9: 9.) The Ten Commandments were called the "covenant." (Deut. 9: 9.) The Solomon built the temple, he said the covenant God made with them at Mount Sinai was in the ark. (1 Kings 8: 21.) In verse 9 he says there was "nothing in the ark save the two tables of stone which Moses put there at Horeb when God made a covenant with the children of Israel." These verses not only call the Ten Commandments the "covenant," but say it was made with the Israelites. Deut. 5: 2 says that covenant was not made with anybody else.

Why Given.—God said keeping the Sabbath was "for a perpetual covenant," to be a "sign between me and the children of Israel forever." (Ex. 31: 12-17.) He required them to keep the same day he rested, but it was in memory of their rest from Egyptian bondage (Deut. 5: 15); hence an appropriate rest for them, but not to any other people. As long as they remained nationally his people, the Sabbath law was binding on them. It has never been binding on Christians, either Jews or Gentiles.

A Type.—Paul says: "There remaines therefore a Sabbath rest for the people of God." (Heb. 4: 9.) When God completed the six days'

work, he rested on the seventh. When the Israelites completed the servitude in bondage, God sanctified the seventh day, on which he had rested, by setting it apart ("sanctify" means to set apart) as a day of rest for the Israelites as a memorial of their deliverance. The word "Sabbath" means "rest." When the Christian completes his life's labor, he will rest; or there remains a Sabbath rest for us in heaven, of which the Jewish Sabbath rest was a type. To "remember" the Sabbath was a solemn charge to the Jew not to forget its observance.

There is no command for any one to keep the seventh day as a Sabbath till given to the Jews near Mount Sinai; no command for it in any of the letters addressed to Christians in the New Testament. This is unaccountable, if the Sabbath law has always existed and is binding on every one.

PRACTICAL THOUGHTS

1. We should carefully distinguish between the law of Moses and the gospel of Christ, or we may try to do something God required only the Jews to do.

2. There should be no place in our hearts for an idol, either material or mental.

3. God requires a whole-hearted and undivided service; he is not willing to divide our love for him with any rival.

4. Nothing is more important than guarding our speech, for by our words we are to be justified or condemned. (Matt. 12: 37.)

5. The rest that remains in heaven for the people of God should make us earnestly strive to serve him faithfully.

QUESTIONS ON THE LESSON

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

Introductory Study

Where is Mount Sinai located? How long were they reaching it? What important events on the way? When were the Ten Commandments spoken?

- Why did God personally speak to them?
- Describe the scene when they were spoken.

I

- Why say it was Jehovah who brought them out of Egypt?
- What other remarkable instances of God's power?

With whom was that covenant made?

- To whom were the commands on the tables of stone limited?
- What distinction between principle and law?

What did Christ teach on moral questions?

How are the Ten Commandments divided?

II

With what does the first commandment deal?

What is meant by gods "before" Jehovah? Why must we accept Jehovah only? What kind of service does he require? What two kinds of idolatry are there? What does Paul call a covetous man? What does the Lord say about such a one?

III

What three things are forbidden by the second command?

Is it sinful to make pictures?

Is worshiping images wrong now?

- Do we have any real images of Jesus, his mother, or the apostles?
- Why is this command stated more fully than the first?

What images are mentioned?

- Are children guilty of the sins committed by parents?
- What is meant by visiting their iniquities upon their children?

IV

What is the meaning of the third command?

What oaths are condemned?

What does a false oath imply?

Were judicial oaths forbidden to the Jews?

ANNUAL LESSON COMMENTARY

- Does Jesus condemn all kinds of oaths? What religious oaths are mentioned in the New Testament?
- What about irreverent and frivolous references to God?

- With whom was the covenant at Mount Sinai made?
- Did the covenant include the Ten Commandments?

What proofs have we?

When was the Sabbath first given?

What reason is assigned for giving it to the Israelites? (Deut. 5: 15.)

What is it called? (Ex. 31: 13, 17.) How long was the law binding?

- What Sabbath rest is there for Christians?
- When did God sanctify the seventh day as a Sabbath?

Practical Thoughts

Why necessary to distinguish between the law and the gospel?

What should we keep out of our hearts? What kind of service does God require? Why should we guard our speech? Why strive to serve God faithfully?

Lesson VII-August 14, 1932 THE TEN COMMANDMENTS-DUTIES TO MAN

Ex. 20: 12-21.

12 Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbor.

17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

18 And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

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

TIME.-B.C. 1491.

PLACE .- Mount Sinai.

PERSONS .- Jehovah and the children of Israel.

DEVOTIONAL READING.-Ps. 15.

DAILY BIBLE READINGS .---

August 8. M. Duties to Man. (Ex. 20: 12-21.) Obligations to God and Man. (Mark 12: 28-34.) August 9. T. August 10. W. Moral Obligations. (Rom. 13: 8-14.) Т. Vain Worship, (Matt. 15: 1-9.) August 11. August 12. F. The Supreme Requirement. (Matt. 19: 16-22.) Good Neighbors. (Eph. 4: 25-32.) S. August 13. Good Citizens. (Ps. 15: 1-5.) August 14. S.

LESSON OUTLINE .---

Introductory Study.

- I. Moral Requirements (see Lev. 19: 18; Mark 12: 31; Rom. 13: 9).
- II. Honor to Parents (Verse 12).
- III. Personal Harm Forbidden (Verses 13-16).
- IV. The Sin of Covetousness (Verse 17).
 - V. The Israelites Ask for a Mediator (Verses 18-21). Practical Thoughts.

INTRODUCTORY STUDY

"Great and First."—When a lawyer asked which was the great commandment of the law, Jesus quoted from Moses: "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 6: 5; Matt. 22: 37.) The Lord then said the second was: "Thou shalt love thy neighbor as thyself." (Lev. 19: 18.) Then the Lord said: "On these two commandments the whole law hangeth, and the prophets." (Matt. 22: 40.) When stating the two greatest commands of the law, Jesus does not quote either one of the ten. However great the Decalogue may have been, it did not contain the greatest commands of the law. The correctness of the Lord's words cannot be questioned without denying his divinity. The two commands—love for God and fellow man—are the two basic principles upon which the Mosaic system rested, including the Ten Commandments. They are the basis of all gospel commands, though gospel commands differ from the law commands. Every act of worship they (or we) rendered to God has for its foundation love to God; every duty to fellow man rests on love to neighbor.

Why Greater?—The first four of the ten—duties to God—rest on love to God; the last six—duties to man—rest on love to man. The foundation that supports these two classes of commands must be greater than any one of the commands. Love to God is the great principle that upholds all commands of worship, not just one; likewise love to thy neighbor is the basis of all duties to man. If the specific commands are changed to something different, that does not destroy the principle upon which they were based. These same two great commands are the foundation upon which all duties to God or man rest in the gospel age. They were basic requirements before the Ten Commandments were ever spoken; they still remain such. Love to God and fellow beings will not cease in heaven itself.

First Duty.—Jesus said: "But seek ye first his kingdom, and his righteousness." (Matt. 6: 33.) When asked definitely which command was first, he said it was love to God. Love to thy neighbor comes second, according to Jesus. Most people put one's duty to his neighbor first and his duty to God second, if they put it at all. In this we reverse the order given by the Lord and disobey his plain command. When speaking the ten commands amid the thunders of Sinai, God put it in the same order and stated man's duty to him first. Making God absolutely first, as he demands, would cure all religious dis-

stroy personal purity. Nothing is more destructive of moral, social, and religious purity. It drags men and women to the lowest strata of human depravity. The general statement covers all types of this sin by whatever name called. Jesus, in his reference to this subject, goes back of the command against the simple act and condemns the lust of the heart that leads to it. (Matt. 5: 28.) If the heart is cleansed of lust, the crime will not be committed; if not, the heart will be impure and the person a sinner even if the act is not committed.

Stealing.—The eighth commandment forbids stealing—taking without authority that which belongs to another. This command evidently was intended to forbid the unjust taking of anything belonging to others, regardless of how done, whether clandestinely or openly. Stealing, robbing, deception, breach of trust, or taking advantage of some legal technicality to secure the property of others is just plain dishonesty, covered by the general term "stealing." According to the laws of God, promulgated by both Moses and Christ, there are more plain thieves in the world than is commonly suspected. Many such pose and are accepted as saints. Paul not only forbids stealing, but requires those that have stolen to work to have something to give to those who need. (Eph. 4: 23.)

False Witness.—The ninth commandment is against false witness. While to the Jews this command may have been directed especially against fa'sehoods in legal testimony—perjury—yet it is broad enough to prohibit all false statements. In fact, any falsehood is forbidden according to Bible teaching. Paul says, "Lie not one to another" (Col. 3: 9); also that each one speak the truth in love (Eph. 4: 15, 25). Human courts punish perjury—lying under oath—but God will reject men for all kinds of lying. Lies proceed from an evil heart and damage others. Slander, misrepresentation, and all kinds of careless speech that affects the character of others will come easily under the general statement of "false witness." Eliminating soft terms, we can truthfully say that God condemns liars of all grades and kinds.

IV. The Sin of Covetousness (Verse 17)

Inward Virtue.—Covetousness is an inward fault rather than an outward sin. It may lead to outward sins, but its abiding place is in the mind. It is not simple desire for more, for that is legitimate and the basis of success in everything. The envious person wants to duplicate what another has; the covetous one wants what the other has. There is nothing wrong in wanting what another has, if it may be had rightly and legally. But covetousness wants it regardless of right. It is such a greediness for gain that it makes one penurious and stingy. It is classed and condemned along with "fornication, uncleanness, passion, evil desire." (Col. 3: 5.)

It is Idolatry.—Many are ready to condemn those guilty of other sins that complacently smile upon the covetous man. God looks upon him differently. God says that covetousness is idolatry (Col. 3: 5), and the covetous man is an idolater (Eph. 5: 5). The reason is that because of his inordinate desire for riches he worships them rather than God. To worship inanimate objects is idolatry, whether

LESSON VII

the image dwells in the heart as a picture or is before us in the stock or stone. Paul does not say that the covetous man is *like* an idolater; he says he *is* one. Christians should flee from all forms of idolatry.

V. The Israelites Ask for a Mediator (Verses 18-21)

The People Trembled.—It is not surprising that the Israelites trembled at such a majestic display of divine power. They naturally decided that men in the flesh could not face such power safely, and that they needed to have a mediator to receive God's messages. They had been granted the privilege of hearing God's voice speak to them. They asked that it be not repeated. Many think they want God to speak to them personally. Those who really had that privilege asked that it occur no more. Moses became their mediator, and through him God's laws were given. Christ is our mediator, through whom we have God's will to us. (Heb. 1: 1, 2.)

A Test.—Moses encouraged them by telling them to fear not. He said God had given them that manifestation of his glorious power to prove them that they might fear him and sin not. They should not fear that God would destroy them, because he had such awful power. But that demonstration of his power should make them fear to break his law, knowing that one with such greatness could save or destroy as justice required. He wanted them to realize that "it is a fearful thing to fall into the hands of the living God." (Heb. 10: 31.)

PRACTICAL THOUGHTS

1. We may be scrupulously moral—careful to make our treatment of others exactly just—and yet reject or ignore our duties to God—true to man, but not to God.

2. To honor parents means more than love and respect; it means to supply material aid when necessary, if it is possible.

3. Loving our neighbor as we love ourselves can be done. It means to practice the Golden Rule. (Matt. 7: 12.)

4. God's laws not only condemn sin as it appears in external acts, but also the evil thoughts that lead to such acts.

5. Jesus is our Mediator, through whom the new covenant came. We should fear to disobey his commands.

QUESTIONS ON THE LESSON

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

Introductory Study

What are the greatest commandments? How are they related to other commands? Where are they found? Are they now applicable? Why are they the greatest? What is man's first duty? Does this order appear in the Ten Commandments? I

How are man's duties distinguished? To what do moral duties refer? Why morally wrong to kill? What is sin? What two purposes in making laws? Why is it sinful to violate religious laws? Did Christ give any similar commands? Why did he give them? Why is the Sabhath omitted from the

Why is the Sabbath omitted from the gospel law?

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What subjects are covered by the last six commands?

In what form are they stated?

- What difference between man and beast in respect to offspring?
- Why necessary to give this command? What is the usual conduct of parents
- toward children?
- What is the duty of Christian parents? What is meant by the expression "in the Lord ?"

What is said of this command?

What was the promise?

Will this ordinarily be true?

What did it mean to the Israelites?

III

What does the sixth commandment mean? Give Paul's comment.

What spiritual application is made?

In what sense a murderer?

What destructive effects are produced by the sin of adultery?

What view of it does Jesus present? How much is included in the command against stealing?

How does Paul state the matter?

What is forbidden by the ninth commandment?

IV

What is covetousness? What will it lead to? With what does Paul class it? What does Paul say it is? Why is it idolatry?

How did God's speaking affect the people? What request did they make? Who is our Mediator?

What encouragement did Moses give them ?

What were they to fear? Give Paul's comment.

Practical Thoughts

Why is morality not enough to save? What is the full meaning of "honor parents ?"

What does it mean to love our neighbor as ourselves?

What is condemned by God's laws? What should we fear?

Lesson VIII-August 21, 1932 THE TENT OF MEETING

Ex. 33: 7-16.

7 Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one that sought Jehovah went out unto the tent of meeting, which was without the camp.

8 And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man in his tent door, and looked after Moses, until he was gone into the Tent.

9 And it came to pass, when Moses entered into the Tent, the pillar of cloud de-scended, and stood at the door of the Tent: and Jehovah spake with Moses.

10 And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door.

11 And Jehovah spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

12 And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I

know thee by name, and thou hast also found favor in my sight. 13 Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee, to the end that I may find favor in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest. 15 And he said unto him, If thy presence go not with me, carry us not up hence. 16 For wherein now shall it be known that I have found favor in thy sight, I and thy people? is it not in that thou goest with us, so that we are separated, I and thy people, from all the people that are upon the face of the earth?

GOLDEN TEXT.—"Jehovah spake unto Moses face to face, as a man speaketh unto his friend." (Ex. 33: 11.)

TIME.-B.C. 1491.

PLACE .- Sinai.

PERSONS .- Jehovah, Moses, and the children of Israel. DEVOTIONAL READING .--- Ps. 5: 1-7.

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LESSON VIII

THIRD QUARTER

DAILY BIBLE READINGS .---

August	15.	Μ.	The Tent of Meeting. (Ex. 33: 7-16.)
August	16.	Т.	God Among His People. (Ex. 40: 34-38.)
August	17.	W.	Acceptable Worship. (Isa. 1: 10-17.)
August	18.		Motives to Worship. (Ps. 99: 1-9.)
August	19.	F.	
August	20.		The True Tabernacle. (Heb. 8: 1-13.)
August	21.	S.	The Prayer Life. (Ps. 5: 1-7.)

LESSON OUTLINE .----

Introductory Study.

I. Seeking Jehovah at the Tent of Meeting (Verses 7, 8).

II. God's Presence in the Tent (Verses 9-11).

- III. Moses Asks God to Lead Them (Verses 12-15).
- IV. A Separate People (Verse 16).

Practical Thoughts.

INTRODUCTORY STUDY

Covenant Ratified.—After speaking the Ten Commandments, God, through Moses, gave them a group of general laws that are recorded in Ex. 20: 22 to 23: 33. These, with the ten—all the laws that had been given up to that time—constituted the covenant which was ratified as described in Ex. 24: 1-8; Heb. 9: 19, 20. After this ratification of the covenant, Moses was called into the mount, where he remained forty days (Ex. 24: 12-17), during which time he received a pattern of the tabernacle (Ex. 25: 40) and the Ten Commandments on the two tables of stone (Ex. 31: 18). It should be noted that the covenant, including the Ten Commandments, was ratified some time before the tables of stone were given to them.

The Golden Calf.—While Moses remained in the mount, the people "turned back in their hearts unto Egypt" (Acts 7: 39, 40)—made and worshiped the golden calf, by which they violated the first and second of the Ten Commandments. It seems unaccountable that such a sin could have been committed in less than forty days from the evidence of God's power which they saw at Sinai; but it shows how easily human nature can fall from steadfastness. Coming down from the mountain, Moses discovered their idolatry and became angry and threw down the stones and broke them. The incident of breaking the stones might have prefigured the fact that the covenant would ultimately be broken.

Stones Renewed.—Moses was again called into the mountain and remained another forty days, and the Ten Commandments were written on new tables. (Ex. 34: 27, 28.) After this, the material for the tabernacle was prepared, and it was put up on the first day of the first month, which was about eleven and a half months after leaving Egypt. (Ex. 40: 2, 17.) When the tabernacle was ready, a cloud covered it and the glory of the Lord filled it. (Ex. 40: 34-38.) From that time on the tabernacle was God's dwelling place for them till Solomon some centuries later built the temple, a permanent place for Jehovah to dwell. When the Jewish people were rejected as God's people at the death of Christ, their temple, which had been God's earthly dwelling place for so long, was left desolate. Their priesthood and

worship were no longer acceptable. Though no longer God's spiritual house, it stood till the Romans destroyed it about thirty-five years later. From Pentecost on the church became a "habitation of God in the Spirit." (Eph. 2: 19-22.)

LESSON NOTES

I. Seeking Jehovah at the Tent of Meeting (Verses 7, 8)

"Without the Camp."—Moses confessed the great sin of the people in making the golden calf, and unselfishly agreed, if necessary, to be blotted out of God's book in order to secure their pardon. This unusual offer the Lord refused, saying he would blot out of his book those that sin against him. This proves they had been written in God's book. God promised Moses that he would send an angel with him to drive out their enemies, but he would not go in their midst lest he consume them in the way because of their rebellion.

Divine Guidance.—Moses, as the director of their social, political, and religious affairs, would have to be guided by supernatural power. This guidance had to be received in some manner and at some place in such way that the people would know it was from God. The tent of meeting, subject of this lesson, was the place where those divine communications were made. Moses pitched the tent without the camp afar off, probably as a rebuke for their recent idolatry and to indicate that Jehovah refused to dwell among them. Those who wished to seek Jehovah—wished information regarding God's will in any matter—went out to the tent of meeting. This information came to them, not direct, but through Moses as mediator. Joshua was his minister, who remained at the tent of meeting when Moses was away. This was, no doubt, to inform any who might come what Moses had said. *Tent or Tabernacle.*—The American Revised Version calls this place

Tent or Tabernacle.—The American Revised Version calls this place the "tent of meeting;" the King James Version calls it the "tabernacle of the congregation." Since the tabernacle, of which Moses received the pattern in the mount, was not set up for nearly one year after leaving Egypt, it seems probable that this tent or tabernacle refers to a tent which Moses used temporarily as a meeting place till the tabernacle was prepared and set up. It must have been about eight months from the time the people were punished for making the calf and the setting up of the tabernacle. The tent of meeting without the camp appears to have been the place for divine communications during this time. If this be the correct view, the lessons to be derived are just the same; for this tent was sanctified by God's presence just as the tabernacle was later. The people recognized this sacredness. When Moses went to it, every one arose and stood at his own tent door till he disappeared inside.

II. God's Presence in the Tent (Verses 9-11)

"Pillar of Cloud."—It, no doubt, profoundly impressed them, when Moses entered the tent, to see the pillar of cloud descend and stand at the door. It was a mute, but solemn, announcement that a message was being delivered from God to man. They were, perhaps, subdued into thoughtful silence, as they realized that matters affecting their destiny were being given to their mediator. This impression is indicated by the statement that every man worshiped "at his own tent

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t." The cloud's coming when Moses entered the tent, but at no er time, was full proof that the whole procedure was miraculous. Ich evidence of the divine presence must have made them willing to accept the decisions of Moses as the will of God. The miracles attesting the divinity of Jesus are no less proof for us that his words express God's will to us.

"Face to Face."—The statement is made that "Jehovah spake unto Moses face to face, as a man speaketh unto his friend"—not as one speaks to an enemy, with bitterness, rebuke, or condemnation; but as a friend, with kindness, sympathy, and love. Notwithstanding their sins and forgetfulness of God, his messages to Moses in their behalf were those of loving-kindness and promises of good. Speaking "face to face" does not mean that Moses saw the real likeness of God in all of its full majesty; for when Moses asked to be shown God's goodness, he was told that no man could see his face and live. (Ex. 33: 20-22.) The meaning is that he would not make revelations to Moses through dreams, visions, inward illuminations, or angels, but would speak to him plainly and directly, as friends speak when face to face.

The Lesson.—No difference what methods or miracles God has used in conveying his will to us, the message has always been clear and understandable when it reached man. Man would not be responsible for his sins if this were not true. An angel appeared to Cornelius, but told him in plain words what preacher to send for, where he would be found, and what the preacher would tell him. (Acts 10: 3-6, 22.) Christ's birth was miraculous, but his teaching was in plain words. The apostles were inspired, but spoke to the people in their own language. God now dwells in the church (Eph. 2: 19-22), and speaks to us through Jesus as mediator (Heb. 1: 1, 2). His messages are delivered to us by the apostles, his ministers, and are written in the New Testament. The church is composed of God's people (1 Cor. 3: 16), and God dwells in it. To dwell with God, one must be in his camp the church.

III. Moses Asks God to Lead Them (Verses 12-15)

Help Needed.—From his past experience with the people Moses knew that his efforts to bring them to Canaan would be hopeless without divine help. Their various murmurings, complaints, and sins were proof that he would need continual aid. Realizing the many difficulties to be encountered in providing for such a multitude, Moses asked to be excused unless God's presence would go with them. Many refuse to walk with God; Moses refused to walk without him. We are too weak, temptations are too strong, and Satan's devices are too clever for us to reach our "promised land" without God's leadership.

The Promise.—Moses realized that human wisdom and strength could not perform that difficult task. He wished to know what aid the Lord would give. He wished to be shown the Lord's ways so that he might please him. What Moses needed to be successful was to know the Lord's ways and follow them instead of his own; that was what he wanted. It was a commendable desire, and one that God's people should always have. God promised that his presence would go with Moses and he should have rest. The rest mentioned probably meant that the divine presence would be so manifested that the people would be inclined to accept the leadership of Moses without complaint. The miraculous demonstrations were attestations of Moses' authority, through him the messages came to the people. In that way God k them.

In Like Manner.—God's method of leading us from earth to the eternal home is in precisely the same way. His messages come to us through Jesus, our mediator, delivered by the apostles. As they are applicable to all and for all time since given, they are written in the New Testament. In this permanent form they are easily obtained by all. Miracles are the proof of Jesus' divinity and that he speaks with authority. His words point out the way we must go. The spiritual Canaan can be reached only by following the divine guidance delivered to us through the apostles of Christ. As a leader he greatly surpassed Moses, for he was without fault or sin. The land to which we journey is infinitely better than their Canaaan, for it will be free from sorrow, sin, and death; the faithfulness with which we follow Christ should be far superior to theirs, for they were seeking temporal rest in an earthly home.

IV. A Separate People (Verse 16)

The Proof.—Moses said it would be known to others that they had found favor in God's sight by the fact that he would manifest his presence among them in such way as to point them out as separated "from all the people that are upon the face of the earth." If God's presence went with them to direct their way, to supply their needs and defend them against their enemies, they would by that fact become a distinct people—God's people, in contrast with those who were not his. Moses realized, as all servants of God should, that nothing but trouble can come from trying to mingle the service of God, as he reveals it, with the "doctrines and precepts of men." Their subsequent history in mingling with idolatrous peoples is clear proof that Moses was right in his view of the case.

Other Passages.—On another occasion Moses told them that when they came to the land of Canaan they were not to "walk in the customs" of the nations, and that God had separated them "from all peoples." (Lev. 20: 22-24, 26.) In his final address of warning he said they were not to ask, "How do these nations serve their gods?" and then say, "Even so will I do likewise." (Deut. 12: 29-31.) He said they were to be a people for God's own possession—a peculiar people. (Deut. 14: 2; 26: 18, 19.) The Israelites never made a more dangerous mistake than when they tried to be like the nations around them. A conspicuous example is when they demanded a king to be like other people. (1 Sam. 8: 4-9, 19, 20.) In order to protect them against idolatry that would follow, if they attempted to be like other people, God directed that they should not intermarry with the nations. (Deut. 7: 3-6.) No instruction was omitted that would safeguard them against perverting the true worship by an admixture of false religions.

Our Lesson.—The same instruction precisely is given regarding the church of Christ and our worship of God in it. Regarding idolatry, God declared he was a jealous God, which meant that he was not willing to divide reverence and worship with any heathen god. No compromise between the false and the true was allowable. This applies equally to the "precepts and commandments of men," which Jesus declares is "vain worship" (Matt. 15: 9), and Paul said would "perish

with the using," because they are "will worship"—that is, self-devised worship (Col. 2: 20-23). Paul and Peter both quote the statement of Moses (Deut. 14: 2) and apply it to Christians now (Tit. 2: 14; 1 Pet. 2: 9). The distinction of the Lord's people then, as now, consisted in the fact that they do what the Lord says while others do something else. (Matt. 7: 21.) Any mingling of the Lord's service with human commands is clearly forbidden by the teaching of both Old and New Testaments. Any relationships that may involve or lead to such perversion of the true worship of God should be carefully avoided. Pleasing God and reaching heaven are of preëminent importance. Everything else is secondary.

PRACTICAL THOUGHTS

1. Not only is it necessary to seek Jehovah "while he may be found"—before it is too late; it is also necessary to seek him where he may be found—in the church.

2. God dwells spiritually in the church, his temple; hence, he dwells in us when we are a part of the church. (1 Cor. 3: 16.)

3. We are led of God when we do what his inspired servants tell us to do.

4. Instead of trying to be like others religiously, God wants us to be a separate, distinct, and peculiar people.

QUESTIONS ON THE LESSON

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

Introductory Study

When was the Jewish covenant ratified? What did it contain when ratified? What events next occurred? Why did they make the golden calf? What commands did they violate? What happened to the tables of stone? How long was Moses in the mount? When was the tabernacle set up? What is his dwelling place next? What is his dwelling place on earth now?

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What confession did Moses make? What did he offer to do? Who will God blot out of his book? Could this be, unless they were written in his book? What promise was made to Moses? Why was the tent put outside the camp? Who remained at the tent, and why? Was this tent the same as the tabernacle?

In what way were they alike?

II

What did the pillar of cloud indicate to them?

How were the people affected? What proof that it was a miracle? Did Moses see God's real likeness? What is meant by "face to face?" What is always true of God's messages? What noted examples of this? How were the messages delivered? Where are those messages now found? What does it mean to dwell in God?

III

What did Moses know he would need? What request did he make? Why do we need to walk with God? What did Moses want to know? What promise was made to him? What promise was made to him? What is meant by giving him "rest?" How does God lead us? Of what are miracles proof? In what ways is our journey greater than theirs? IV

How were they to become a distinct people?

What should all God's servants realize? What does their subsequent history prove? What did Moses say they were not to ask? What special example of violating this teaching? Why direct them not to intermeany with

Why direct them not to intermarry with other nations?

Is any compromise allowable?

Should Christians also be a peculiar people?

What makes them a peculiar people?

Practical Thoughts

Where is Jehovah to be found? When does God dwell in us? How are we led of God? What does God want his people to be?

THIRD QUARTER

Lesson IX—August 28, 1932 GIFTS FOR BUILDING THE TABERNACLE Ex. 35: 21-29.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, and brought brooches, and ear-rings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto Jehovah.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, brought them. 24 Every one that did offer an offering of silver and brass brought Jehovah's offer-

24 Every one that did offer an offering of silver and brass brought Jehovah's offering; and every man, with whom was found acacia wood for any work of the service, brought it.

25 And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen.

26 And all the women whose heart stirred them up in wisdom spun the goats' hair. 27 And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate;

28 And the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a freewill offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses.

GOLDEN TEXT.—"Honor Jehovah with thy substance, and with the first fruits of all thine increase." (Prov. 3: 9.)

TIME.-B.C. 1491.

PLACE .- Plain before Mount Sinai.

PERSONS .- Jehovah, Moses, and the children of Israel.

DEVOTIONAL READING .- Ps. 84: 1, 2, 8-12.

DAILY BIBLE READINGS .--

August	22.	М.	Gifts for the Tabernacle. (Ex. 35: 20-29.)
August	23.	Т.	Willing Offerings. (Ex. 35: 4-19.)
August	24.	w.	Consecrated Workers. (Ex. 35: 30-35.)
August	25.	Т.	Generous Offerings. (Ex. 36: 1-7.)
August	26.	F.	Gifts Without Cost. (1 Chron. 21: 18-24.)
August	27.	S.	An Offering of Righteousness. (Mal. 3: 1-6.
August	28.	S.	Love for God's House. (Ps. 84: 1-12.)

LESSON OUTLINE .---

Introductory Study.

I. A Willing Offering (Verses 21, 22, 29).

II. The Materials Offered (Verses 22-24).

III. Women Gave Assistance (Verses 25, 26).

IV. Offerings by Rulers (Verses 27, 28).

V. Typical Lessons (see Heb. 9: 1-10). Practical Thoughts.

INTRODUCTORY STUDY

A Revelation.—The tabernacle as a place to worship God and the priesthood to conduct the services required were both new things, and

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for that reason both had to be divinely revealed; in fact, acceptable worship in every age and under every covenant has been a matter of revelation. Self-devised worship, which is "will-worship" (Col. 2: 20-23), has never been pleasing to God. Centuries later Isaiah rebuked the Israelites' sinfulness by asking: "When ye come to appear before me, who hath required this at your hand, to trample my courts?" (Isa. 1: 12.) God requires us to "walk by faith." Faith comes by hearing God's word. (Rom. 10: 17.) Service to God must be according to his revelation in his word, if we "walk by faith." Worship based on the commandments of men is "vain," according to Christ himself. (Matt. 15: 9.)

The Pattern.-Moses was dependent upon God's revelation to know what kind of house to build and what manner of service to inaugurate. Without a full description, or pattern, his efforts would have been vain-the whole procedure would have been a guess. God allowed no such mistake to be made. When he called Moses into the mount to receive the two tables of stone, he gave him a minute description of the building, including every piece of furniture to be used, the consecration of the priests, their priestly garments and services. He then solemnly charged Moses to make everything according to the pattern shown him in the mount. (Ex. 25: 9.) This command was spoken to Moses five times regarding the different things he was to make. (Ex. 25: 40; 26: 30; 27: 8; 31: 12.) That which required so much repetition to enforce its importance surely was no insignificant matter. The pattern-description-of how the tabernacle should be built is recorded in Ex. 25: 1 to 31: 12.

Building and Furniture.—The standard of measurement used was the cubit—probably eighteen inches. The tabernacle proper was thirty cubits long, ten wide, and ten high, divided into two rooms by a curtain. The entrance, also closed by a curtain, faced the east. The entrance room, called the "holy place," was twenty cubits long; the other room, called the "most holy place," was ten cubits in all its dimensions. An outer court, fifty by one hundred cubits, surrounded the tabernacle. It was made of curtains hung on posts. In this outer court were placed the brazen altar and brazen laver; in the holy place, the candlestick made of pure gold, table of showbread, and altar of incense overlaid with gold. In the most holy place was the ark, which contained the two tables of stone, Aaron's rod that budded, and the pot of manna, the mercy seat placed above it. To Moses' credit, the record shows he made the tabernacle and furniture and put it in place just as he was commanded.

LESSON NOTES

I. A Willing Offering (Verses 21, 22, 29)

Kinds of Gifts.—We are under obligation to make gifts to both God and man—to man, as we have ability and his need demands; to God, to show our appreciation of his greater gifts to us. God does not need as man does, for by creation the universe belongs to him. The Golden Rule, mercy, and human need make giving to man a moral duty of universal application.

"Jehovah's Offering."-Offerings to the Lord have always been appropriate since the sin of Adam. The principle involved has never

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changed, though the offerings have varied with different covenants. When we give to the worthy servants of the Lord, he accounts that as given to him. (Matt. 25: 31-46.) Ministering to the saints is work and love "toward his name." (Heb. 6: 10.) He who aids a brother in need has the love of God abiding in him. (1 John 3: 16-18.) Whatever blessing we bestow on worthy men is indirectly Jehovah's offering.

The gifts described in our lesson were a direct offering to God, because they were used to provide a place and means for worshiping him. In like manner what we give to provide necessary meeting places (not something for show), for maintaining worship, and having the gospel preached is an offering to the Lord. As Moses declared that those who gave for the tabernacle and its service "brought Jehovah's offering," we should be ashamed to not so consider what we give to maintain the church and have the gospel preached. It was Jehovah's offering because it was what he required. Supporting the gospel is still Jehovah's offering, because he requires it.

A Willing Heart.—Considering God's mercies, their hearts stirred them up and their spirits made them willing. This produced a liberality unsurpassed. They brought more than was needed and had to be restrained. (Ex. 36: 4-7.) If that same spirit could stir up Christians to give to the Lord's work till they had to be stopped, the results would be beyond calculation. God still requires a willing offering; no other kind is acceptable, according to Paul. (2 Cor. 8: 11, 12; 9: 6-8.) If the Israelites, just barely out of slavery, with a permanent home yet in the future, could and did willingly give out of their poverty more than was needed, surely prosperous Christians should abound in liberality. Why they so often fail is one of the mysteries of human conduct.

The same willingness prompted the people at David's advice to make liberal offerings for the temple. (1 Chron. 29: 6-9.) Of course they should have been willing, for David said all they gave really belonged to God. They were giving back what he had given them. The same is true yet, being an unanswerable argument in favor of being a willing and liberal giver to the Lord's work.

II. The Materials Offered (Verses 22-24)

Materials Required.—The different materials that would be needed for the tabernacle, furniture, and priestly garments were all mentioned when Moses received the pattern in the mount. (Ex. 25: 3-8.) The specifications called for acacia wood. Any other wood was not allowed, being excluded by the fact that they were told what to use. A large amount of gold, silver, and brass was used, the inside furniture being of pure gold or overlaid with gold. The boards stood upright, resting in sockets of silver. The altar and laver in the outer court were overlaid with brass. Fine linen, blue, purple, and scarlet colors, goats' hair, rams' skins, and sealskins were used for curtains, roof coverings, and priestly garments. There were precious stones for the ephod and breastplate worn by the high priest. Oils and spices for lights, anointing, and incense were required. The anointing oil and incense were to be holy—set apart for that special service—and none like them to be used for common purposes. (Ex. 30: 31-37.)

Where Obtained .- Since the people furnished the material required,

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it is interesting to know where they obtained them. In their long, abject bondage they probably had not accumulated much of such materials as were required, with no chance to obtain them on their march toward Canaan. The acacia wood was, no doubt, a growth there and easily obtained; but gold, silver, brass, fine linen, and precious stones not so. Before leaving Egypt the Lord told them to ask the Egyptians for such things. He granted them favor, and they received what they asked for. (Ex. 11: 2, 3.) Evidently that was providential foresight in providing for this need which the Lord knew would come. They may have obtained some spoils in their victory over the Amalekites before reaching Sinai, but it is probable that they obtained most of these valuable things from the Egyptians.

A Sanctuary.—It should not be overlooked that God said the tabernacle was to be a sanctuary for him that he might "dwell among them." (Ex. 25: 8.) It was his earthly dwelling place as their God, and in its most holy place he met the high priest to receive the atonement offering for the people. By the tabernacle offerings and through its services they drew near to God. In the church—its antitype and better tabernacle—we draw near to God through Christ, our High Priest. (Heb. 9: 11-14.) We can come no other way. (John 14: 6.)

III. Women Gave Assistance (Verses 25, 26)

Blessings for All.—The tabernacle, with its service, was designed to benefit all the people. With its blessings came obligations for both men and women. It was just as necessary that women contribute to it as the men. In the church of Christ "there can be no male and female; for ye all are one man in Christ Jesus. (Gal. 3: 28.) Remission of sins is granted to both alike and on precisely the same terms. All are bapized into Christ. (Verse 27.) There can be no reason, then, why women should not willingly make offerings to the Lord's work. Just as baptism is an individual matter and remission of sins is received individually, so giving of our substance to the church is individual. As each member of the church obeys the law of pardon, so each one should give as prospered.

According to Ability.—Every woman that was "wise-hearted"—had ability—"did spin" with her hands. The women were skilled in spinning the cloth, dying the colors, and making the curtains and coverings and the priestly garments. They did that which they had ability to do and that which was appropriate to do. Much of the work in construction was better suited to men; this they did; but women did what they were especially qualified for—a sensible and wise arrangement that has not been improved upon yet. God selected Bezalel and Oholiab, whom he "filled with wisdom of heart," to direct the work. (Ex. 35: 30-35.) Other wise-hearted men were also called to the actual work of making the tabernacle out of material furnished.

In the tabernacle there was a division of labor; one did not do it all. Men and women did that for which they were suited. So in the church, besides the offerings we may make of our substance, there is personal labor required. All members of the church cannot do everything, but that for which God in his word shows them fitted. There are restrictions that must be observed as well as work to be done.

IV. Offerings by Rulers (Verses 27, 28)

The Lesson.—Perhaps the reason for mentioning definitely the fact that the rulers made offerings was to show that all classes gave, regardless of their position or work. Apparently nobody asked to be excused. It was "Jehovah's offering," and all wanted to have part. The rulers' giving would set a good example for others to follow, as well as being right in itself. Leaders who have any chance of being successful must show others by acts as well as words what to do. This was no more important in offerings for the sanctuary in the wilderness than for the church of the New Testament. When prosperous people actually give "as prospered," instead of pretending to do so, it will likely be easier to get the unfortunate to do more than they think they can. With such a spirit we would often have more than is needed for some designated work and would have to look for other places to use the surplus. Willingness to stir us up and wise-heartedness to know how to use what is offered will make the Lord's work a success.

V. Typical Lessons (See Heb. 9: 1-10)

The Cost.—That the tabernacle, with its furniture, priesthood, and sacrifices, was typical of the church and its services is a fact beyond doubt, if we believe Paul's arguments in Heb. 7: 1 to 10: 25. While the tabernacle was comparatively small, with only a few pieces of furniture, it is estimated to have cost more than a million dollars in material alone. This great cost does not justify extravagance in constructing meetinghouses. The tabernacle was not typical of meetinghouses; it represented the church—a building composed of men and women—purchased by Christ's blood, a price fitly represented by the precious metals and great amount necessary to make the tabernacle. Let us not miss the point and foolishly try to make our church buildings an offering to pride and vanity.

The Only Way.—The entrance to the most holy place was through the holy place by the service of the high priest. The most holy place represents heaven (Heb. 9: 24), where Christ has entered for us. The only way for Christian priests—saved people (1 Pet. 2: 5)—to enter heaven is through the service of the church, which is made effective through the blood of Christ (Heb. 9: 11, 12).

As Directed.—Five times Moses was warned to make it like the pattern shown in the mount. Paul quotes this warning with approval. (Heb. 8: 5.) The furniture and items of service in the tabernacle were divinely revealed. So it is in the church. We have no more right to change or pervert them by adding or subtracting than Moses had in the tabernacle worship. All will agree that Moses would have been condemned if he had changed any of them to keep up with the times or please the people. The bitter experience of three thousand losing their lives as a result of adding the worship of the calf to that of God (Ex. 32: 5, 6) was proof of the danger in changing God's worship.

An Example.—In Lev. 10: 1-7 we have the story of the death of Nadab and Abihu, two of the first priests consecrated, because they "offered strange fire before Jehovah, which he had not commanded them." They were consecrated priests and were offering incense in the tabernacle which they had been commanded to do; but when they burned the incense with a fire for which they had no command, they were

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struck dead, as has been said, for their "pious disobedience." No more forceful example can be found of the sacredness of worship or the danger of perverting it. When we attempt worship to God, at whose command do we act?

PRACTICAL THOUGHTS

1. Meeting moral obligation to humanity is necessary, but recognizing our duty to God is equally so. Good people should willingly do both.

2. When the Lord requires a specific thing, nothing else can be substituted for it. Saying it makes no difference does not change the case.

3. God demands both labor and offerings from each one, but only according to ability and the teaching of his word.

4. Positions of honor and trust do not cancel personal obligations. Leaders should lead in examples of service.

5. The purpose of constructing places of meeting is to provide convenience and comfort in worshiping God; to honor him, not to make a show before men.

QUESTIONS ON THE LESSON

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

Introductory Study

What is acceptable worship? What is "will-worship ?" How did Isaiah rebuke Israel? How could Moses know what to build? What did the pattern include? What charge was given Moses? Describe the tabernacle. What furniture was in the outer court? What in the holy place? What in the most holy place?

I

To whom must we make gifts? Why do we make these gifts?

How does Christ consider our gifts to saints?

What kind of gifts are described in this lesson?

What direct offerings do we now make to God ?

Why were the Israelites willing to give? How much did they bring?

What does God now require regarding offerings?

What other example in their history?

Why did David say we should offer to the Lord?

What kind of wood was required?

What metals to be used?

What other materials listed?

What special command concerning anointing oil and incense?

Where did the people get all these offerings?

For what purpose was the tabernacle built?

How can we draw near to God now?

III

Why are all under obligations to give? What is true in the church on this point? What is meant by "wise-hearted?" What part did each do? Who were over the work? How qualified? Are there any restrictions in church work? IV Why mention rulers as givers? What are the duties of leaders? When may we expect to have an abundance for the Lord's work?

What will make the Lord's work a success?

Of what was the tabernacle typical?

How much did it cost?

- Does its cost justify extravagance in church houses?
- Why was it appropriate to make it so expensive?
- What is represented by the most holy place?

How was the most holy place entered?

How can we enter heaven?

What warning was given Moses?

What lesson from their making the golden calf?

Repeat the story of Nadab and Abihu. What lessons does it teach?

Practical Thoughts

What should God's people willingly do? Can we substitute in obeying God? What two things does God demand of us? Can personal duty be canceled? What is the purpose in building church houses?

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Lesson X—September 4, 1932 EVILS OF INTEMPERANCE

Isa. 5: 11-16, 22, 23.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them !

12 And the harp and the lute, the tabret and the pipe, and wine, are in their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands.

13 Therefore my people are gone into captivity for lack of knowledge; and their honorable men are famished, and their multitude are parched with thirst.

14 Therefore Sheol hath enlarged its desire, and opened its mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend *into it*.

15 And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled:

16 But Jehovah of hosts is exalted in justice, and God the Holy One is sanctified in righteousness.

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink;

23 That justify the wicked for a bribe, and take away the righteousness of the righteous from him !

GOLDEN TEXT.—"Drink no wine nor strong drink." (Lev. 10: 9.) TIME.—About B.C. 750.

PLACE .- Probably spoken in Jerusalem.

PERSONS .- God, Isaiah, and the Israelites.

DEVOTIONAL READING .- Ps. 34: 1-8.

DAILY BIBLE READINGS .---

August 29.	M.	The Evils of Intemperance. (Isa. 5: 11-23.)
August 30.	Т.	A Political and Social Menace. (Hab. 2: 12-17.)
August 31.	w.	Wise Counsel Heeded. (Jer. 35: 1-11.)
September 1.	Т.	Safeguarding Future Generations. (Judg. 13: 8-14.)
		A Total Abstainer. (Luke 1: 8-16.)
September 3.	S.	Abstinence for the Sake of Others. (Rom. 14: 13-23.)
		The Acceptable Worshiper. (Ps. 24: 1-6.)

LESSON OUTLINE .---

Introductory Study.

- I. Woe to Drunkards (Verses 11, 12).
- II. Results of Intemperance to Israel (Verses 13, 14).
- III. Intemperance Affects All Classes (Verses 15, 16).
- IV. General Condemnation of Intemperance (Verses 22, 23). Practical Thoughts.

INTRODUCTORY STUDY

Interval of Time.—The woes against intemperance as found in this lesson were spoken by Isaiah more than seven hundred years after the Israelites left Mount Sinai. Many startling and revolutionary things happened to them in this interval of time. Notwithstanding the abundant proof of God's presence with them and Moses' last address to warn them, they committed many grievous sins, which brought upon

them serious punishments. They demanded a king to be like the nations around them. Hosea, a prophet contemporary with Isaiah, reported God as saying: "I have given thee a king in mine anger, and have taken him away in my wrath." (Hos. 13: 11.) About one hundred and twenty years later their kingdom was divided, known afterwards as the kingdoms of Judah and Israel.

Personal Wickedness.—In addition to the national calamities that resulted from the wars between the two kingdoms and their wars with other nations, there was the general brood of personal sins and moral degradation. Their leaders, as well as the common folk, were guilty. (1 Sam. 8: 1-3.) Even those consecrated to the temple work, who wore the sacred garments and officiated in the holy services, were often guilty of gross immorality. (1 Sam. 2: 12-17.)

Occasion of Isaiah's Rebuke.—The corruptions in politics, morals, and religion of the preceding centuries had doubtless brought both kingdoms to a very low level in Isaiah's time. This accounts for the severity of his rebukes and the threatened woes. He even represented them as moving on a plane lower than the ox and ass. These animals, he said, knew their owner's crib from which they received food, but Israel—God's people—did not appreciate the mercies of God through which they received protection and support. Intelligence lower than instinct was a terrific charge. (See Isa. 1: 2-6.) They failed even to enter the sacred services as God commanded. (Isa. 1: 12-17.) Spiritually, there was no soundness in them. In fact, their demoralized condition was so general that only through God's exceeding merey was a remnant left. With such people intemperance must have been manifest in many ways. The prophet's stinging rebuke was timely and appropriate. Since human nature remains the same and temptations still lead men and women into sins, his warnings and advice come down the centuries to us with undiminished force. The tragedies that happened to the Israelites should warn us against imitating their sins.

LESSON NOTES

I. Woe to Drunkards (Verses 11, 12)

Temperance.—The word "temperance" is generally used with specific reference to the nonuse of intoxicating liquors. This is a correct use, but the word has a much wider application. Paul declares that those who strive for success exercise temperance "in all things." (1 Cor. 9: 25.) The dictionary definition is: "Habitual moderation, especially in the indulgence of any appetite." The American Revised Version gives "self-control" as its accurate and Scriptural meaning by substituting that expression for the word. The subject may be stated as follows: A temperate man is one who exercises self-control, being habitually moderate in the use of what is right and a total abstainer from that which is wrong. The intemperate man is just the opposite. *Right Use.*—It is often true that a moderate and proper use of

Right Use.—It is often true that a moderate and proper use of things will be beneficial, when their immoderate and improper use will be detrimental, dangerous, or fatal. Strychnine, properly used, may save a life; improperly used, may destroy one. Food, rightly prepared and wisely consumed, sustains bodily strength; wrongly prepared and gluttonously eaten, brings disease or death, perhaps both. Intoxicating liquors, scientifically or medicinally used for the right purpose, may

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produce much good; used as a beverage, the results can be only harmful and evil. The temperate person has enough self-control to reject the wrong thing and the wrong use of the right thing.

Disastrous Results.—Solomon said: "Wine is a mocker, strong drink a brawler." (Prov. 20: 1.) Clearly, Solomon, like Isaiah, is condemning its use as a beverage. Paul advised Timothy to "use a little wine for thy stomach's sake and thine often infirmities." (1 Tim. 5: 23.) A "little wine" for a specific disease and much wine for a beverage are different matters. A little morphine to deaden pain is sometimes a necessity, but much morphine, used continuously, will produce horrid effects on both body and mind. Isaiah pronounced a woe upon those who rise early to follow strong drink and stay up late till wine inflame them—till drunk. That is the drunkard's ordinary custom—liquor the first thing in the morning; minds staggering under intoxication before retiring. Music, dancing, and drinking are main features of their feasts. A woe of physical torture, mental degeneracy, and eternal condemnation must fall upon such conduct. Such results inevitably follow intemperance, if continued.

Isaiah said such people "regard not the work of Jehovah." This is no surprise; it would be a wonder if they did. This is one of the saddest results of intemperance. It destroys man's reverence for his Maker and closes the door of mercy. Only deep repentance and reformation can save the intemperate man.

II. Results of Intemperance to Israel (Verses 13, 14)

In Captivity.—The immoderate use of strong drink was not the only intemperate thing of which the Israelites were guilty, but it led to other sins and contributed much to their general lack of proper knowledge, which brought them into captivity. The captivity of the kingdom of Israel had occurred about ten years before; the captivity of Judah happened about one hundred and twenty-five years later. Their general intemperance had produced such a demoralized condition that their fate was certain. Using the past tense in a prophetic sense to indicate certainty, the prophet speaks of it as having already occurred. This was not an unusual form of expression. Compare Isa. 9: 2, 6.

Sheol's Desire.—"Sheol," equivalent to the New Testament "Hades," refers to the state between death and the resurrection for both the bad and good. The spirit at the death of the body goes there. (Luke 16: 22, 23; Acts 2: 27-31.) The prophet said the nobles were famished and the multitudes parched with thirst. This condition was so certain to come when they were taken by the enemy that it was represented as having already come to pass. Hades is figuratively represented as having a mouth to swallow up the dead. The thought seems to be: "Those that indulge in feasting and drinking shall perish with hunger and thirst, and Hades shall indulge his appetite as much as they had done and devour them all." (A. Clarke.)

The Lesson.—Such uncontrolled conduct in indulging their carnal appetites would bring many to horrible and untimely deaths, and render them so helpless that bondage to others would inevitably result. The prophet Amos, in language even more elegant, pronounces a similar woe upon them because they were wholly given to carnal pleasures—were "at ease in Zion," and not grieved for the affliction that was to come upon them. (Amos 6: 3-6.) The predictions of these

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prophets literally came true, as later history shows. The overthrow of their city and their entrance into the Babylonian captivity is described in 2 Kings 25: 1-30.

III. Intemperance Affects All Classes (Verses 15, 16)

Great and Small.—Using the prophetic present tense, Isaiah said: "The mean man is [will be] bowed down," "the great man is [will be] humbled." The case is more fully stated by Isaiah in 9: 13-17 and 10: 5-11. When the Assyrian king came to take them to Babylon, none would escape his wrath; all, both high and low, would bear some part of the terrible affliction. Nature inflicts her penalties without partiality. Those who transgress her laws must take results regardless of station. The same is true in the moral and spiritual world, for all must meet God, who is "no respecter of persons." This God's word abundantly teaches. In the moral and physical spheres no other proof is needed than our experience and observation.

Jehovah's Justice .- Man's intemperance in all things is so manifestly unjust that his punishment displays the justice of God. Pharaoh's downfall was rightly charged to his own sins, yet in it was manifested the glory of God. Judah's bondage was the direct result of their sins, but God's justice was seen in his permitting it to happen. His justice was further manifested in that he allowed all classes to suffer. King Zedekiah before the king of a hostile nation was humiliated just as the humblest citizen of his land. God's decisions are fair, his condemnations are just, and his rewards are right. When his people went into bondage, it was after much long-suffering and fervent appeals through his prophets to warn them against such calamity. When they rejected his mercies and refused to heed his warnings, he withdrew his help and left them to their fate. Divine justice had no other course to pursue. Those who regard not the commands of God, but spend their days in the pursuit of carnal pleasures only, will find at the judgment that divine justice has closed the door of mercy. Many will not be able to enter in. (Luke 13: 24, 25.)

IV. General Condemnation of Intemperance (Verses 22, 23)

Produces Injustice.—The use of strong drink—intoxicating liquors has not one good thing in its favor; it produces only evil. The divine writers associate it with the most corrupt, base, and sinful practices known to man. A thing must be terrible to have such bad company. Not all that "mingle strong drink" are guilty of every crime, but all kinds of crime may be charged to strong drink. One mentioned by Isaiah is that it leads some to dishonesty. Dishonesty is bad from any cause. It is not good when produced by drunkenness. Many justify the wicked for bribes who are not drunk, but many who commit crimes drink liquor to deaden their sense of shame while they commit the deed. Drunkenness quickly blunts the point of conscience and breaks down the power of resistance. It makes criminals out of honest men.

A Horrible Picture.—Isaiah's picture of the calamity that awaited them because of their sins is intensely vivid. He represents them as disappearing like stubble and dry grass before the fire—and all this because they had "rejected the law of Jehovah of hosts, and despised

the word of the Holy One of Israel." (Isa. 5: 24.) The enemy would come like a whirlwind, and dead bodies would be as "refuse in the midst of the streets." (Isa. 5: 26-30.)

Corrupts Service.—If strong drink would pervert justice by making men dishonest, it would do no less if used by those engaged in sacred things. God forbade the priests who entered the tabernacle to drink wine or strong drink, that they might "make a distinction between the holy and the common, and between the unclean and the clean." (Lev. 10: 9, 10.) Elders and deacons in congregations are supposed to be examples in conduct. They are required to be "temperate," "not given to much wine." (1 Tim. 3: 2, 8.) Even aged men and women are required to conduct themselves so that they will be worthy examples. They must not be given to much wine. (Tit. 2: 1-3.) Solomon said it was not fit for kings and princes to drink wine or strong drink, "lest they drink, and forget the law, and pervert the justice due to any that is afflicted." (Prov. 31: 5.)

Christian Warnings.—Paul declares that the unrighteous shall not inherit the kingdom of God. He then mentions a number of outrageous sins that will put one in the unrighteous class, and names drunkenness as one of them. (1 Cor. 6: 9, 10.) In Isa. 28: 7 the prophet declared that both prophet and priest were out of the way through strong drink, and had erred in vision and stumbled in judgment. With such faults, through strong drink, in the holy men of old, no wonder the apostles warn Christians against it. In Rom. 13: 13 Paul classes it with reveling, chambering, wantonness, strife, and jealousy. In Gal. 5: 19, 20 he puts it down as a work of the flesh instead of a fruit of the Spirit—one of the things that will prevent inheriting the kingdom of God. In Eph. 5: 18 he plainly commands that we "be not drunk with wine, wherein is riot, but be filled with the Spirit." From every viewpoint drunkards are sinners. Solomon asks who has woe, sorrow, contentions, babbling, wounds, and redness of eyes. He answers: "They that tarry long at the wine." (Prov. 23: 29, 30.) He further says: "At last it biteth like a serpent, and stingeth like an adder." (Verse 32.) With him we may say: "Whosoever erreth thereby is not wise." (Prov. 20: 1.)

PRACTICAL THOUGHTS

1. Tampering with evil is a dangerous thing. The total abstainer will never become a drunkard; the moderate drinker may.

2. Evil leads to more evil. Intemperance in all things is harmful. The drink habit is one of the worst forms of intemperance.

3. Any one who subjects himself to temptation may fall. "Let him that thinketh he standeth take heed lest he fall" is one of the wisest admonitions to be found. (See 1 Cor. 10: 12.)
4. No one has a right to let his conduct become harmful to others.

4. No one has a right to let his conduct become harmful to others. The sin of intemperance does that continuously, for which reason no one has a right to be intemperate.

QUESTIONS ON THE LESSON

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

Introductory Study

How long from the last lesson to this? Describe the selection of Israel's first king.

What happened to their kingdom?

- What is known of their personal wickedness?
- What occasioned Isaiah's rebuke?
- What comparison did he make?
- What did he say of their religious services?
- What application may we make of his rebukes?

I

How is the word "temperance" usually applied?

What does the word mean?

How may the subject be stated?

How must we use right things?

Give some examples.

What did Solomon say of wine?

What advice did Paul give Timothy?

How harmonize these statements?

- What results follow the use of strong drink?
- How do drunkards treat God's work and word?

II

Was strong drink Israel's only fault? What brought them into captivity?

what brought them into captivity?

When did each kingdom go into captivity?

Why did Isaiah speak in the past tense? What is meant by "Sheol?"

What is the meaning of the prophet's words?

What is the lesson intended?

Give the woe pronounced by Amos.

Describe Judah's being taken captive.

What is meant by verse 15?

What other statement is made by Isaiah? In what other ways are all alike?

How does man's intemperance prove God's justice?

How was Pharaoh an example?

Why was it just for God to let his people be taken into bondage?

What will many find at the judgment?

IV

How do the Bible writers speak of strong drink?

To what does Isaiah say it leads?

- What direct effect does drunkenness have on the drinker?
- How does Isaiah picture the end of such a life?

Why did such misfortune come to them? What prohibitory law was given the priests?

What law for elders and deacons on this subject?

What teaching for Christians generally?

What command does Paul give?

What results does Solomon mention?

What is the wise course in the matter?

Practical Thoughts

Why is moderate drinking dangerous?

- To what does evil lead?
- What may happen if one is not afraid of temptation?
- Why does no one have a right to be intemperate?

Lesson XI-September 11, 1932

ISRAEL JOURNEYING TOWARD CANAAN

Num. 10: 11-13, 29-36.

11 And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony.

12 And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

13 And they first took their journey according to the commandment of Jehovah by Moses.

29 And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father-inlaw, We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what good soever Jehovah shall do unto us, the same will we do unto thee.

33 And they set forward from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting-place for them.

The Real of the

34 And the cloud of Jehovah was over them by day, when they set forward from the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel.

GOLDEN TEXT.—"Come thou with us, and we will do thee good." (Num. 10: 29.)

Тіме.—В.С. 1490.

PLACE .- Plain before Sinai.

PERSONS .- Moses, the children of Israel, and Hobab.

DEVOTIONAL READING .- Ps. 34: 1-8.

DAILY BIBLE READINGS .---

September	5.	M.	Israel Journeying Toward Canaan. (Num. 10: 11-13, 29-36.)
September	6.	Т.	Israel Divinely Led. (Neh. 9: 9-15.)
September	7.	w.	Israel and God's Providence. (Deut. 11: 1-7.)
September	8.	Т.	Israel Warned. (Deut. 8: 11-20.)
September	9.	F.	Israel's Savior. (Isa. 63: 7-14.)
September	10.	S.	God's Hand in History. (Deut. 32: 7-12.)
September	11.	S.	God Our Protector. (Ps. 34: 1-8.)

LESSON OUTLINE .----

THE STREET

Introductory Study.

I. Departure from Mount Sinai (Verses 11-13).

II. Hobab Invited to Go with Them (Verses 29-32).

III. First Three Days' Journey (Verses 33-36).

IV. Typical Lessons (1 Cor. 10: 1-12).

Practical Thoughts.

INTRODUCTORY STUDY

Time at Sinai.—The Israelites remained at Mount Sinai about eleven and a half months. This enforced wait was beneficial in many ways. Impatience had raged among them more than once before they reached the mountain, and this disposition needed to be overcome. They were a huge multitude of weak, vacillating exslaves, with no organization and crude religious ideas. They needed to develop moral resistance and ability to meet situations as they arose; to obtain a more definite system of national and religious life. Their experiences at Mount Sinai would be a liberal education for all future activities.

Advancement Made.—The time at Mount Sinai had brought changes and improvements that were of unlimited value to them, both as a nation and as individuals. They arrived with little experience in discipline and no general system of operations—a poor condition to enter a strange land and dispossess hostile inhabitants. They were just a multitude of people following a great leader. They left with their national affairs properly systematized and leaders appointed to assist Moses in handling governmental matters. (Deut. 1: 12-18.) They also had a spiritual house in their midst, a priesthood, and appropriate services. With the same leader and the same divine guidance, they were assured of success, if faithful. No amount of education or material preparation will bring success unless united with fidelity.

LESSON NOTES

I. Departure from Mount Sinai (Verses 11-13)

Immediate Preparation.—In addition to their national and religious systems, some special preparation was necessary in order to successfully handle so many people on such a journey. This had to be done before beginning the march. The men suitable for war duty in each tribe were numbered, the total being six hundred and three thousand five hundred and fifty men twenty years old and upward. (Num. 1: 46.) Such knowledge of strength is recognized as necessary in all military operations. The Levites were accepted by the Lord in exchange for the first-born, which he claimed for his own, and they were set apart for certain services about the tabernacle. (See chapter 8.) This greatly simplified religious matters of much importance. The Levites and other tribes were arranged in camp, with the tabernacle in the midst, which is recorded in chapters 2 to 4. Two silver trumpets were made to use in giving signals to the congregation.

The Start.—God said they had dwelled long enough at Mount Sinai, and issued the command to move. (Deut. 1: 6, 7.) They started on the twentieth day of the second month of the second year, being one year and thirty-five days after leaving Egypt. It was eleven and a half months after reaching Mount Sinai and thirty-five days after the tabernacle was set up. (Ex. 40: 17, 18.) After the tabernacle was set up, Nadab and Abihu, two of the first priests consecrated, lost their lives for offering strange fire before the Lord. (Lev. 10: 1-7; Num. 3: 1-3.) During this time the first memorial Passover was observed. (Num. 9: 1-8.)

The Cloud.—The pillar of cloud by day and of fire by night remained with the tabernacle "throughout all their journeys." (Ex. 40: 38.) When the cloud raised up, it was God's command to move; when it settled down on the tabernacle, they remained in camp. There was no misunderstanding when to start, stop, or what direction to go. The sign was visible to all throughout the camp. God's miracles were realities and left no doubt as to their source. This is the striking difference between them and pretended miracles which false teachers use to deceive those ignorant of God's word.

According to Commandment.—Their journey was "according to the commandment of Jehovah by Moses." While the cloud gave the general direction, when to move and when to stop, yet all this arrangement and the knowledge of what it all meant came through Moses; hence, their journeys were according to the command of Moses. In addition to the general leading, specific commands were necessary. These came through Moses. A personal leader was necessary, but that leader had to have miraculous guidance.

II. Hobab Invited to Go With Them (Verses 29-32)

Human Aid.—The presence of an inspired leader, the continuous direction of the cloud, and the daily manna were sufficient evidence that God was with them. Divine support did not render human aid superfluous. God has ever required man to do what he can to support and protect himself. Direct divine assistance is given only when it has to be to carry out divine purposes. It is not given when man is too indifferent to use the ordinary means at hand. Moses' father-

in-law was Reuel. (Ex. 2: 18.) He was also called "Jethro." (Ex. 3: 1.) "Jethro" means "excellency," and may be simply a title. Hobab, being his son, was Moses' brother-in-law.

First Reason.—Moses told him they were journeying to the place Jehovah had promised them. Moses was thinking of the promises to Abraham, Isaac, and Jacob. No doubt Hobab was fully aware of the many wonderful things God had already done for them, and Moses probably thought he would be more willing to go if he knew they were moving under God's promise, or that the great promise was about to be fulfilled. He said: "Come with us, and we will do thee good." Jehovah had promised good concerning Israel, and Moses wanted Hobab to know that they would be willing to share all these good things with him. There was the daily manna, the presence of Jehovah with them, the promised land, and all the glorious things promised to Abraham's seed—surely an inviting offer; yet Hobab refused to accept it, but decided to return to his own land and kindred.

Second Reason.—Moses strongly entreated him to go for the assistance he would be able to render them. He said, "And thou shalt be to us instead of eyes," probably meaning that Hobab's knowledge of the country would enable him to advise about many minor things of much importance to the journey. He repeats his offer to share all good things received from Jehovah with him. These are two of the best motives for any act: the good that will come to us because of the deed, the good we can render to others by means of the deed. When these motives fail, there is likely not anything else that will be effective in prompting action. Hobab's knowledge of the peoples to be passed might have made his service invaluable.

The entreaty appears to have been successful, though the record does not say that he went; but it is not improbable, since his people in later years seem to have been located among the Israelites. (Judg. 1: 16; 4: 12.) If he did not go then, he must have gone later.

III. First Three Days' Journey (Verses 33-36)

The Ark Before Them.—The first lap of their journey consisted of a three-days' march into the wilderness of Paran. (Verses 12, 33.) How long they remained there we are not told, but the record reports another murmuring for lack of meat. (Num. 11: 1-5.) Their indefensible conduct is clear evidence of how hard it is for man with all his weakness to be satisfied with God's ways. The sin of complaining is one of the commonest. They had every reason to be satisfied. The ark of the covenant went before them, indicating God's presence in their midst. We learn from verse 21 that the Kohathites, one branch of the Levites, were to carry the ark. It was really carried in the midst of the people, yet the record says it went before them. It went before them in the sense that it moved first. When the cloud raised, they prepared to move. This required taking down the tabernacle. When the Kohathites started with the ark, every tribe began its march. So in the sense of leading the ark really went before them.

Breaking Camp.—When the ark set forward, Moses offered a brief, but appropriate, entreaty. He said: "Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee." Moses realized the difficulties of the journey because of hostile people, the possible troubles in his own camp because of the impa-

tient, murmuring Israelites, and knew he must have God with them or the effort would fail. Unless the cloud and ark went with them, there would be no dependable direction; unless they rested with them, they would have no safety. In fact, he knew, if they were successful against enemies, the victory would be the Lord's. So in beginning each march from camp he asked Jehovah to rise up and with his majestic power give them safe passage through the perilous way against all enemies.

"When It Rested."—When the ark rested for one night or many days or months, as it often did before the forty years were ended, Moses asked the Lord to return and abide with them. He realized, what all should know, that God's approval when we rest is just as necessary as when we go. This prayer for God's presence with them while in camp was just as appropriate as the one asking for help on the way. The point is that Moses wanted God with them all the time. Their going or staying was by divine direction. (See Num. 9: 15-23.)

IV. Typical Lessons (1 Cor. 10: 1-12)

Examples.—In the passage referred to Paul gives a brief review of the experiences of the Israelites in their journey from Egypt to Canaan. After mentioning a few outstanding events, he says: "Now these things were our examples." (Verse 6.) He also said the things happened to them "by way of example" and were "written for our admonition." (Verse 11.) This means that the sins and punishments of the Israelites in the wilderness are examples to show us, if we sin, we, too, will suffer the consequences; for we are subject to the words of God, who directed them. He is no "respecter of persons," and disobedience on our part is no more excusable than on theirs.

Application.—The key to the right application is in the statement that they "were all baptized unto Moses in the cloud and in the sea." Their passage through the sea is typical of our baptism "into Christ." (Gal. 3: 27; Rom. 6: 3, 4.) Passing through the sea was necessary to their freedom from Pharaoh and Egypt; our baptism is necessary to their freedom from Pharaoh and Egypt; our baptism is necessary to remission of sins. (Acts 2: 38; 22: 16.) They rejoiced after crossing the sea, and the record says: "Thus Jehovah saved Israel that day." (Ex. 14: 30; 15: 1-19.) Anciently converts rejoiced after baptism. (Acts 8: 38, 39; 16: 33, 34.) Their journey through the wilderness, since it began after freedom from Egypt and ended when they crossed the Jordan into Canaan, must represent the Christian's journey in the church through life. With this much settled, we are forced to conclude that the river Jordan represents death and the land of Canaan represents heaven. This will force the further application that Pharaoh represents Satan and Egypt represents the world. These comparisons can hardly be denied as being true with just a casual study of their history and the plan of salvation. That Paul intended for us to note the similarity is clear from the simple meaning of his words on the subject.

God Not Well Pleased.—Paul notes the fact that, notwithstanding they were all saved from Egypt and all eating and drinking spiritual food, "with most of them God was not well pleased," and they were overthrown in the wilderness. The Israelites were the people of God and subjects of divine favor as much as Christians. They had many miraculous manifestations of divine power before them; yet they sinned and many failed to enter the promised land. Paul makes his argument go home with telling force by showing those early Christians, and us, that if people so high in God's favor could fail through unbelief and disobedience, it was an example to all not to sin as they did, lest we fail to enter that rest that remains for the people of God. The reason they died without reaching the promised land was, they were displeasing to God. They were displeasing because of their sins. They became idolaters in making and worshiping the golden calf; they committed fornication and fell twenty-three thousand in one day; they made trial of the Lord and perished by serpents; they complained and murmured. They lost enough of their faith to make them disobey God.

The Result.—The sinners failed to reach Canaan. Their fall is a fact and so stated; our fall is possible and will be if we sin as they did. Paul admonishes that we take heed lest there be in any of us "an evil heart of unbelief, in falling away from the living God," or that any of us "be hardened by the deceitfulness of sin." (Heb. 3: 12, 13.) Then he urges us to fear lest any one should seem to come short of the entrance into our spiritual Canaan. No use to give such earnest warnings against failing to enter in unless it is possible to fail. His illustration of the Israelites who did fail would be out of place unless a similar thing might happen to us. That some did enter in is evidence it can be done. Paul exhorts us to not be disobedient, lest we also fail.

Contrasts.—Types are similar to antitypes, but also dissimilar. They were making a real journey—traveling—to a literal land; we are making a spiritual journey to heaven. Moses sinned and was forbidden to enter Canaan; we may sin and lose heaven. But Moses' being deprived of the privilege of entering a literal land does not prove that Moses will be finally lost. His being forbidden to enter the promised land was his punishment for his sin, and it was inflicted; but his salvation in heaven is an entirely different matter. His failure in that temporal matter is typical of what can happen to us in spiritual matters.

PRACTICAL THOUGHTS

1. No journey can be made without starting. Jesus taught that one must deny himself, take up his cross, and follow him. The decision to start is one of the hardest to make, but it must be made.

2. God has spoken good things about the land in waiting for the redeemed. If we are on the way to that good land, why not invite others to go with us and enjoy its great blessings?

3. Unless our religious journey is made according to God's commandments, it will not bring us to the promised land. The narrow way leads to life, says the Master.

4. We do not know what difficulties we must encounter or what temptations we must meet on the way; but we know that the Spirit through the apostles leads us, and we will be safe if we follow where he leads—do what they tell us 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 Outline.

Introductory Study

How long at Mount Sinai?

What benefits received by staying there? What was their condition when they arrived?

LESSON XII

What did they have when they left? What was necessary to their success?

I

- How many did they have fit for war? Why this numbering?
- What change was made concerning the Levites?
- What use for the trumpets?
- When did they leave?
- How long since leaving Egypt?
- How long since the tabernacle
- erected ?

What is said of the cloud?

How the commandment "through Moses ?"

- II
- Why need human aid if divinely led? Who was Hobab?
- Where did Moses tell him they were going?
- What promise was made him?
- Why did he reject the invitation?
- What assistance did Moses say he could give?
- What is meant by the expression "instead of eyes?"
- What are the best motives for any act?
- Was the second reason successful? What of the later history of Hobab's peo-
- ple?
- How long in reaching the wilderness of Paran?

What occurred there?

- How did the ark "go before them ?"
- What prayer was offered when they started?
- What did Moses realize and know? What prayer when the ark rested?

IV

- What does Paul give in this passage? What did he say of Israel's experiences?
- How are they "examples" to us?
- What shows how to apply this text?
- In what points was their crossing the sea similar to baptism?
- What does the journey in the wilderness represent?
- What are represented by the Jordan and Canaan?
- What evidence they were saved as soon as across the sea?

What is Paul's argument in this passage? Why did they fail to enter Canaan?

What admonition does Paul give us?

- Are types and antitypes similar in everything?
- Was Moses lost because not allowed to enter Canaan?

Practical Thoughts

What is necessary to any journey? What should we do if on the journey to heaven?

How must we make the journey?

Since we do not know the future, how can we make a safe journey?

Lesson XII—September 18, 1932 THE REPORTS OF THE SPIES

Num. 13: 1-3, 25-33.

1 And Jehovah spake unto Moses, saying,

2 Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them.

3 And Moses sent them from the wilderness of Paran according to the commandment of Jehovah: all of them men who were heads of the children of Israel.

25 And they returned from spying out the land at the end of forty days.

was

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they fold him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it. 28 Howbeit the people that dwell in the land are strong, and the cities are fortified,

and very great: and moreover we saw the children of Anak there.

29 Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We are not able to go up against the people; for they are stronger than we.

32 And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

33 And there we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

GOLDEN TEXT.—"Jehovah is the strength of my life; of whom shall I be afraid?" (Ps. 27: 1.)

ТІМЕ.—В.С. 1490.

PLACE.-Kadesh-barnea.

PERSONS.—Moses, Aaron, the twelve spies, and the Israelites. DEVOTIONAL READING.—Ps. 95: 1-7.

DAILY BIBLE READINGS .---

September	12.	M.	The Reports of the Spies. (Num. 13: 25-33.)
September	13.	Т.	Distrust and Confidence. (Num. 14: 1-10.)
September	14.	W.	The Courage of Faith. (Josh. 1: 1-9.)
September	15.	Т.	The Strength of Faith. (Josh. 14: 6-12.)
September	16.	F.	The Grounds of Faith. (Ps. 91: 1-16.)
September	17.	S.	"If God Be For Us." (Rom. 8: 31-39.)
September	18.	S.	God's Gracious Care. (Ps. 95: 1-11.)

LESSON OUTLINE .----

Introductory Study.

- I. The Spies Sent (Verses 1-3).
- II. The General Report (Verses 25-29).
- III. Advice of Caleb and Joshua (Verse 30; see Num. 14: 6-10).
- IV. Evil Report of the Ten (Verses 31-33).
- V. Disastrous Results (Num. 14). Practical Thoughts.

INTRODUCTORY STUDY

First Resting Place.—Leaving Mount Sinai, they reached the wilderness of Paran in a three-days' march. This was their first resting place. This wilderness, which reaches from the Sinai region to the border of Canaan, is about one hundred and fifty miles across. At this camp the people murmured for meat. The Lord rebuked them, but promised so much they would be sickened by it; in fact, it actually resulted in a plague among them. (See Num. 11: 31-34.)

Seventy Appointed.—Moses complained because of the seemingly impossible task of handling such a rebellious people. He even suggested that he would rather die than attempt it alone. (Num, 11: 10-15.) God told him to select seventy elders, whom he knew to be elders indeed, and bring them to the tabernacle, and he would qualify them for their work. He gave them of the same Spirit he had given Moses, but not the same power or authority. As a supernaturally endowed leader, Moses stood alone, being typical of Christ in this particular. The selection of the seventy probably was later used as a foundation fact upon which to base the origin of the Jewish supreme court, known as the Sanhedrin. However, at the suggestion of Jethro, seventy elders were selected by Moses a year earlier. At this time they, or others if others were selected, were specially qualified.

Another Complaint .- While in this camp we have also the account

of Miriam and Aaron complaining against Moses because he had married a Cushite. Zipporah, whom Moses married in Midian, was possibly of that lineage. Probably this was not nearly so much the ground of their complaint as the fact that they wanted more authority and power. They had received some miraculous endowment (Ex. 4: 15; 15: 20), but may have been dissatisfied because they were not given a part in the government assigned to the seventy. God called them and Moses to the tabernacle, where they were severely reprimanded in Moses' presence. As a punishment for their rebellion, Miriam was smitten with leprosy, probably because she was the instigator of the complaint. Besides, Aaron was high priest, and, if smitten, it would have affected the tabernacle service. Nadab and Abihu were smitten for sin, but their sin affected the tabernacle worship. Aaron's was different. This shows that perverting God's worship is more serious than moral delinquencies. Even the prayer of Moses could not heal her without the law being complied with. The story is found in the twelfth chapter.

LESSON NOTES

I. The Spies Sent (Verses 1-3)

The Border Land.—The spies were sent out from Kadesh-barnea, which was about fifty miles southeast from Beersheba and about twenty-five miles almost south of the Dead Sea. Leaving Mount Sinai the twentieth day of the second month (some time in May), with a slow march and long rests, they reached Kadesh, it is supposed, late in July or first of August. Standing on the border land, with the entrance gates open, the Lord was ready to fulfill his promise to the fathers and give them possession.

God's Command.—The text says that Jehovah spoke through Moses, saying: "Send thou men, that they may spy out the land of Canaan." It appears that this command for a commission to spy out the land was given in consequence of a request made by the people that such an investigation be made. Near the close of the forty years' wandering Moses reminded them that when he told them to "go up, take possession," they made this request. (Deut. 1: 19-23.) Moses said their suggestion pleased him well. Whatever may have been their motive for asking that spies be sent, Jehovah indorsed it, and they were sent by his commandment. If they had trusted in God instead of fearing men, all would have ultimately come out right. This will always work, regardless of dangers or difficulties.

"Fear Not." In giving the command, Moses said: "Fear not, neither be dismayed." (Deut. 1: 21.) They had never been a warlike people, and one engagement with the Amalekites (Ex. 17: 8-15) was the sum of their experience in meeting others in battle. With the promise of God to give them the land, there was no reason to fear; for God had delivered them from Egypt, rained manna upon them, brought water from the rock, and spoken to them at Sinai. What more assurance did they need? But they had trembled with fear more than once after seeing God's majesty wondrously displayed. How often do Christians display their fear of men in spite of all God's teaching and promises! With prompt obedience and unfaltering trust in God, the land would have been in their possession in a few months instead of more than thirty-eight years later. The Object.—From a human standpoint, sending the spies was a wise thing to do, and, if done with complete trust in God's power to fulfill his promises, would have been of assistance. They were to learn—(1) what natural advantages the country had—whether productive or lean; (2) the people—whether few or many, weak or strong; (3) the best way to make an entrance; (4) and what cities to attack. All this information would have been of value in making preparation for success in meeting hostile people and getting possession of the land. No difference how much they prepared nor how well, they were destined to fall without God's approval. So will we. We have that approval only when we go according to his commands.

II. The General Report (Verses 25-29)

The Route.—Leaving Kadesh-barnea, they went up through the southern part of Canaan, following the general course of the Jordan, and went to Rehob, a city on the extreme northern boundary of the country. On returning, they passed through the midst of the same land, coming to the valley of the brook of Eshcol, where they obtained specimens of the produce of the land. The entire trip was about three hundred miles and required forty days.

"Milk and Honey."—In their report they said they had gone through the land and that it surely "floweth with milk and honey." This expression meant that it furnished an abundant supply of the things necessary to man's support. It was direct proof that God had correctly described the land when he called Moses to the task of leading them to it. As proof of their statement, they brought samples of the fruit pomegranates, figs, and a huge cluster of grapes borne on a staff between two men. It was carried that way, doubtless, to prevent its being bruised. Since Caleb and Joshua insisted they were able to take the land, it is probable they were the two who brought the fruit to show how important it was to enter the land. The evidence that the land was abundantly fruitful was clear; in fact, it apparently was not denied by any of the spies.

Difficulties Told .- In telling of difficulties, they said the people who dwelt in the land were strong, sons of Anak, real giants. Possibly only a few were of such stature, but that had a terrifying effect on most of the spies. Another difficulty, as it appeared to them, was that the inhabitants lived in fortified cities, which would be hard to take. All this was discouraging to a people who had not been out of bondage long enough to develop a strong feeling of independence. Besides these discouraging features, they mentioned a number of peoples whose reputations as warriors was probably known to the Israelites. They said the Amalekites dwelt in the land of the south. They were descend-ants of Esau, and were a warring, plundering people. The Israelites would remember with dread the battle with a wandering band of them before they reached Mount Sinai. Coming into the country where these people dwelt was not encouraging. The Hittites, Jebusites, and Amorites occupied the hill country, and the Canaanites were by the sea and the Jordan. They knew that they must first enter a section where resistance would be stubborn. On the whole, the report tended to discourage rather than encourage all who failed to take God's power and promise into consideration.

III. Advice of Caleb and Joshua (Verse 30; see Num. 14: 6-10)

"We Are Able."—Caleb saw that the way most of the spies were stressing the difficulties was having a bad effect on the people. Probably there were already murmurings and signs of rebellion. The record says he "stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it." He realized that if something was not done quickly to stop the complaints, there would be serious trouble. He suggested going at once. Neither he nor Joshua denied what the other spies said about the different inhabitants of the land, and that part of the report was doubtless correct. It is not wise to deny facts even though they seem formidable. We are prepared to meet difficulties only when we understand fully what they are. But Caleb showed both wisdom and tact by saying they could successfully meet them, which he, no doubt, felt they could do. Many obstacles are easily overcome, if we have confidence in our ability.

"Jehovah is with Us."—Caleb's speech had little effect. The people cried and murmured against Moses and Aaron, and wished they had died in Egypt or the wilderness. In their desperation they charged God with bringing them there to perish by the sword. (Num. 14: Joshua joined with Caleb in trying to quiet the people. They 1-3.)reminded them of what they should never have forgotten-that Jehovah was with them. They said: "If Jehovah delight in us, then he will bring us into this land, and give it unto us." (Num. 14: 8.) They said there was no need to fear the people, "and Jehovah is with us." Men of faith, like Caleb and Joshua, realize that they are safe, if God be with them. Without his approval, no one is safe. This fine appeal was treated with scorn, and the people were ready to stone them. In their desperation the people wanted to make a captain to lead them back to Egypt. Neh. 9: 17 indicates they actually appointed one. Rather than meet some difficulties to obtain a land of plenty with freedom, they foolishly wanted to return to perpetual bondage. Silly folk! But no more so than sinners, who, rather than endure some afflictions for the kingdom of God, will go to eternal misery.

IV. Evil Report of the Ten (Verses 31-33)

Dangerous Land.—The ten declared the country could not be taken. They did not deny its fruitfulness, but they referred to other dangers by saying the land "eateth up the inhabitants thereof." That there were natural difficulties, as there are in all lands, need not be questioned; but that they were as bad as represented does not agree with their report of the people they found in that country. Fear makes mountains out of hills.

"As Grasshoppers."—The ten were unduly alarmed by the size of some of the people of the land. Even giants fail when fighting against God, as the case of Goliath in later history clearly shows. (1 Sam. 17: 41-49.) Those that appear to themselves "as grasshoppers" need not fear, if God is with them. The trouble with the ten was that they thought of relying wholly on human strength. As expressed by F. B. Meyer: "The difference between the two lay in this: that the ten looked at God through the difficulties, . . . while the two looked at difficulties through God." Moses tried to overcome the effects of this

THIRD QUARTER

evil report by reminding them of all God's blessings to them in the past (Deut. 1: 29-33), but to no avail. Ten men of fear and unbelief closed the door of success against two million people. What a fearful responsibility rests upon those who teach God's word! Heaven may be lost through their evil report—teaching contrary to God's revelation.

V. Disastrous Results (Num. 14)

God's Offer.—The people had really despised God by refusing to believe after so many signs of his power and evidences of his mercy. He offered to smite them with pestilence and disinherit them and make a greater nation of Moses' descendants. Moses, with his characteristic humility, pleaded that this calamity be not sent on them. His prayer was effective.

Forty Years.—God said they had seen his glory and signs which were wrought in Egypt and the wilderness, and had sinned against him ten times. For this lack of faith and this final rebellion at the time he was ready to give them the land they were to become wanderers in the wilderness forty years—a year for every day they were spying out the land—till all who were numbered at Sinai should die. Caleb and Joshua, who followed God fully, were excepted; they would live to enter the land. The command was then given to turn toward the Red Sea, and the long wait of more than thirty-eight years was begun.

A Fatal Mistake.—The ten who brought the evil report and caused the rebellion "died by the plague before Jehovah." They suffered summary punishment because they were responsible for the trouble. (Num. 14: 36-38.) Truly, it is dangerous to lead people astray. Awakening to the terribleness of their sin, they determined to go in and possess the land. Moses told them not to go, for God would not be with them. Disregarding the warning and command, they went anyway. Moses refused to go with them. They were disastrously defeated by the Amalekites and Canaanites. People who fear to go when God is with them surely should not go without him and expect to succeed.

PRACTICAL THOUGHTS

1. God invites us all to go in and possess the spiritual Canaan—heaven itself. It is unreasonable—in fact, absurd—to be so afraid of difficulties that we will not start at once and continue till it is reached.

2. Our promised land is filled with the richest fruits—eternal life, love, peace, and joy; it is also free from distressing ills.

3. Strong faith in God and the certainty of his promises sees ultimate success in spite of difficulties.

4. "A slothful heart sees dangers, lions, and giants, everywhere; and, therefore, refuses to proceed in the heavenly way." (A. Clarke.)

5. Missing Canaan because some difficulties had to be met was Israel's greatest mistake; missing heaven, for a like reason, is extreme folly.

QUESTIONS ON THE LESSON

Repeat the Golden Text. Give the time. Locate the place. Name the persons. Give the Lesson Outline. Give the subject. Introductory Study

Where was their first resting place? What was the extent of the wilderness of Paran?

Why were the seventy elders appointed? What qualification did they receive?

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Were they the same selected a year before?

What complaint by Miriam and Aaron? Had they received any miraculous power? How were they rebuked?

Why was Miriam only smitten with leprosy?

Why not healed when Moses prayed for her?

T

From what point were the spies sent?

Where is Kadesh located?

When did they reach it?

Why did the Lord command that spies be sent?

How did their request appear to Moses? Why did it not turn out right?

Why were they afraid?

Why should they not have feared?

Was the plan wise? What did they want to learn?

TT

Describe the route taken. About what distance traveled? What did they bring back? What is meant by "milk and honey ?" Of what was their report proof? Why were the grapes carried on a staff? Who likely brought the specimens of fruit?

What report about the inhabitants?

What report about the cities? Why dread these peoples?

III

What is meant by "stilled the people ?" What advice did Caleb give? Did Caleb deny there were difficulties? How did the report affect the people? What did Caleb and Joshua say? What did the people suggest? Was the suggestion carried out?

What report was made by the ten? Why were they unduly alarmed? What was the difference in viewpoint of the ten and the two? How did Moses try to pacify them?

What did God propose to do? What did Moses then do? Why condemned to wander forty years? Who were excepted, and why? What happened to the ten spies? What fatal mistake did the people make? Why were they defeated?

Practical Thoughts

What are we invited to do? What does spiritual Canaan contain? Why is strong faith necessary? What does the slothful heart see? What is extreme folly?

Lesson XIII-September 25, 1932 REVIEW-MOSES HONORED IN HIS DEATH

Deut. 32: 48-52; 34: 5-8.

48 And Jehovah spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession;

50 And die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctfied me not in the midst of the children of Israel.

52 For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel.

5 So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah.

6 And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

GOLDEN TEXT .- "Precious in the sight of Jehovah is the death of his saints." (Ps. 116: 15.)

TIME.-B.C. 1451.

PLACES .- The Plain of Moab and Nebo.

PERSONS .- Jehovah, Moses, Joshua, and Israel.

DEVOTIONAL READING.-Ps. 116: 12-19.

DAILY BIBLE READINGS .--

September	19.	М.	Prospect and Retrospect. (Deut. 32: 48-52.)
			The Burial of Moses. (Deut. 34: 5-8.)
			The True Perspective of Life. (Ps. 90: 1-12.)
			"Nunc Dimittis." (Luke 2: 22-32.)
September	23.	F.	Talking with Jesus. (Mark 9: 1-8.)
September	24.	S.	Parting Counsel. (2 Tim. 4: 1-8.)
September	25.	S.	The Sacrifice of Thanksgiving. (Ps. 116: 12-19.

LESSON OUTLINE .--

Introductory Study.

- I. Moses Views the Promised Land (Deut. 32: 48, 49).
- II. Forbidden to Enter (Verses 50-52).
- III. Death and Burial of Moses (Deut. 34: 5-8).
- IV. Moses' Life and Character (Verses 1-12). Practical Thoughts.

INTRODUCTORY STUDY

From Kadesh to Moab.—After the disaster resulting from the evil report of the spies, God required them to turn back in the wilderness toward the Red Sea. (Num. 14: 25.) After wandering about thirtyseven and a half years, of which we have no report, they came again to Kadesh-barnea in the first month of the fortieth year. (Num. 20: 1; 33: 38.) While in this camp, Miriam, Moses' sister, died. From Kadesh they then came to Mount Hor four months later, where Aaron died at the age of one hundred and twenty-three. (Num. 20: 22-29; 33: 37-39.) From Mount Hor they passed around the land of Edom (Num. 21: 4), successfully passed through the countries of the Ammonites and Moabites, defeating them in battles, and finally encamped in the plains of Moab east of the Jordan (Num. 22: 1; 33: 48-51).

Events Mentioned.—Of the long period since they first left Kadesh, nothing historical is recorded except a few events of the last year. The rebellion of Korah, Dathan, and Abiram occurred before leaving Kadesh the second time in the fortieth year. As a result, nearly fifteen thousand lost their lives. (Num. 16: 1-3, 33, 35, 41-49.) Here the people murmured against Moses and Aaron because of a scarcity of water. Their complaint so irritated Moses that he committed the sin which kept him out of the promised land. (Num. 20: 2-13.) After leaving Mount Hor, they again murmured because of the way, and the Lord sent fiery serpents among them, the bite of which caused many to die. Others were saved by looking at the brazen serpent. (Num. 21: 4-9.)

Final Camp.—After much resistance from the Moabites and Ammonites, they finally camped in the plains of Moab. Here Balak, the Moabite king, secured Balaam to curse Israel. (Num. 22-24.) Here, as a result of the Israelites committing whoredom with the Midianites, twenty-four thousand died. It was here that Moses delivered his final address to them about two months before they entered Canaan. The book of Deuteronomy contains that address, in which Moses reviews their past history, repeats many of their laws, and gives them warnings and advice. With this task completed and the leadership delivered to Joshua, the life work of Moses was done. Our lesson tells the dramatic story of its close.

LESSON NOTES

I. Moses Views the Promised Land (Deut. 32: 48, 49)

A Finished Work.—Moses was one hundred and twenty years old, and realized that his "departure was at hand." He told the people he could no longer lead them, but that Joshua would take his place and bring them into possession of the land "which Jehovah had sworn unto their fathers to give them." (Deut. 31: 1-8.) Eighty years of his life were in preparation for and actual work in bringing them to that land. It lay in sight just across the river, but his labors must end before they entered. He had led them against many difficulties; he had given them his parting instruction—the book of Deuteronomy; he had transferred the leadership to Joshua, who would bring them, under God's protection, into their inheritance; he had done all that was possible to protect them against future dangers—a wise and righteous foresight. The end was near—his life a finished work.

The Place.—God said to Moses: "Get thee up into this mountain of Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho." "Abarim" meant a long range of mountains lying east of the Dead Sea. Nebo was a mountain in this range opposite the northern end of the Dead Sea. In Deut. 34: 1 we learn that he went up to the "top of Pisgah." Pisgah is the same as Nebo, or a part of it, probably a mile or two west and more directly opposite Jericho.

The View.—He was told to "behold the land of Canaan," which Jehovah would give "Israel for a possession." Doubtless most of the land was visible in a general way from the high peak upon which he stood. The Mediterranean Sea and portions of the country between it and the central mountains cannot be seen naturally, but the promise may have meant only a general view of the different sections. By a miracle God could easily have caused Moses to see it all, which is by no means unreasonable. He saw the land of Gilead on the east of the Jordan, and his view extended to Dan in the extreme north of the land. The hill country of Judea lay directly west beyond the Dead Sea. The south part of Canaan and the north as far as the section later given to Naphtali came within his vision.

II. Forbidden to Enter (Verses 50-52)

The Decree Spoken.—Many happy dreams end when they seem just ready to be realized; sin blurrs many pictures before the finishing touches can be applied. Moses could not have been surprised when told he could not bring Israel into the land. He was told that when he sinned. (Num. 20: 12.) Some five months before he had gone on a similar mission with his brother, Aaron, to the top of Mount Hor, where the high priesthood was transferred to his son and Aaron died. Considering this peculiar departure of Aaron, his own age, and especially his sin, the announcement of his near death and consequent prohibition against entering the land could hardly have been unexpected.

The Reasons.—Two reasons are given by the Lord for refusing Moses' permission to pass into the land. (1) He had "transgressed against Jehovah;" (2) he had failed to sanctify God at the time of his sin. The seriousness of both errors was that they were "in the midst of the children of Israel." The sin of a leader in the presence of the led could not go unrebuked without serious consequences. The greatest must not be excused. It is true that Moses had been greatly provoked by the murmurings and sins of the people, but that did not excuse him in sinning against God.

His Sin.—The incident in which sin was charged to him was at Kadesh several months earlier. Aaron was associated with him, and that is evidently one reason why he also died before they entered the land. If he "transgressed," he must have in some way violated God's law; if he failed to sanctify God before the people, he must have in some way failed to honor God as he should have done. At Rephidim, nearly forty years before, God told him to "smite" the rock and give the people water to drink (Ex. 17: 5, 6), but at Kadesh he had no such command—he was told to "speak to the rock" (Num. 20: 8-12). Apparently this was a slight and insignificant variation, yet he did that for which he had no command. Nadab and Abihu did the same thing before they left Mount Sinai, and lost their lives for tampering with the revealed worship. (Lev. 10: 1-7.)

When he sinned, God said: "Ye believed not in me, to sanctify me in the eyes" of the people. He did not fully accept God's ways as sufficient, hence smote the rock without God's command. Doing things in service to God without his authority is here charged to unbelief. It is the same sin yet. This failed to give God the proper honor by leaving the impression that God's ways are imperfect. This sin was especially manifest in the language he used, saying: "Shall we bring you forth water out of this rock?" (Num. 20: 10.) Giving himself credit for the results which only divine power could produce was failing to sanctify God. David said he "spake unadvisedly with his lips." (Ps. 106: 33.) So does every one who says we can please God and fail to do what he says, or that God's ways are insufficient.

III. Death and Burial of Moses (Deut. 34: 5-8)

Whence the Record?—The book of Deuteronomy, with the exception of the last chapter, is clearly the work of Moses. Since the last chapter records his death, it is evident he did not write it unless by inspiration he anticipated the events and told them as a prophet foretold future events. This is a possible explanation, but not a necessary one and probably not the true one. Some copyist later might have added it to show that all things happened as God had said they would; or, which is more probable, it may have been the introduction to Joshua, which immediately follows. Since originally books were multiplied by hand-made copies, it would have been very easy for the first of Joshua to become attached to Deuteronomy accidentally. It contains just the true facts to be a suitable beginning for Joshua. *His Burial.*—That God buried Moses without the work of men is

His Burial.—That God buried Moses without the work of men is evident from the statement, "but no man knoweth of his sepulcher unto this day." If he had been buried in the normal way, men would have known where his tomb was. It is well that the time, place, or both, of some things remain unknown. If known, they might become the occasion for harmful or sinful practices. The burial place of Moses has been wisely hidden from men. If they had known the place, they might have made it the object of religious pilgrimages and idolatrous worship. Even now, if the world knew the place, many would venerate it as sacred ground. They would visit it to worship Moses instead of God, who gave him his power and greatness.

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His Age.—Although Moses died at the age of one hundred and twenty years, the record says: "His eye was not dim, nor his natural force abated." When we remember the arduous labor and disappointing experiences that fell to his lot during the forty years of leading a weak and rebellious people, we are amazed at this statement. Surely no man could have accomplished as much without the help that he received from God. Strong trust in God makes the old young in spirit, but Moses retained much of his physical vigor. This enabled him to bear up under the terrible load the people laid on him.

IV. Moses' Life and Character (Deut. 34: 1-12)

Three Periods .- Moses' life was divided into three great periods of forty years each. The first forty was spent mainly in the royal family of Egypt as the adopted son of the king's daughter. (Acts 7: 20-22.) This enabled him to be instructed in all the wisdom of the Egyptians, become mighty in words and works, and know how to deal with that people when he became his people's deliverer. The next forty was spent in the wilderness of Midian, where, in communion with God, he could develop that independence and trust in God that was the better part of his education for his great work. The last forty was used in bringing two million slaves from Egypt to the plains of Moab, in sight of the promised land. Here, with his work done, he transfers the command to Joshua and closes his wonderful career. While not allowed to enter, it was a great privilege and honor to be permitted to view the land of promise. He realized that the dream of his life, though in the hands of others, was soon to be accomplished; that through difficulties and dangers he had brought his people to the border land, and soon they would have their inheritance. Doubtless he, like all who give their lives in service to God, was able to look through that real typical Canaan to the promised land and to go hence in peace to await its entrance with the redeemed of all ages.

God's Eulogy.-It has always been considered appropriate to speak words of praise, if they are deserved; especially is this done for the departed. Much has been, and could be, written regarding Moses as a man, teacher, leader, lawgiver, and prophet; in fact, he stands alone as perhaps the greatest man that the world has produced, save our Lord himself-honored as a prophet and lawgiver by more people than even Christ. All who believe Christ to be divine accept Moses as Israel's mediator with God; many accept Moses who reject Christ. Of him the Spirit of God speaks thus: "And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face." God communicated with him as with no one else; he gave him power and authority as to none others. This power and qualification resulted in a system of law and morals that has become the foundation of most that is best in the world systems of men. The system of religion revealed through him in its types and shadows is one of the best commentaries on the gospel of Christ. For thirty-five centuries the nations of earth have been affected more or less by the teaching of the great Jewish lawgiver-the man Moses.

His Trespass.—So far as the record goes, Moses' moral character is almost spotless. True, he sinned at the waters of Meribah and offended God, for which he was excluded from entering the promised land. This, as we have already seen, was a necessary punishment, which Moses acknowledged by offering no complaint. When deprived

of admission to Canaan, he paid the just penalty exacted for his sin. That closed that account. The question of Moses' final salvation is not involved or affected by this one sin. Justice being satisfied by the penalty received, his ultimate salvation was not endangered by it. That he is saved and will be among the redeemed, we have the fullest proof in the New Testament. But as Canaan was a type of heaven, his missing Canaan by sin shows that we may miss heaven by sin. The many thousands who were doomed to die in the wilderness also show that Christians may lose heaven by disobedience. As a servant of God, Moses was "faithful to God in all his house." (Heb. 3: 5.) May we be faithful in God's church; admission into heaven depends upon it.

PRACTICAL THOUGHTS

1. Moses' view of the promised land assured him his work had been a success. The pictures of heaven we find in the Scriptures are assurances that it will satisfy every desire of the soul.

2. It has been well said: "We do not go to heaven on the righteousness of others, and it is a pity to let the sins of others keep us out.'

3. It will be a glorious departure if we have finished the work God has given us to do.

4. It is pleasant to receive the praise of men, but it may be undeserved. Our salvation depends on the just approval of God.

OUESTIONS ON THE LESSON

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

Introductory Study

When did Israel return to Kadesh-barnea? How long since they left?

Who died there?

When and where did Aaron die?

What rebellion occurred there?

Describe the route to the last encampment.

What event is described in Num. 20: 2-13?

Who were Balak and Balaam? What address did Moses make?

What does the address contain?

What did God tell Moses?

- What announcement did Moses make to the people?
- How long was he being prepared for his great work?

What had he done for Israel?

- To what place was he commanded to go?
- What is meant by Abarim, Nebo, and Pisgah?
- Could he see all the land from the mountain?

Locate the different sections mentioned.

II

What often happens to our plans? When was Moses first told he could not bring Israel into the land?

Describe the death of Aaron. What reasons why Moses was not allowed to enter Canaan?

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Why necessary that he be punished? Why was Aaron also not allowed to enter?

How did he violate God's law?

How does this incident compare with Ex. 17: 5, 6?

What caused Moses' sin?

Who else committed a similar sin?

III

Who wrote Deuteronomy?

Did Moses write the last chapter?

How is the difficulty explained? How could this have happened?

How was Moses buried?

What proof?

Why best that his tomb be unknown?

What was his physical condition at death?

How is this accounted for?

IV

Into what three periods is his life divided? What was accomplished in the first?

What in the second?

What was done in the third?

- What great honor was shown him? What eulogy is given him in the record?
- What about the system of morals taught by him?
- What advantage in the system of religion revealed through him?
- Was his final salvation affected by sin?

What is said of Moses as a servant of God?

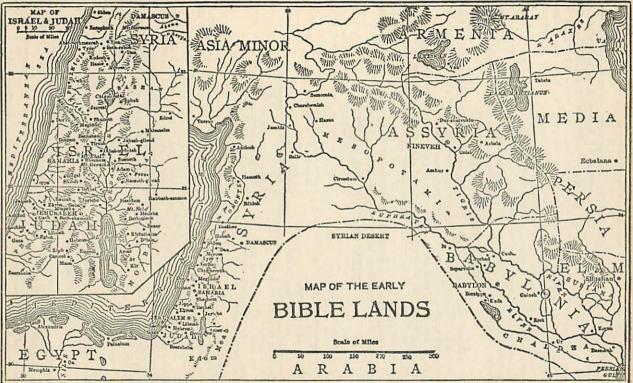
Practical Thoughts

What view can we have of heaven?

Should we allow the sins of others to provoke us to sin?

How can we make our departure glorious?

Whose praise should we seek?



FOURTH QUARTER

CHRISTIAN STANDARDS OF LIFE

AIM: To aid the pupil to discover the Christian standards of living and to follow these in daily life.

Lesson I-October 2, 1932

THE CHRISTIAN'S DEVOTIONAL LIFE

Matt. 6: 5-15; 2 Tim. 3: 14-17.

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

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

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

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

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

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

11 Give us this day our daily bread.

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

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

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17 That the man of God may be complete, furnished completely unto every good work.

GOLDEN TEXT.—"Grow in the grace and knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18.)

TIME.-Of Matthew, A.D. 28; of Second Timothy, A.D. 66.

PLACES.—Near Capernaum for Matthew; Rome, where Paul wrote Second Timothy.

PERSONS.—Jesus, Paul, Timothy, and all Christians. DEVOTIONAL READING.—Ps. 122.

DAILY BIBLE READINGS .---

September	26.	Μ.	The Prayer of Life. (Matt. 6: 5-8.)
September	27.	Т.	The Master's Example. (Luke 6: 12-19.)
September	28.	w.	Cherishing the Word. (2 Tim. 3: 14-17.)
September	29.	Т.	Obeying the Word. (James 1: 22-27.)
September	30.	F.	Growing in Grace. (2 Pet. 3: 14-18.)
October	1.	S.	Joy in the Word. (Ps. 1: 1-6.)
October	2.	S.	Joy in the Sanctuary. (Ps. 122.)

LESSON I

LESSON OUTLINE .---

Introductory Study.

- I. Value of Sincere, Secret Prayer (Matt. 6: 5-8).
- II. A Lesson by Example (Verses 9-13).
- III. A Condition of Acceptable Prayer (Verses 14, 15).
- IV. Necessity of Abiding in the Things Learned (2 Tim. 3: 14, 15).
 - V. The Scriptures a Complete Standard (2 Tim. 3: 16, 17). Practical Thoughts.

INTRODUCTORY STUDY

Correct Measure Necessary.—That there must be rules for the regulation of human conduct will be admitted as self-evident. These rules are the standard of measurement by which the lives of men are judged and either approved or condemned. A standard is "an established measure of extent, quantity, or value." It becomes the mold, model, or example with which human action can be compared. These standards must be formed by divine or human authority and must be accepted as correct. Each yard must contain the proper number of inches; each pound, the exact number of ounces. To be authoritative, the standard must be made by those having authority. The following are basic facts: The standard must be correct; the object measured must meet the standard's requirements or be wrong.

Moral Standards.—The safety of society, and even human life, depends upon the respect people have for correct moral standards. These standards are based on the relationship we sustain to each other things right or wrong in the nature of the case. The law underlying all moral standards is the second great commandment: "Thou shalt love thy neighbor as thyself." (Matt. 22: 39.) The Golden Rule, which is the crystallized application of this law, says: "All things therefore whatsoever ye would that men should do unto you, even so do ye also to them." (Matt. 7: 12.) A faultless standard faultlessly expressed. Any rule in conflict with it is incorrect; any conduct that disregards it is detrimental to society and dangerous to individuals.

Religious Laws.—It is a matter of common agreement that man is morally bound to worship his Maker. The laws regulating worship are positive in their nature, and depend upon the divine will and wisdom for their adaptability and perfection. Their correctness does not come from man's wisdom, the dictates of society, or the customs of the age, but from the perfection of the supreme Being. They are from above, not from below. They meet exactly the needs of all. They will make the young pure (Ps. 119: 9-16); they will direct all in the right way (Ps. 1: 1-6); they will comfort the afflicted (Rom. 15: 1-4); they will give us an abundant entrance into his everlasting kingdom (2 Pet. 1: 3-11).

LESSON NOTES

I. Value of Sincere, Secret Prayer (Matt. 6: 5-8)

Ostentation Forbidden.—Those who meet only moral obligations due their fellow men are doing only half the requirements, and the less important half. Jesus demands that we seek "first his kingdom, and his righteousness." (Matt. 6: 33.) Of all devotional duties, none

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should be more free from ostentation than prayer. In our text the Lord very plainly condemns all affectation and pretense in word or manner. Those who pray to be seen of men he classes as hypocrites. To imitate their manner could not merit a less severe condemnation. The hypocrite is a stage player—assumes a part and represents himself to be what he is not.

"In Secret."—The hypocrites loved the pharisaical habit of standing in the synagogues and on the street corners to pray. Their deep concern was not about the sincerity of the prayer, but the attitude by which they hoped to impress men that they were pious. Jesus condemned their sham and pretense because they were seeking the praise of men instead of confessing their sins to God. Public prayer is not wrong in itself, for the Bible furnishes a number of examples. (See 1 Kings 8: 22-26; Acts 4: 24-31; 12: 12; 20: 36.) It is natural for those who feel the need of God's help to seek places of retirement for their personal devotions. Appearing on the rostrum before an audience to engage in a silent individual prayer clearly comes under the Savior's condemnation in this lesson text.

Useless Repetitions.—Jesus also here condemns "vain repetitions" and "much speaking" in prayer; but he does so because the Gentiles used that method as a means to gain the praise of men, which is inconsistent with the spirit of true prayer. Insincere and empty words are not the medium used by honest hearts. Neither long prayers nor the repetition of expressions are wrong in themselves. Jesus once prayed all night (Luke 6: 12), and in the garden he repeated the same words three times (Matt. 26: 36-44). Repeating the same words over and over to appear prayerful to men misses entirely the purpose of prayer. It is worthy of note, however, that all recorded Bible examples of prayer are from short to very short. It may at least be considered a hint to those who feel that they must ask for everything each time they pray. Certainly one of the most difficult things to do in the worship of God is to offer a consistent, appropriate, and Scriptural prayer. "God be merciful to me a sinner," honestly spoken, is acceptable at the throne of grace; but an eloquent speech of information to the Lord is not, especially so since the Father knows what we need before we ask.

II. A Lesson by Example (Verses 9-13)

"This Manner."—These words have been often incorrectly styled "The Lord's Prayer." The words, "forgive us our debts," prove it is not Christ's own prayer, but one he taught his disciples. Having pointed out the errors prevalent in prayers at that time, he gave this as an example of the proper manner to pray acceptably. Though a model of style, spirit, and expression, he did not mean that these exact words should become a form for endless repetition. Such a use shows clearly a misapprehension of the Lord's intention. With this form as a guide, they were expected to formulate their own prayers. Prayer should not be a stereotyped form, but a natural expression of the heart's desires.

The Arrangement.—This example of how to pray is a model of appropriateness in arrangement. It is also a model of brevity—none expressing more in as few words. It fittingly honors God as the Giver of all good things. It asks for things most vitally necessary to man's

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well-being. Its first petition is that God's name be glorified; the second, that his purposes regarding the government of man may be accomplished; and, finally, that man may glorify God by strict obedience, even as it is done by the spirit beings about the throne. If all this were done, God would be honored as befits the Creator of man.

The petitions for man include blessings for both body and soul. A request for bodily sustenance comes first—not for luxuries, but for necessities; not for a great abundance, but for daily need. Then forgiveness is asked, which is just as necessary to the soul as bread is to the body. Lastly, a petition is offered for protection against future evils.

"Thy Kingdom Come."—The circumstances now are not the same as when the Lord gave this model prayer. Then his kingdom had not been established, and nothing was more appropriate than to pray, "Thy kingdom come." It had been promised. Why not pray for the promise to be fulfilled? The kingdom began on Pentecost after his ascension to heaven, and, of course, it is no longer proper to pray, "Thy kingdom come." We should rather thank God that it has come and we are citizens of it. Bible expressions should not be misapplied.

III. A Condition of Acceptable Prayer (Verses 14, 15)

A Remarkable Fact.—Nothing is more evident to thoughtful observers than that many prayers are not answered; earnest requests go unheeded. (See James 4: 3.) This may seem strange in view of the Master's words: "Ask, and it shall be given you." (Matt. 7: 7.) But these words must be modified by his words in our text, both passages being in the same discourse. If we collect all the passages on prayer, we will find that there are a number of conditions to be met if our prayers are answered. All witnesses have a right to be heard; all passages on any subject must be considered, if we get the full truth. The fact that in the lesson text the Lord gives only one condition is no proof that there are no more; in fact, he gives more himself. (See Mark 11: 24; John 15: 7.)

A Logical Necessity.—Jesus declares that our receiving forgiveness from the Father depends on our willingness to forgive those who sin against us. This would be a self-evident requirement even if the Lord had not mentioned it. Those unwilling to forgive deserve no forgiveness, as those who show no mercy are not entitled to mercy. Paul adds his testimony to the same condition (Eph. 4: 32; Col. 3: 13), and states that we should forgive because Christ has forgiven us. Joy at receiving mercy should make us wish to show mercy. Without this spirit our prayers cannot be answered, if otherwise right.

IV. Necessity of Abiding in the Things Learned (2 Tim. 3: 14, 15)

The Presence of Evil.—Paul had just warned Timothy that "evil men and impostors" would get worse. To avoid being overcome by such influence he would have to abide in the truth he had learned. Our circumstances are different from what Timothy encountered; but as evil will always be present, this warning will always be necessary. To escape the disasters of evil we must remain in a place of safety. A good work begun must be completed or much loss will result. While

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this warning includes all Timothy had learned of Christianity, yet continuing "steadfastly in prayer, watching therein with thanksgiving" (Col. 4: 2), was one of the best ways to abide in them.

Encouragement.—By way of encouraging him, Paul reminded Timothy that he knew of whom he had learned these things. Paul had converted Timothy to the gospel (1 Tim. 1: 2), and had taught him his duties as a Christian (2 Tim. 1: 1, 2). He also complimented him by saying that Timothy had followed his "teaching, conduct, purpose, faith, long-suffering, love, patience, persecutions, sufferings." (2 Tim. 3: 10.) Paul's faithfulness under the bitterest persecutions doubtless did much to influence Timothy to abide in the things learned. It should have the same effect on us. A Christian who knows Paul's life and does not want to be faithful has a heart almost dead.

"The Sacred Writings."—In our moral and spiritual life it means much to be in good environment. Timothy's mother and grandmother were evidently pious women, and Timothy had been reared with proper respect for God. They had both accepted the gospel before he did, possibly before he was old enough. (2 Tim. 1: 5.) This probably had much to do in gaining his attention to it when he heard Paul preach. This early training had enabled him to know the sacred Scriptures the law of Moses and the prophets, for, of course, the New Testament was not written even when Timothy obeyed the gospel. The value of the Old Testament writings is here asserted in unmistakable words. They were able to make one "wise unto salvation," but only when considered in connection with "faith which is in Christ Jesus." Jesus had said of the Jewish Scriptures: "These are they which bear witness of me." (John 5: 39.) Their types and prophecies pointed to Christ. When compared with the story of his life and work, they became evidence of his divinity. Through wise and pious parents Timothy fortunately knew them; through Paul's instruction he accepted the Christ Hose Scriptures symbolically presented. Those who understand the Jewish Scriptures best are the most easily taught the gospel of Christ.

V. The Scriptures a Complete Standard (Verses 16, 17)

"Inspired of God."—Everything done by man bears the imprint of human weakness and imperfection. The doctrines and commandments of men—creeds and disciplines—are no more perfect than their makers. Man's spiritual life must be governed by an infallible guide. This requires an inspired production, which Paul declares is true of the sacred Scriptures. The King James Version says: "All scripture is given by inspiration of God." The word "scripture" means writing. To say all writing is inspired of God is not correct. The American Revised Version says, "Every scripture inspired of God"—that is, every writing which came by inspiration of God is profitable for teaching, reproof, correction, and instruction in righteousness. That is equally true of both Old and New Testaments. Since the Old Scriptures were inspired of God, they are profitable in their types and prophecies to give us faith in Christ; through their examples of disobedience, to warn us of the dangers of sin. The New Scriptures, by telling us definitely of our duty to God, enable us to live the Christian life acceptably. All inspired scriptures make the man of God complete—"furnished completely unto every good work." You cannot add to that which is complete without doing damage. If the standard is

correct, you can neither add nor subtract without making it incorrect. Less than the "inspired scriptures" would leave us unprotected at some vital point; more than the "inspired scriptures" would spoil the per-fection of the standard. We should do neither, lest we lose our reward. (Rev. 22: 18, 19; Prov. 30: 5, 6.) Nothing is more valuable in our devotional life, both as comfort and guide, than the sacred writings.

PRACTICAL THOUGHTS

1. Loving the praise of men more than the praise of God merits the severest condemnation. Such people are not servants of Christ. (See Gal. 1: 10.)

2. Only by a careful study of all that the Scriptures say on the conditions of acceptable prayer can we learn how to pray as we ought.

3. We should know that Jehovah is a God of justice as well as mercy. Justice forbids pardon to those with an unforgiving spirit.

4. It is great folly to ignore the presence of evil. Wise people recognize its danger and continuously strive against it.

5. Following incompetent guides-relying upon imaginations, speculations, and human feelings-is both unwise and dangerous. With the "inspired scriptures" before us it is unnecessary.

OUESTIONS ON THE LESSON

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

Introductory Study

Why are standards of measurement necessary?

What is a standard?

Who formulates these standards?

What is required in standards?

On what are moral standards based? What rule for the application of moral standards?

What is conceded in religion?

What is the nature of religious laws?

Upon what does their correctness depend? Do they meet the needs of all classes? Give some proofs.

Is it enough to comply with moral obligations?

What command does Jesus give on man's duty ?

What does the Lord condemn in these verses ?

What is a hypocrite?

What was the hypocrite's purpose in prayer?

Are public prayers right? What is meant by "vain repetitions?"

Are long prayers and repeating of expressions wrong?

Are Bible examples-recorded prayerslong or short?

What does God know about us?

II

Should these words be called the "Lord's prayer ?'

In what is this prayer a model?

Did Jesus mean for them to repeat these words in prayer?

In what is this prayer an example?

What petitions does it contain?

What expression is not now appropriate, and why?

How should we pray on this point?

TIL

Why are many prayers unanswered?

What condition of acceptable prayer does Jesus here give?

What other conditions does he give?

What is Paul's testimony?

What is John's? (See 1 John 3: 22; 5: 14, 15.)

IV

Why is it necessary to abide in the truth? Is this warning also necessary for us?

- What was, and is, one of the best ways to abide in the truth?
- Why would Paul's success encourage Timothy?

What effect should it have on us?

What is said of Timothy's mother and grandmother ?

Were they Christians? What value in the Old Testament Scriptures?

How do they bear witness of Christ?

ANNUAL LESSON COMMENTARY

FOURTH QUARTER

Why is it necessary to have an inspired record?

Are all writings inspired?

What is the meaning of this text?

Is this true of both Testaments?

In what ways are the Jewish Scriptures profitable?

What will the inspired Scriptures do for the man of God? OCTOBER 9, 1932

What dangers in having more or less than an inspired standard?

Practical Thoughts

Who are not servants of Christ? How can we learn how to pray? Why are the unforgiving not forgiven? How should we act toward evil? Why unnecessary to follow incompetent guides?

Lesson II—October 9, 1932 THE CHRISTIAN IN THE FAMILY

Luke 2: 40-52; 10: 38-42.

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.

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.

GOLDEN TEXT.—"I will walk within my house with a perfect heart." (Ps. 101: 2.)

TIME.-About A.D. 8 and later.

PLACES.-Bethany, Jerusalem, and Nazareth.

PERSONS.-Jesus, Joseph, and Mary, the doctors of the law, and Mary and Martha.

DEVOTIONAL READING .- Ps. 101: 1-7.

ANNUAL LESSON COMMENTARY

LESSON II

DAILY BIBLE READINGS .---

October 3.	М.	The Home Life of Jesus. (Luke 2: 40-52.)
October 4.	Т.	The Home of Martha and Mary. (Luke 10: 38-42.)
October 5.	W.	A Child's Heritage. (2 Tim. 1: 1-7.)
October 6.	Т.	Instruction in Wisdom. (Prov. 4: 1-9.)
October 7.	F.	Forgiving Offenses. (Gen. 50: 15-21.)
October 8.	S.	The Godless Home in Danger. (Deut. 29: 14-21.)
October 9.	S.	The Ideal Home. (Ps. 101: 1-7.)

LESSON OUTLINE .----

Introductory Study.

I. Jesus in His Earthly Family (Luke 2: 40-45, 51, 52).

II. Jesus in His Father's House (Verses 46-50).

III. Jesus in the Home of Friends (Luke 10: 38-40).

IV. A Wise Choice (Verses 41, 42).

Practical Thoughts.

INTRODUCTORY STUDY

Good Environment.—Much in many ways depends upon proper environment. Physical health is endangered by being exposed to fith, malaria, and communicable diseases. Morals are corrupted by association with those impure in heart and life. Even the power of the gospel can be greatly lessened by too close contact with errors. Since the larger part of one's life is passed in association with his family, it is important that the home atmosphere be of the right kind. Unless the proper spirit prevails and the proper attitude toward truth and righteousness is maintained, results will come with disastrous and eternal consequences.

Right Inheritance.-Each child is entitled to be well born-to descend from parents whose physical, mental, moral, and spiritual faculties are at least normally good. No parents can measure up to a normal standard in qualifications in all that is best for their children unless they are Christians. Hence, in the hearts and lives of parents is the place where Christian principles will do the most good in the family. Non-christian parents who are morally and mentally of a high order are still unprepared to do for their children that which is most vital to their well-being. Fortunate are those children who, like Timothy, have parents and grandparents of "unfeigned faith." (2 Tim. 1: 5.) They have a much better chance to overcome temptations in the world's battle against wrong. If parents could be made to realize the seriousness of their responsibility to those in their keeping, they would know they could not meet this obligation without Christianity to support them. Christian parents would purify the family stream at the fountain.

The Only Remedy.—No social or political remedy has ever yet been found to banish human sorrows and suffering. Those who leave Christianity out of their calculation are doomed to failure. Those who accept it must fail unless they consistently put it into practice. If a perfect social code were found exclusive of Christ's teaching, still there would be no perfect people to practice it. Sin must be considered. Christianity is the only panacea for the world's ills. Its princ'ples of right and justice should be the guiding star for all ships of

state, the purifying influence in social life, and the standard of conduct in business. To reach all these spheres with its benign influence it should pervade the home where manhood, womanhood, and citizenship are in the making.

LESSON NOTES

I. Jesus in His Earthly Family (Luke 2: 40-45)

The Divine Pattern.—We will better appreciate the value and importance of the Christian in the family by considering first the Founder of Christianity in his conduct toward his own earthly family and the Jewish church—God's family at that time. That he was without sin or fault is the clear teaching of the record, though tempted in all points as we are. (Heb. 4: 15.) In conduct he is our flawless pattern. A model in morals and religion should be perfect—complete in every part. Our copy may often be a poor imitation; but if the standard were imperfect, we would still be at fault, if we reached it completely. Being better than others is of little value, often leaving plenty to be ashamed of; comparing ourselves with Christ is the only sensible thing, and this will leave us conscious of our weakness and sin.

Jesus' Infancy.—The Lord's biographers tell us of his birth in Bethlehem (Luke 2: 4-7); his presentation to the Lord at eight days of age according to the law (Luke 2: 21-24); visit of the shepherds and wise men (Luke 2: 8-20; Matt. 2: 1-12); his being saved from Herod's wrath by the flight into Egypt (Matt. 2: 13-18); and his return to Nazareth (Matt. 2: 19-23; Luke 2: 39). All other features of the first twelve years of his life are covered by the general statement that he "grew, and waxed strong, filled with wisdom: and the grace of God was upon him." Jesus was certainly divine, but also certainly human. Just how the two natures could be perfectly combined is, of course, an incomprehensible mystery. But he grew and developed in a normal way, just as other children. No need that it should be otherwise. Unnecessary to suppose that he was given anything but a perfect mind and body. These, with proper training, would make wonderful development in twelve years. The expression, "filled with wisdom," is given in the margin, "becoming full of wisdom." This is probably correct, since verse 52 says, "advanced in wisdom." The meaning is that, as his body grew in stature, his mind was being filled with wisdom. The presence of such children, though not divine, is a blessing to any home.

Visits Jerusalem.—The law required males to attend the Passover. (Ex. 23: 14, 17.) Women could attend, and probably often did in respect to the service commemorating their deliverance from Egypt. The fact that Joseph and Mary both went every year shows their piety and reverence for divine things—just the kind of family in which we would expect the Son of God to be born and grow up. This incident, reported by Luke only, is the only one recorded in the period from his return from Egypt till his baptism. The feast lasted eight days, including the day of preparation. (Lev. 23: 5, 6.) When the feast was over, his parents left without knowing he remained in Jerusalem. They supposed he was with kinsfolk or friends. Failing to find him at the end of the day, they returned to the city looking for him. This is not an unnatural circumstance, but it shows that the parents had confidence in him, and he had the independence common to those well developed.

II. Jesus in His Father's House (Verses 46-49)

In the Temple.—That the temple was the house of God is sufficiently evident from the fact that God's glory filled it when completed by Solomon. (1 Kings 8: 10-13.) Knowing the growth of Jesus in stature and wisdom, and the marvelous things connected with his birth and divine protection, it is not strange that they found him in the temple. Even at twelve we would expect the Son of God to be interested in real things. Not being a priest (not of the right tribe and too young), he was not inside the temple proper, but in some one of the chambers or porticos built about the temple in the outer court. Here, no doubt, those who taught the law met their pupils because a convenient place.

Asking Questions.—His parents found him sitting before these teachers, asking them questions that caused all who heard him to be amazed at his understanding. The teachers themselves were doubtless hopelessly confusing the law and traditions. To such teachers a clear statement of the truth would be amazing. His parents were also astonished, probably more because they considered it presumption for one so young to ask questions of such renowned teachers. It is unnecessary to suppose he was exercising unlimited divine power; his divinity was sufficiently manifested by miracles after his public ministry began. His perfect nature and perfect development, which as the Son of God he certainly had, enabled him to state the truth in a way that was amazing to all.

The Father's Business.—To his mother's gentle rebuke he replied by asking: "Knew ye not that I must be in my Father's house?" The margin says, "in the things of my Father"—that is, my Father's affairs, his business. It is unnecessary to speculate as to how much his divine nature enabled him to understand at that age, but he knew that serving the Heavenly Father in his house was the matter of first importance. His teaching during his public ministry fully emphasized this lesson—the Father's affairs first. When properly instructed, children in Christian families will know this truth equally early in life. Faithful Christians in the family do not let the earthly home interfere with duties in the Father's house.

"Subject Unto Them."—Notwithstanding his remarkable knowledge of the Father's business, he returned with his parents and was "subject unto them." His public ministry was yet eighteen years off, and no reason why his life should not follow the course of ordinary obedient children. With such unfaltering respect for both his earthly parents and Heavenly Father, it is no surprise that he advanced in wisdom as well as stature and was in the favor of God and men. A model family because devoted to God.

III. Jesus in the Home of His Friends (Luke 10: 38-40)

A Friend to All.—Jesus told his apostles they were his friends, if they did the things he commanded them. (John 15: 14.) Abraham was called the "friend of God" because he made his faith perfect by obedience. (James 2: 21-23.) A real friend is one whose love makes him do all he can for others. In this sense Jesus was a friend of all. No doubt Jesus had many friends, but perhaps none with warmer love than the family of Lazarus and his two sisters, Martha and Mary. When Lazarus died, they thought of Jesus first, it seems, and felt he

surely would have prevented their brother's death if he had been there. (John 11: 3, 21.) This estimate of the feeling Jesus had for this family shows the close friendship that existed, and indicates that he had often been entertained in their home, which was in the village of Bethany, two miles east of Jerusalem. This visit to their home is recorded because of the lessons in the conversation. It is an example of the benefit to come from entertaining righteous people in one's home. Many of life's best lessons are learned in pious conversations about the fireside, free from all formality and restraint.

"Much Serving."—It would be easy to unduly criticize Martha as one wholly absorbed in material things, as thinking only of providing her guest with the best meal possible. That she was unduly distracted about preparing the meal is the clear import of the text, but that she was worldly-minded is not intimated. That it is right to entertain guests, and provide for their physical wants, is recognized by all. She evidently was anxious to prepare suitable entertainment for the Lord. Her anxiety on this point was the natural result of the esteem the family had for Jesus. Special desire to entertain such a guest in a worthy manner was rather a token of spirituality than worldliness. Her fault, it seems, was the same that has been manifested by so many of her sex throughout the ages—the desire to provide for guests so much more than is necessary, and to be greatly disturbed by any supposed lack or untoward circumstance. Many good Christian women today might well take to heart the gentle rebuke which the Master gave Martha for being distracted over useless things when entertaining guests. That Mary was not helping her was another source of worry for which she deserved and received the Master's rebuke.

IV. A Wise Choice (Verses 41, 42)

One Thing Needful.—Two interpretations have been given by learned men for the expression, "but one thing is needful," though practically they both lead to the same conclusion. One may be stated thus: Martha, you are anxious about many things for our repast, but a much less elaborate meal is all that is necessary—even one thing would be enough. If you would prepare only what is necessary, you would not need help and might yourself soon be enjoying the same spiritual food that Mary is now receiving. The margin of the Revision reads, "but few things are needful, or one." This lends some color to the foregoing view. The other view is that Jesus meant that spiritual food to sustain the soul is the one thing really needful, and should not be neglected to provide food for the body. Therefore, her complaint against Mary was a mistake, and she herself should cease being disturbed about such food that she might the sooner be receiving the other. Whichever view we entertain of the words in question, the general thought is that food for the soul is of more importance than that for the body.

"The Good Part."—Jesus said: "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you." (John 6: 27.) That means: make working for spiritual food the matter of first importance. That is the exact lesson he gave Martha, which shows that Mary had chosen the good part. She had chosen to receive the enduring food the Lord could give her rather than to prepare perishable food to give him. This the Lord

himself calls "the good part," which must have been a wise choice. The value in having Christian guests in the home is not in providing the most possible for their physical comfort, though a reasonable preparation should not be overlooked, but in the rich lessons that may come from them in conversations about the kingdom of God. We, like Mary, should choose the good part which shall abide unto eternal life. Personally the Lord cannot be a guest in our home, but spiritually we can sit at his feet daily and refresh our souls with his words.

PRACTICAL THOUGHTS

1. The Christian family and the church, which is the family of God, are the two most sacred institutions in the world. No higher honor is possible than to be a member of each.

2. As the soul is the most valuable part of man (Matt. 25, 26), so the church, which is provided for the soul while here, is the most important institution. Faithfulness to the church is the first duty of all responsible beings.

3. Hospitality is a fine Christian grace. Entertaining God's worthy children is the highest class of hospitality in spite of the opinion of worldly-minded people.

4. Providing for the normal wants of the body is commendable-in fact, a necessity; but feasting the soul upon the gracious truths of Christianity is a far better thing to do.

QUESTIONS ON THE LESSON

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

Introductory Study

How does environment affect us?

Why is it important that the home be Christian?

To what is every child entitled?

Where will Christian principles do most good?

Why was Timothy so fortunate?

What is the only remedy for the world ille ?

How is the remedy made effective?

How can Christianity reach all spheres?

What kind of model, or pattern, is necessary?

Why accept Jesus as a pattern?

Why would an imperfect standard not do? Why not good to compare ourselves with others?

What is told of Jesus' infancy?

How can we explain his twofold nature? What is the meaning of "filled with wisdom ?"

What did the Passover law require? How much of Jesus' history is left blank?

What was the temple? Why not strange to find Jesus in it? What is meant by "in the temple?" What was he doing when they found him?

Why were the teachers amazed?

Why were his parents astonished? What is meant by "in my Father's house?"

What is shown by Christ's general teaching?

Why remain subject to his parents?

III

To whom was Jesus a friend?

Why was Abraham called the "friend of God ?"

In what way was Jesus a real friend? What evidence of special friendship for

Lazarus and his sisters?

Where did this family reside?

Why is this visit recorded ?

Of what is it an example?

For what should Martha be criticized?

Why not think her worldly-minded?

What practical lesson, and for whom?

IV

What is meant by "one thing is needful?" Which of the two views do you prefer? What is the general thought? What command did Jesus give on the sub-

ject?

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FOURTH QUARTER

What does his command mean? What was Mary's choice? What does the Lord call her choice? What is the value of Christian guests in the home? How can we have the Lord as our guest?

Practical Thoughts

What is our highest honor in this world? What is the most important institution? What is the highest class of hospitality? Why is spiritual food better than that for the body?

Lesson III-October 16, 1932

THE HOME AND THE COMING GENERATION

Gen. 18: 17-19; Deut. 6: 4-9; Mark 10: 13-16.

17 And Jehovah said, Shall I hide from Abraham that which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

4 Hear, O Israel: Jehovah our God is one Jehovah:

5 And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be upon thy heart;

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

13 And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.

14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16 And he took them in his arms, and blessed them, laying his hands upon them.

GOLDEN TEXT.—"Train up a child in the way he should go, and even when he is old he will not depart from it." (Prov. 22: 6.)

TIME.—For Genesis, B.C. 1892; for Deuteronomy, B.C. 1451; for Mark, A.D. 30.

PLACES.—For Genesis, Hebron; for Deuteronomy, Plain of Moab; for Mark, near Judea, beyond the Jordan.

PERSONS.—God, Jesus, Abraham, and the children of Israel. DEVOTIONAL READING.—Ps. 128.

DAILY BIBLE READINGS .---

October 10	. M.	Parental Authority. (Gen. 18: 16-21.)
October 11	. Т.	Home Instruction. (Deut. 6: 4-9.)
October 12	. W.	Jesus' Attitude Toward Children. (Mark 10: 13-16.)
October 13	. Т.	Dedicating the Child to God. (1 Sam. 1: 21-28.)
October 14	. F.	Obedience Enjoined. (Col. 3: 18-25.)
October 15	. S.	Blessing Posterity. (Gen. 12: 1-9.)
October 16	. S.	The Happy Family. (Ps. 128.)

LESSON III

LESSON OUTLINE .---

Introductory Study.

- I. The Family of Abraham (Gen. 18: 17-19).
- II. Parents Should Honor God (Deut. 6: 4-6).
- III. Children to Be Diligently Taught (Deut. 6: 7-9).
- IV. Jesus Blessed Little Children (Mark 10: 13-16).

Practical Thoughts.

INTRODUCTORY STUDY

Future Needs.—It is recognized as wise judgment to provide in advance for the requirements which we know the future will bring. In springtime we sow, plant, and cultivate to have full barns and granaries when winter comes. Without this timely foresight and preparation there would be destitution and suffering. A practice so fundamentally necessary in everyday affairs should not be neglected in providing for the more vital needs of man.

Mental Development.—Children are born with blank mental capacity for great accomplishments, but parents do not conclude that such native ability will take care of itself. They know it must be directed, developed, and properly restrained or its possibilities will never be attained. We do not wait till maturity or old age comes before starting this mental training, but begin almost as soon as the babe is born. Gradually, as ability enlarges, the teaching expands and becomes more complicated. This we feel is the parents' reasonable duty and the child's inalienable right.

Spiritual Training.—Providing ample food to sustain life is recognized as a necessity. Those who fail to provide it for their families, unless misfortune renders it impossible, are considered lazy, shiftless, or worthless. To neglect the development of mental powers is a disgrace to the normal child, if he refuse to take it; it is an inexcusable indifference on the part of parents, unless an unavoidable hindrance prevents. The most important responsibility resting on parents is the necessity of surrounding their children with the best moral and spiritual environment. Physical life depends upon food; success in human affairs depends upon mental development; heaven depends upon righteousness and spirituality. The first, and probably the most vital, part of training for heaven will be given in the right kind of home. The eternal destiny of most children is greatly affected by home influence. A godly home is a heritage of great value.

LESSON NOTES

I. The Family of Abraham (Gen. 18: 17-19)

A Worthy Father.—The record of Abraham's life shows he was worthy of being the ancestor of a great people. His moral character, except in one thing (Gen. 12: 10-19; 20: 1-7), was flawless. His great outstanding trait was faith. He accepted God's commands and promises at full value, and when called to any service, "he obeyed and went." Throughout all his days from his call to leave Ur he "walked with God," and by his obedience gained the honor of being called the "friend of God." His spirituality was strongly manifested in his

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appeal for Sodom not to be destroyed if even only ten righteous could be found. This occurred at the time mentioned in the lesson text when the heavenly messengers had announced to him and Sarah the birth of a son.

Found Faithful.—In Neh. 9: 8 we are told that God chose Abraham and found his heart faithful, and made a covenant to give the land of Canaan to his descendants, and fulfilled the promise. He was also promised that all nations should be blessed through his seed. About twenty-five years later, when Abraham was ready to offer Isaac in sacrifice, Jehovah said: "Now I know thou fearest God." (Gen. 22: 12, 17, 18.) His faithfulness to God not only gave his descendants the land of Canaan, but caused him to become the fleshly ancestor of the world's Redeemer. Those of his children, whether through ties of flesh or spirit, that like him are found faithful will sit down with him in God's eternal kingdom.

Why Chosen.—God said: "For I have known him [which probably means, I have chosen him], to the end that he may command his children and his household after him, that they may keep the way of Jehovah." The object was that the descendants might so obey God that he would bring the blessings he had promised to his seed. He was given the honor of heading a great nation because of his personal faith and obedience. His example before them and his commands to them were the strongest efforts he could make to affect his descendants for good. He "waxed strong in faith," became the "father of us all" (Rom. 4: 16-24), and commanded his children to honor God. Blessed will be those who walk in his steps! Those who unfalteringly accept God's word and uncomplainingly obey his commandments are the true children of Abraham.

II. Parents Should Honor God (Deut. 6: 4-6)

No Compromise.—In this last appeal Moses tells the Israelites that "Jehovah our God is one Jehovah." This peculiar expression evidently means there is no God except Jehovah. In Deut. 4: 35 he says: "There is none else besides him." Idolatry would be fatal to future generations as well as to Israel at that time. Other nations had their own gods distinct from each other. Moses wanted them to know that the only true God, the one of power, was Jehovah, whose blessings they had so abundantly enjoyed the last forty years. There could be no compromise; they must honor Jehovah or none. Those who wish their children to honor God must be careful themselves to be true to his commands.

Love God.—Nothing is more evident than God's love for man—manifested in many ways, but chiefly in the gift of his Son. That we should love him is equally evident from both Scripture (1 John 4: 19) and reason. The love that God commands is that we keep his commandments. (1 John 5: 3.) Just as the gift of his Son was evidence of God's love to us, so our keeping his commandments is evidence of our love for him. Without this obedience there is no proof that we love God. In the one who keeps his commandments God's love has been perfected. (1 John 2: 5.) Jesus said to his apostles: "If ye love me, ye will keep my commandments." (John 14: 15.) He also told them that if any one kept his word he was assured of the Fa-

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ther's love. (John 14: 23.) If this were true of the apostles in their close relationship with the Lord, it surely is necessary in our case.

An Example.—Moses told them they should love God with all the heart, soul, and might—with all the power of their intelligent being. That meant at least an honest effort to obey his commandments. Nothing else as an example would be worth anything to their descendants in the centuries to come. Just how some parents expect their children to ever have any respect for God's word is not easily seen. Certainly the parents' example would never teach it. Many parents fail to take seriously enough two things: their own need to obey God in order to be saved, and their need of doing so to properly influence their children. Moses said these words, "shall be upon thy heart." When we heartily esteem it a privilege to obey God, doing so will be easy. We should not overlook the fact that Jesus quotes these words with his approval (Matt. 22: 37); hence, the lesson is just as applicable to us as it was to Israel.

III. Children to Be Diligently Taught (Verses 7-9)

Solomon's Advice.—The Golden Text says: "Train up a child in the way he should go, and even when he is old he will not depart from it." (Prov. 22: 6.) Perhaps Solomon may have meant that would hold true as a general rule, which I am sure is the fact. An occasional exception really sustains general rules. Some departures from training would not prove Solomon's statement incorrect. However, before we can decide that the statement is not true universally we will have to know in each case of supposed departure whether the child was actually trained "in the way he should go." In fact, no parent knows that he has always taught his child exactly right in both precept and example. Most parents will concede the possibility of mistake on their own part. If no mistake has been made, we can depend on results. We have the promise for that.

What Should be Taught.—All admit that children should be taught wise and just moral precepts. Their common welfare depends on that. Wise business and social conduct is necessary to a successful career; but the most vital training necessary is instruction regarding their responsibility to God. Our children are our most important contribution to future ages. We should not hand them over unprepared for the responsibilities imposed by society and the church. Paul advises that children be brought up "in the nurture and admonition of the Lord." (Eph. 6: 4.)

Diligently.—Moses said: "Keep thy soul diligently, lest thou forget," and "make them known unto thy children" that they may learn "to fear me all the days that they live upon the earth, and that they may teach their children." (Deut. 4: 9, 10.) The word "diligently" in the original means to sharpen, or whet, as when a sword is sharpened. As the whetting process is kept up till the sword is sharp, so the words of God are continually repeated till the children understand them. Like other training, the process of spiritual instruction is over a long period and with constant repetition.

When and Where.—Of God's words Moses said: "Talk of them when thou sittest in thy house"—in the home circle; "when thou walkest in the way"—on a journey or abroad; "when thou liest down, and when thou risest up"—begin and end the day with thoughts of God; have

them for a "sign upon thy hand" and "frontlets between thine eyes," upon the doorposts and gate—where you will be constantly reminded of them. Filling the home with spiritual atmosphere and spiritual conversation is the way to affect the coming generation with God's truth. When the journey is closing, we, like David, can advise our children to "keep the charge of Jehovah thy God, to walk in his ways, to keep his statutes, and his commandments," that they may prosper in all that they do. (1 Kings 2: 3.)

IV. Jesus Blessed Little Children (Mark 10: 13-16)

The Disciples' Rebuke.—The mothers who brought their babes to Jesus that he might lay his hands on them and bless them were following the custom, probably more or less common in all ages, of seeking the prayers of the good in behalf of the young. It is very natural to lay the hand upon one for whom a blessing is asked, and the practice is very old. (Gen. 48: 14, 15.) The disciples probably thought it was an unnecessary annoyance to the Lord, and an interference with his work, which they supposed was far more important. However, they overlooked the fact that, like a plant that matures into the tree to bear fruit, the kingdom in future years would be defended and supported by some that then were babes.

The Lord's Reply.—When the disciples rebuked the mothers, Jesus was moved with indignation—felt a just pain and resentment for their misunderstanding. He told them not to forbid the children to come to him, adding, "for to such belongeth the kingdom of God." The King James Version and the margin of the American Revised Version give it thus: "Of such is the kingdom of God." This is a literal translation of the original, and seems the better way to express the thought. Jesus is not here saying the kingdom he purposed to establish would contain babes such as the mothers were then bringing to him, but rather that those babes, because pure and innocent in heart, represented what he wanted his followers to be, and really what sinners must become if they entered that kingdom. Of people who are pure in heart as these babes is my kingdom to be composed, is his thought; in fact, that is the application which he makes himself in verse 15 in these words: "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." In rebuking his disciples when they asked about who is greatest in the kingdom, Jesus said: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." (Matt. 18: 3, 4.)

What Jesus Did.—The mothers brought them that Jesus might bless them, and that is exactly what the text says he did. Nothing whatever is said about their being baptized or received into the church. To construe this incident as authority for infant baptism and infant church membership is to see in the passage what is not there. If any such idea had been in the Lord's mind, he would, no doubt, have made his meaning clear by stating definitely what he meant. If the apostles had so understood him, they would have somewhere given instruction about such baptisms; and in the record of so many baptisms as are found in the New Testament, surely there would have been made mention of at least some infants being baptized. The record definitely mentions the baptism of "both men and women" (Acts 8: 12), but is perfectly silent about the baptism of infants. The law on baptism

requires the baptism of believers. (Mark 16: 15, 16.) This excludes the baptism of those who cannot believe as well as those who disbelieve.

Those dying in infancy are not lost, because they were never sinners; hence, they need neither baptism nor church membership, but only a resurrection, which they will receive. (John 5: 28.) Baptism is for the remission of sins (Acts 2: 38), and only those who are guilty of sins need it. Parents should be baptized people, and teach their children such respect for God's law that they will obey God in this service when it becomes necessary. Such homes will prepare their children for the coming generation.

PRACTICAL THOUGHTS

 It matters little how we are found socially, politically, or financially at the close of life. Everything of eternal value depends on being "found faithful" to God.
 No amount of wealth left to our children can equal in value a

2. No amount of wealth left to our children can equal in value a good example in morals and religion. The former may cause them to be lost; the latter may lead them to heaven.

3. A diligent observance of God's commands, and a wise teaching persistently done, is the best way to protect children against sin.

4. It is necessary that training to honor God should begin at the earliest time possible; but it is not right to take innocent children through a service for which we have neither command nor example in the Scriptures.

QUESTIONS ON THE LESSON

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

Introductory Study

What is recognized as wise conduct? Where does the rule apply? What is the nature of the babe's mind? What do parents do for it? When do they begin? What is most important in child training? Why is this true? Why should home influences be right?

I

Of what was Abraham worth?? What about his moral character? What was his outstanding trait? What did he gain by obedience? What is indicated by his appeal for Sodom? Why did God make a covenant with him? What two great blessings did he bring to his posterity?

In what two ways did he teach them?

II

What did Moses say about God in verse 4? What did he mean? Why insist on their knowing this? How do we know that God loves us? What is evidence that we love him? What did Jesus teach on love? How did Moses say we should love God? How should we esteem obedience to God? Why is this law applicable to us?

III

- Is the advice of Solomon appropriate?
- Is it always true?
- If children depart from right, what is likely the cause?
- Do parents know their training was absolutely correct?
- What three things should children be taught?
- Which is most important, and why?
- What is meant by "teach diligently ?"
- When and where should this teaching be done?
- What does "to such," or "of such," mean? What advice did David give Solomon? Why is this advice still appropriate?

IV

Why did mothers bring their children to Jesus?

Why did the disciples rebuke them? How did the disciples consider it? Why were they wrong?

What did Jesus say to them?

ANNUAL LESSON COMMENTARY

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What explanation does Jesus give in verse 15?

What else does he say on the subject?

What did Jesus do for the babes? Why does this text not authorize infant

baptism?

What other reasons against it? What do those dying in infancy need?

Practical Thoughts

How should we be found at life's close? What is the best heritage we can leave our children?

How can parents best protect their children against sin?

What is necessary in child training? What is not right?

Lesson IV-October 23, 1932 PROBLEMS OF THE MODERN HOME Josh. 24: 14, 15; Eph. 6: 1-9.

14 Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah.

15 And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah.

1 Children, obey your parents in the Lord: for this is right.

2 Honor thy father and mother (which is the first commandment with promise), 3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5 Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart;

7 With good will doing service, as unto the Lord, and not unto men:

8 Knowing that whatsoever good things each one doeth, the same shall he receive again from the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.

GOLDEN TEXT.—"As for me and my house, we will serve Jehovah." (Josh. 24: 15.)

TIME.-For Joshua, B.C. 1426; for Ephesians, A.D. 63.

PLACES .- Shechem and Ephesus.

PERSONS .- Joshua and the Israelites, Paul and the church at Epheesus.

DEVOTIONAL READING .- Ps. 127.

DAILY BIBLE READINGS .---

October 17. M. Serving the True God. (Josh. 24: 14-18.) October 18. T. Sharing the Home Life. (Eph. 6: 1-9.)

W. The Sanctity of Marriage. (Mark 10: 2-12.) October 19.

Setting a Good Example. (1 Cor. 8: 9-13.) Forgiving One Another. (Matt. 18: 21-27.) Family Worship. (Acts 10: 30-33.) Т. October 20.

F. October 21.

October 22. S. October 23. S.

The Blessed Home. (Ps. 127.)

LESSON OUTLINE .---

Introductory Study.

- I. Joshua's Wise Counsel (Josh. 24: 14).
- II. A Wise Choice (Verse 15).
- III. Problems of Parents and Children (Eph. 6: 1-5).
- IV. Problems of Masters and Servants (Verses 6-9). Practical Thoughts.

INTRODUCTORY STUDY

Nature Unchangeable.—During the nearly six thousand years man has been on the earth, his habits, customs, and ways of living have changed with varying circumstances, but his nature has remained unchangeable. The faculties of mind and body still operate in the same fashion; appetites still demand gratification as of old. Education and environment may increase or diminish joys, sorrows, abilities, and responsibilities; but the creature, man, is the same as at first. Arguments may change man's ways, but not man himself. Temptations may come in different ways, but the underlying facts are unalterable. Strictly speaking, we have no modern problems; they are age-old problems differently garbed or coming from different angles. They still appear in ways that are "common to man," which "man can bear" resist—or to which he may yield.

The Battle Ground.—The place for each engagement with evil will be selected by Satan where the weakness of man puts him in most danger of falling. Each one has his own battles to fight with the emissaries of the devil. The peculiarities of his position, work, or relationships will be used to the fullest extent to destroy his integrity and love for the truth. Satan's chief effort has always been to get men and women to discount or reject entirely God's word. This is the shortest and most effective road to their eternal ruin. All evil problems, ancient and modern, are reducible to this one as their ultimate purpose.

The Big Things.—The following are some of the big problems that confront us in which the right and wrong are in daily conflict: The true worship of God or the varied forms of idolatry in vogue; the one true faith or infidelity, plain and disguised; social, moral, and family purity or the endless forms of licentiousness that affect all strata of society; business integrity or legalized fraud; living for God and the good of man or in sin for selfish gain. The individual or family that successfully wars against these common evils deserves the approval of God and the joys of heaven, which, of course, will be received.

LESSON NOTES

I. Joshua's Wise Counsel (Josh. 24: 14)

His Qualifications.—Counsel from the competent has always been considered wise. That Joshua's ability and experience fitted him to advise Israel, and through them all others, is evident from his history. He had been the trusted helper of Moses since they left Egypt. He led them in their victory against the Amalekites. (Ex. 17: 8-15.) He had witnessed their* sins, murmurings, and rebellions during their forty years' wandering. He led them into the promised land and in the six or seven years of intermittent warfare in gaining possession of it. He had been their director during another like period which brought him to the close of his one-hundred-and-ten-year life. From this rich experience, like his predecessor, Moses, he is making his final appeal for faithfulness to God. In this address are the words of our lesson text.

Things Required.—(1) To fear the Lord—reverence him as the true object of worship; (2) serve him—render obedience to all his com-

mands; (3) to put away all false gods—cleanse themselves from all forms of idolatry. The service was to be rendered "in sincerity and truth." It has been suggested that the word "sincerity" literally means without adulteration. This would forbid any admixture of idolatry or the commandments of men in our worship to God. Regardless of the literal meaning of the word, that is the teaching of both Old and New Testaments. (Deut. 4: 2; 12: 32; Matt. 15: 7-9; Rev. 22: 18, 19.) The original word here means "completeness"—that is, with the whole heart. This, of course, would prevent any hypocrisy, and such service would be sincere. "In truth" means that their service had to be according to the directions in God's revealed truth. This is the teaching of Christ on the same subject. (John 4: 24.)

Evidently some of them were still worshiping idols, though they were also trying to hold to Jehovah. The gods worshiped by their ancestors beyond the river (Euphrates) before the call of Abraham, and those in Egypt, still found some place in their devotions. Joshua demanded that all these be put away. Jehovah, being a jealous God, would not tolerate such half-hearted service. He is still the same jealous God, and will not divide the worship of his people with any idol, no difference what the character.

II. A Wise Choice (Verse 15)

A Decision Necessary.—As we go the way of life we often come to the parting of the ways, where it is vitally necessary to make a right choice. The world furnishes many examples of choices, both bad and good. Among the good may be mentioned Abraham, Joseph, Moses, Daniel, and all others who decide for God and right. Israel had been saved from an idolatrous nation; they had driven other idolatrous people from the land God gave them, and Joshua required them to serve God whole-heartedly. God would accept no compromise.

Joshua's Family .-- Joshua well knew the danger of apostasy. He had seen Israel falter and fall too many times. He wanted to put them on record against themselves, so he said: "Choose you this day whom ye will serve." It was vitally necessary that they decide then; delaying vital decisions are dangerous. His words are equivalent to saying to them: If you are so foolish as to want to serve the gods of the Egyptians, Amorites, or Canaanites after seeing so many demonstrations of God's power, you can follow your choice, but not with my approval or help-"as for me and my house, we will serve Jehovah." A noble sentiment, well expressed. It was squarely meeting one of the common problems all people have to face in serving God—taking the un-popular side because it is right; standing for truth, if you have to stand alone. To his credit, it must be said, he made his choice without wavering. It is better for one house to be saved than none. After they promised to serve God, Joshua provoked a stronger assertion of fidelity to God by saying: "Ye cannot serve Jehovah." This had the desired effect, and they said, "But we will serve Jehovah." He probably meant that they could not serve the Lord unless they made the very decision he had made.

Modern Idolatry.—The heart bowing to mental images is just as bad as the body bowing to stocks and stones. Mental idolatry is becoming so inordinately attached to something that we place it above God in our affections. An inordinate desire (covetousness) and an untiring

effort to get gain is called "shrewd business" by the world; God calls it "idolatry." (Col. 3: 5.) One of the difficult problems that confronts individuals and families is the fight that has to be made against the tendency to mental idolatry. Worshiping money instead of being rich toward God will cause more than one to be called a "fool." (See Luke 12: 13-21.)

III. Problems of Parents and Children (Eph. 6: 1-5)

Obedience Right.—The proper rearing of children is the greatest and most difficult problem for parents to solve. Submission to rightful authority is necessary for all. Good government, human and divine, depends upon it. Of course children must not be excused unless we want disaster to follow. Obedience to parents is sustained by the following considerations: (1) It has been generally conceded by the wisest of all ages. (2) The inexperienced must be directed; the parents are the logical ones for this responsibility. (3) The Scriptures plainly teach it. The statement in the lesson text and the following passages are sufficient: Col. 3: 20; Prov. 6: 20-22. (4) A practical proof is the fact that children who disobey parents also, as a rule, disobey the laws of state and the laws of God.

"In the Lord."—This difficult expression seems really to present an exception to the unlimited command: "Children, obey your parents." On the surface it would seem to mean Christian parents. It would be a blessing if all children had Christian parents, but such is not the case. Many parents are not Christians, and some Christian parents have died, leaving their children orphans. Neither class could obey their parents "in the Lord." Neither can we accept the implication that children without Christian parents need not obey parents or others who occupy the place of parents. The thought probably is that children should obey their parents because the Lord requires it, or in everything that accords with what the Lord says. No child should do wrong, even if parents should command it. The general teaching of the Bible is against wrongdoing by any one. No passage can be correctly construed in conflict with this general truth.

Provoke Not.—To properly balance the command, "Obey your parents," fathers, and by implication mothers also, are told to not provoke their children to wrath. Cruel treatment of children by parents will defeat the purpose in view, besides being wrong in fact. The problem is best met by following Paul's advice in "nurturing them in the chastening and admonition of the Lord." The best results will likely follow when the child is made to understand that he must obey because it is right and because God requires it. Parents should also note the fact that God requires this course of them. In numbers, incompetent and disobedient parents are perhaps about equal with disobedient children, with this difference: that parents are less excusable. Obedient children will live longer by avoiding many sinful things; obedient parents will be happier, because results will be better.

IV. Problems of Masters and Servants (Verses 6-9)

Honest Service.—Christ did not interfere with existing forms of government, but taught his followers to live upright and honest lives, whatever their fleshly relationships might be. As slavery existed then, some Christians might be in each class—slaves and masters. (See

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Phile. 15, 16.) The apostle recognized that situation and advised each how to treat the other. He gives no word here in approval or disapproval of slavery; he deals with conduct under that arrangement. The instruction is just as applicable to free servants as to bondmen. There are three reasons for honest service—first, it is right; second, it is best for the servant or slave; third, it is God's will or command. Dishonesty in service is no better than dishonesty in money.

Reasons Assigned .- Paul told slaves to be obedient "with fear and trembling." Masters could punish slaves. Disobedience would bring punishment. Fear of that should cause obedience-by far the best course for the slave, also the best course for one who is a servant of Christ. "In singleness of heart"-not simply to evade punishment alone, but because such service is right and pleasing to Christ. Neither should servants appear to be honest in the presence of masters-"eye service"-but just as faithful in their absence, doing so "with good will" as "unto the Lord, and not unto men." Be just as honest, true, and faithful to your fleshly masters in their absence as you would be in your service to the Lord in his absence. Earthly masters cannot see us when away; the Lord can. Unfaithfulness to them he holds against us, because we are not just; faithfulness to them he approves, just as though the service were rendered to him. Again, the greatest reason for honest service is that the Lord demands it; and for that reason, if earthly masters fail to properly reward us for service rendered, the Lord will remember our fidelity and in due time see that we have due credit.

"Do the Same."—Paul told masters to "do the same things unto them"—that is, manifest the same kind spirit in dealing with servants that I am advising them to show toward you. "Forbear threatening" perhaps means that they were to forbear to inflict punishment that might be threatened for disobedience. If both master and slave were Christians, then no Christian master could afford to mistreat a Christian brother, even though a slave. If not Christians, then better for humanity's sake to use kindness. Besides, it was right and required by the Lord. This good masters could not ignore.

The final reason is that the earthly master also had a Master in heaven, who was equally the Master of the servant. Since he was the Master of both and no "respecter of persons," the master must show kindness and mercy to his servants, if he expected mercy from his Master in heaven. All in all, we learn that in all relationships of life, whatever we do, we should "work heartily, as unto the Lord, and not unto men," knowing that the recompense shall come from the Lord. (Col. 3: 23, 24.)

PRACTICAL THOUGHTS

1. The best advice is not about food, raiment, social prestige, political preferment, or how to obtain great wealth, but about honoring God and how to obtain eternal life.

2. The bravest man is not the one who faces the enemy when encouraged by a multitude of comrades around him, but one who is willing to stand alone for truth's sake if need be.

3. Nurturing the child mind so it will be able to stand against the "wiles of the devil" is the parents' chief duty.

4. True honor and integrity will hold in all relationships with both God and man.

FOURTH OUARTER

LESSON V

OUESTIONS ON THE LESSON

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

Introductory Study

What things have changed in man's history?

What has not changed?

How do temptations change?

Where does Satan stage his battles?

What has been Satan's chief effort?

What are the big problems before us?

Who are competent to advise? What fitted Joshua to give advice? What experiences had he? What was the character of his address? What three things did he command? What is meant by "in sincerity?" What is meant by "in truth?"

Why necessary to put away all false gods?

What gods are mentioned?

II

Why is a choice often necessary? Give some notable examples of wise choice? Why require the people to choose?

What noble sentiment did Joshua express ? What problem was he solving?

What did he say after they promised to serve God?

What did he mean?

What is mental idolatry?

What is covetousness?

III

What is the parents' greatest problem?

What is necessary for all? What proofs that children should obey

parents ?

What is meant by "in the Lord ?"

When are children justified in disobeying?

Why give fathers a command?

What two reasons for this command?

How can parents best meet this problem? What should the children understand?

What should parents understand?

Why will obedience lead to longer life?

IV

What course did Christ pursue regarding existing governments?

Why give command to slaves and masters ?

Is this instruction applicable only to slaves and their masters?

What reasons for honest service?

What is meant by "fear and trembling?" What is meant by "eye service?"

What is the greatest reason for honest

service? Why tell masters to "do the same things," and what does it mean?

What reasons for kindness?

What is the final reason?

How should we do all our work?

Practical Thoughts

What is the best advice? Who is the bravest man? What is the parents' chief work? Where will true honor and integrity hold?

Lesson V-October 30, 1932

THE CHRISTIAN AND LAW OBSERVANCE

(WORLD'S TEMPERANCE SUNDAY)

Rom. 13: 1-7: Gal. 6: 7-10.

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

2 Therefore he that resisteth the power, withstandeth the ordinance of God; and

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

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

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

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

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

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.—"Whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.)

TIME.—For Romans, about A.D. 58; for Galatians, about A.D. 57. PLACES.—Rome and the province of Galatia.

PERSONS.—Paul and the church at Rome and the churches in Galatia. DEVOTIONAL READING.—1 Pet. 4: 12-18.

DAILY BIBLE READINGS .---

October 24.	М.	Obedience to Rulers. (Rom. 13: 1-7.)
October 25.	Т.	The Law of Recompense. (Gal. 6: 6-10.)
October 26.	W.	Simple Living Leads to Success. (Dan. 1: 8-16.)
October 27.	Т.	God's Law in National Life. (2 Chron. 34: 29-33.)
October 28.	F.	Subject to Law for the Lord's Sake. (1 Pet. 2: 11-17.)
October 29.	S.	Keeping the Law of God. (Ps. 119: 49-56.)
October 30.	S.	Justice and Judgment. (1 Pet. 4: 12-18.)

LESSON OUTLINE .----

Introductory Study.

- I. Civil Governments Ordained of God (Rom. 13: 1, 2).
- II. Civil Rulers Are Ministers of God (Verses 3-5).
- III. Civil Governments Must Be Supported (Verses 6, 7).
- IV. Nature's Object Lesson (Gal. 6: 7).
- V. Application of Nature's Lesson (Verses 8-10). Practical Thoughts.

INTRODUCTORY STUDY

Divine Justice.—There are some basic facts that are unalterable not subject to change by circumstances or the whims and wishes of men. One is that all normally intelligent persons are equally responsible for their conduct. This fundamental fact is proof of the divine attribute of absolute justice, and shows that God is "no respecter of persons." No fair and honest mind could accept any other conclusion. From this it follows irresistibly that every one is required to obey law up to the measure of his ability.

Law a Necessity.—Another basic fact is that we must have law rules for the regulation of human conduct. An unregulated individual, society, or nation soon becomes a general menace that must be suppressed. The physical, moral, political, and spiritual actions of people must be subject to law. This is conceded by all. Even criminals invoke the law for protection when unjustly treated. Nature adds her testimony by punishing those who transgress her laws, and does it without respect to persons. If law is a necessity, then the principle applies to all, making law observance applicable to all. This makes all violators, regardless of class, criminals. This resistless

LESSON V

truth puts the embezzler and bandit in the same yoke; the buyer and seller of prohibited liquor, in the same crime; and makes the legally protected thief and the prosecuted one the same class of sinners.

All or None.—Law presupposes the right to legislate. Laws impose both duties and prohibitions. Both are equally binding, or law is worthlesss. Confessedly, human laws are often faulty—sometimes even unjust, due to human weakness. The remedy in such cases is repeal, not violation. If subjects at their pleasure can reject laws that do not suit them, then lawlessness prevails, which allows the violation of all laws, even theft or murder. God's wisdom would not allow unjust laws in spiritual things. Rejecting some of his laws as not necessary for the purpose he states is a worse crime than rejecting human laws, for we are substituting human for divine wisdom, which is a sin within itself.

LESSON NOTES

I. Civil Governments Ordained of God (Rom. 13: 1, 2)

Why the Statement?—Since God had selected the Jews for his own peculiar people and given them their form of government, their strong aversion to other nations was a natural consequence. Doubtless they resented bitterly their subjection to the Romans, particularly the necessity of paying tribute and obeying the civil rulers. Even Christian Jews, knowing they were spiritually God's peculiar people (1 Pet. 2: 9, 10), may have felt much the same as before they were converted to Christ. It is probable that they often discussed the question of refusing submission. (Matt. 22: 17.) It was especially appropriate in writing the congregation in the Roman capital to settle this matter, which, if agitated, might cause serious trouble for the Christians as well as the Jews generally.

"Ordained of God."—That Paul meant civil governments by the expression, "higher powers," seems entirely certain, if we read the full lesson text and compare it with 1 Pet. 2: 13-17. But how are civil powers ordained of God? The word "ordain" means to "set in order, or appoint." An easily understood answer to the question is that"God indorses the principle of civil government and appoints or assigns civil governments a place in the affairs of men. A social arrangement is necessary for man with the nature God gave him. A civil system is required to meet that need. Since God gave the nature, he would, of course, indorse the government required. God gave the Jews a specified form of civil government, but to all others he indorsed the principle and left them to choose their own form.

The Disobedient.—Paul declares that those who resist the power evidently any form of civil government under which they live—withstand the ordinance or appointment of God. It is, then, unmistakably true that those who disobey civil law disobey God at the same time. Many people, if they realized this, would be more careful not to disobey the civil statutes. Unfortunately, some Christians do not know this. Paul says let "every soul"—every one in the church and out be subject to these powers. This requirement, however, presupposes that the law is right—does not violate any moral or Christian principle—for no one is allowed to do wrong. It is further understood that the officer is enforcing the law, not violating it. Any officer should be resisted who violates the law under which he is operating.

Examples of Disobedience.—Jesus condemned the scribes and Pharisees because they did not practice what they taught. He said they should be obeyed when they gave the law of Moses. (Matt. 23: 1-12.) The apostles rejected the command of the Jewish council because it conflicted with the command of Jesus. (Acts 5: 28, 29; Mark 16: 15, 16.) Daniel disobeyed the decree of King Darius because it interfered with his duty to God. (Dan. 6: 7, 8.) If necessary to reject man's civil laws when they conflict with God's law, it is far more necessary to reject the religious laws of human origin. (Matt. 15: 9; Gal. 1: 8-10.)

II. Civil Rulers Are Ministers of God (Verses 3-5)

Good and Evildoers.—Civil laws are made for the benefit of both good and evil people. As God indorses the principle of such law, he recognizes those who enforce it as his ministers. He would not indorse civil law and reject its operation. The purpose of the law is for the protection of the good and the punishment of the evil. This does not mean that God indorses personal wickedness on the part of law officials or their abuse of authortiy, but he does indorse law enforcement. A civil officer is not a terror to the obedient; he is to them a "minister of God" for good—a protection of life and property. To the evildoer he is a "minister of God" to avenge wrath—to administer the punishment prescribed by the law. This, of course, is all true when he visits upon the criminal the legal punishment of a righteous law.

Why Obey?—The apostle gives two reasons why law should be obeyed. These reasons are equally applicable to civil and religious laws. (1) "Because of the wrath"—that is, to avoid the punishment which the law demands for violation. This wrath of the law is threatened to restrain people from violating the law. It is absolutely necessary, or the law would be useless. (2) "For conscience' sake." We should be obedient that we may have a good conscience. Good people cannot violate a law that gives them protection and have peace with their conscience. To the righteous a third reason may be added, which Paul does not mention, probably because he is discussing our relationship to civil law only. To the child of God the final reward to the obedient becomes a powerful incentive to influence him to obey.

III. Civil Governments Must Be Supported (Verses 6, 7)

A Common Duty.—Since one object in civil law is to perpetuate a healthy society by suppressing crime and protecting the lives and property of all citizens, all, both bad and good, enjoy these privileges; hence, all, both bad and good, are required to support the government. There is no reason why Christians should be relieved of this responsibility. Whatever may be said regarding the Christian's relationship to civil governments, his duty to pay tribute—taxes—is fixed by this passage. Some taxes may be unjust or excessive, which are faults chargeable to those who make the laws, but that fact does not cancel the general responsibility to support the government that gives one protection.

The Whole Law.—If law observance is a necessary principle, which all save anarchists will admit, then all laws legally enacted are equally binding. The breaking of any one, or part of one, is law violation.

The illegal traffic in prohibited liquors is no less criminal than stealing, robbing, or murder. It is also recognized that those who aid and abet in the violation of law are a party to the crime and equally guilty with the one who commits the deed. Supposedly good citizens, even if church members, who buy the bootlegger's illegal wares are just as guilty as he is. When such people quit violating the law, prohibition will "prohibit."

James says: "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." (James 2: 10.) The man who breaks one point of law has not actually broken every point, but the one who deliberately breaks one point is a lawbreaker in principle; hence, he is presumed guilty of all, for the reason he would be just as ready to break others if the motive were as strong. Peter says, "Be subject to every ordinance of man for the Lord's sake" (1 Pet. 2: 13)—not just those that please you and violate the rest. Such conduct not only breaks civil law, but God's as well. God says be subject to all. The only exception allowed is when the law conflicts with duty to God.

The Lord's Words.—Jesus said: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." (Matt. 22: 21.) The man who refuses to observe civil law is a criminal; the man who refuses to obey God's law is, too. The man who deliberately violates one part of the civil law is in principle adjudged guilty of all; the one who violates God's law in the same way is in a like condition. Deliberate violation of law, human or divine, has no defense; it is a sin against God.

IV. Nature's Object Lesson (Gal. 6: 7)

"God is Not Mocked."—The value of all efforts consists mainly in their final results. No difference how fascinating or promising they appear, if they lead finally to disaster or ruin, they cannot be justified. However plausible our plans may seem or however attractive they may be to others, they must be judged by what results they will produce. We may deceive others, or we may even deceive ourselves, but we cannot deceive God; he will not be mocked. We cannot with a sneer offer him faulty service, or reject any part of his law that we do not like, and it make no difference. All our works must at last pass in review before the supreme Being and be rewarded according to their merits.

"After Their Kind."—The unmistakable comment that nature makes on our subject is that all things bear "after their kind;" or, as Paul here puts it, "Whatsoever a man soweth, that shall he also reap." Nature's myriad forms teem with examples of this fundamental truth. In fact, there is no violation of this law in nature's domain. Why should we think we can dodge it in the moral and spiritual spheres?

V. Application of Nature's Lesson (Verses 8-10)

Sowing to the Flesh.—Paul declares that the one who sows to the flesh shall reap corruption. He means that one whose sole concern is the unlimited gratification of the fleshly desires will reap as a harvest eternal condemnation. This result is just as sure to follow a sensual life as that natural harvests will always be of the same kind as the

tained in ordinances; that he might create in himself of the two one new man, so making peace;

16 And might reconcile them both in one body unto God through the cross, having slain the enmity thereby:

17 And he came and preached peace to you that were far off, and peace to them that were nigh:

18 For through him we both have our access in one Spirit unto the Father.

19 So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God.

GOLDEN TEXT.—"Blessed are the peacemakers: for they shall be called sons of God." (Matt. 5: 9.)

TIME.-For Ps. 72, about B.C. 1015; for Ephesians, A.D. 63.

PLACES .- Jerusalem and Ephesus.

PERSONS .- David or Solomon, Paul, and the church at Ephesus. DEVOTIONAL READING .- Ps. 46: 4-11.

DAILY BIBLE READINGS .-

October 31. M. The Reign of the Prince of Peace. (Ps. 72: 7-17.) November 1. T. Fellow Citizens in Christ. (Eph. 2: 13-22.) November 2. W. Pursuing Peace. (1 Pet. 3: 8-12.)

- November 3. T. Counseling for Peace. (Zech. 6: 9-13.) November 4. F. Strangers to Peace. (Rom. 3: 9-18.) November 5. S. The Promise of World Peace. (Isa. 2: 1-4.)

November 6. S. The God of Peace. (Ps. 46: 1-11.)

LESSON OUTLINE .---

Introductory Study.

- I. Solomon's Reign of Peace (Ps. 72: 9-17).
- II. A Prophetic View of Christ's Reign (Isa. 2: 1-4).
- III. Peace Through Christ's Blood (Eph. 2: 13-15).
- IV. Peace in the Church (Verses 16, 17).

Practical Thoughts.

INTRODUCTORY STUDY

Human Peace .- The records of history are filled with alternate periods of war and peace. Many dream of a happy time when war among earth's nations will forever cease; but the past six thousand years do not offer a hopeful prophecy of such a desirable situation this side the coming of the Lord. No human compact is any stronger than the self-control of its makers. The spirit of resentment under provocation starts armed conflicts. The ambition and sinfulness of men have furnished the provocations, and will probably continue to do so. World peace from a political standpoint is highly desirable, but not likely to be realized.

Divine Peace .- By virtue of creation, man belongs to God, and, as an inteligent creature, should honor his Maker. If all were at peace with God, they would be with each other. This ideal state can come only through a plan of God's devising, not by man's wisdom. General peace will come only in proportion to the nearness people come in following out the divine plan. The teaching of Christ presents the only feasible and workable plan for lasting peace. In fact, long before his birth a prophet said a child would be born who should be called the

LESSON VI

"Prince of Peace." (Isa. 9: 6.) After his birth the angelic host sang: "On earth peace among men." (Luke 2: 14.) Later the apostles took up the refrain, declaring that peace came "by Jesus Christ." (Acts 10: 36; Rom. 5: 1; Phil. 1: 2.) Until the moral and spiritual righteousness taught by Jesus Christ is accepted, no permanent peace can come. As all will not accept the high ideals Christ gave, universal peace seems only a theory. Those who accept and practice his teaching may have peace that "passeth all understanding" (Phil. 4: 7), in spite of the world's strife and turmoil.

False Peace.—Humanity is made up of individual units. Personal peace with God is the first and most vital thing. Since this comes only through obedience to Christ's commands, one may be deceived into thinking he has peace with God when he does not. One of Israel's prophets said their moral condition at his time was so bad that they could not hearken to God's words, and that the prophets and priests dealt falsely, saying: "Peace, peace; when there is no peace." (Jer. 6: 14.) Jesus declared that not every one who said, "Lord, Lord," would enter into the kingdom, but those who do the will of the Father. (Matt. 7: 21.) Depending upon human precepts is vain. (Matt. 15: 9.) The gospel of Christ is the only peace pancea for the world's ills. Those who do not obey it have a false peace or none at all. Human agreements between men and nations do not carry the things necessary to man's higher nature.

LESSON NOTES

I. Solomon's Reign of Peace (Ps. 72: 9-17)

Application of Text.—Scholars, it seems, disagree as to who wrote the words of this lesson text—David or Solomon. In either case the language is prophetic, referring either to Solomon's reign, which immediately followed David's, or to Christ, or to both. It is likely the author had direct reference to Solomon's reign, though some expressions are too lofty to be limited to that alone; and, therefore, the language may be given a typical meaning in reference to Christ. It seems probable that God's promise to David (2 Sam. 7: 12-17; 1 Kings 2: 4) was intended to have a double meaning (see Luke 1: 32, 33). The name "Solomon" means "peaceful" (1 Chron. 22: 9, margin), and Jesus is the "Prince of Peace." The lessons are just as forcible, if Solomon's reign is typical of Christ's. That is the view taken in this lesson.

According to Promise.—David desired to build the temple of the Lord before his death, but was not allowed to do it, because he had engaged in great wars. (1 Chron. 22: 7-10.) Since the temple—an enlargement on the tabernacle—was a type of the church (1 Cor. 3: 16), it was appropriate to have a man of peace to build it. As Christ was to be the "Prince of Peace," Solomon, with a reign of peace, would fittingly represent Christ's reign. God said of Solomon, "I will give him rest from all his enemies round about," and, "I will give peace and quietness unto Israel in his days." The promise was fulfilled, as is shown by 1 Kings 4: 25.

What Predicted?—In the text a glorious reign is vividly described. Without resorting to war, Solomon prospered in wealth, honor, and greatness above all other kings about him. Of Christ's kingdom Paul

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declares that the "weapons of our warfare are not of the flesh." (2 Cor. 10: 3-5.) Verse 7 says that in his days there would be an abundance of peace—nothing but peace and prosperity. The gospel of Christ is a "gospel of peace." (Eph. 6: 15.) His enemies were to be subdued, and were. Christ will finally make all his enemies the footstool of his feet. Kings and queens of other countries were to bring him presents out of their great respect. The visit of the queen of Sheba is recorded in 1 Kings 10: 1-10. She gave Solomon one hundred and twenty talents of gold. A talent of gold is estimated at more than thirty thousand dollars, making the sum of her gift nearly four million dollars. This shows that kings did "fall down before him." (Verse 11.) Isaiah, in looking forward to the reign of Christ, said that "all kings" shall see "thy glory." (Isa. 62: 1-5.) He was to be merciful to the poor and needy; the land was to be abundantly fruitful in his days; his name was to endure because of his blessings to men. Spiritually, all these things are true of Christ's reign.

The bad thing about Solomon's reign, not mentioned in our lesson text, is his apostasy, which led to the division of his kingdom after his death. (See 1 Kings 10: 1-14.)

II. A Prophetic View of Christ's Reign (Isa. 2: 1-4)

Above All Others.—Isa. 2: 1-4 is not printed in our lesson text, but is one of the passages upon which the lesson is based. It is introduced and considered here because it is the prophet's view of Christ's kingdom as one of peace. The word "mountain," because a high place, represents an eminent ruler or exalted government. The "mountain of the Lord's house," being established on the top of the mountains, indicates that it was to be above all other governments. In value and importance that is strictly correct.

For All Nations.—The prophet sees "many peoples" going up to the mountain of the Lord's house—the church—to learn of his ways so they could walk in his paths. In his view he sees all nations—evidently meaning some from all nations—flowing into it. In contrast with the temple—God's material house on Mount Moriah—which was limited to the Israelites, this spiritual house was to receive the people from all nations. That is what Jesus meant when he commissioned his apostles to preach to all nations. The temple was in Jerusalem, and the law of Christ was to first be preached there (verse 3; Luke 24: 47); hence, God's spiritual house was to be built there. The reign of Christ began there on the day of Pentecost. (Acts 1: 6-8; 2: 29-36.)

A Reign of Peace.—Verse 4 clearly points out the peaceable nature of Christ's reign in his kingdom. The general teaching of the New Testament is decisive on Christ's kingdom being one of peace. In contrast with temporal kingdoms, including the Jewish, the prophet says of the Lord's people: "They shall beat their swords into plowshares, and their spears into pruning hooks." He also says: "Nation shall not lift up sword against nation, neither shall they learn war any more." Under the Jewish reign, God's people were taught war and engaged in it by his direct command; under the reign of Christ, no carnal weapons are to be used, war is not to be taught, nor are God's people now to practice war as a part of their system. If it be

contended that this verse includes all political nations, then it is also true that they cannot engage in war with God's permission. That Christ's kingdom was established on Pentecost is true, if there is proof for anything. Nations have been engaging in war for nearly two thousand years since, with no positive signs that they are going to quit. The passage probably refers only to God's people under Christ. Isaiah presents a similar contrast in Isa. 11: 6-9, where the ravenous nature of beasts being subdued figuratively represents the fact that people from warring nations will be peaceable in Christ's kingdom. He said: "They shall not hurt nor destroy *in* all my holy mountain." The "mountain of the Lord's house" and "my holy mountain." mean the same and refer to the church, or kingdom. Hence, the passages simply contrast the kingdom of Christ as a reign of peace with the warlike kingdoms of earth.

III. Peace Through Christ's Blood (Eph. 2: 13-15)

Far and Near.—In Eph. 2: 11-22 we have Paul's declaration that Isaiah's prophecy of all nations flowing into God's house had actually transpired. In verses 11, 12 he addresses the Gentiles and tells them that previous to their accepting Christ they were aliens from the "commonwealth of Israel," knew nothing of the "covenants of promise," and their own immoralities had left them with "no hope and without God in the world." Truly, at that time they were afar off. The Jews, having the temple, the priesthood, the sacrifices, drew near to God in that worship. Regardless of their personal sins, both moral and spiritual, they were in the covenant with rites and privileges not allowed the Gentiles. So the case stood till Christ's death. Before all nations could flow into the Lord's house, any hindrance in the way had to be removed.

Peace Between Them.—Paul said, "He is our peace [meaning that Christ is the cause of our peace], who made both one," both Jews and Gentiles coming into the same institution—the church—on precisely the same terms. This naturally would bring fellowship where enmity had existed—bring the contending peoples into peaceable and friendly relationship. The "law of commandments," which is called the "enmity," and the "middle wall of partition" had to be broken down that is, abolished. This, we are informed, was done by the Lord's death on the cross. (Rom. 7: 4; Col. 2: 14.) Since the law could not give life (Gal. 3: 21; Heb. 10: 1-4), its removal did the Jew no harm, but left him, like the Gentile, free to become one with Christ after his resurrection. The Gentiles had nothing to offer, the Jewish offering had been canceled; so both must come to God through the blood of Christ, the meritorious cause of our salvation. In Christ there is "neither Jew nor Greek" (Gal. 3: 28); there is "one flock, one shepherd" (John 10: 17).

IV. Peace in the Church (Verses 16, 17)

"One New Man."—In verse 15 Paul declares that Christ abolished the law of commandments "that he might create in himself of the two one new man," and in doing so "make peace." Let us not forget the fact that the "new man" was created after the law was abolished.

Since the law was abolished at his death, the "new man" was not created till after that. Verse 16 shows that was done that he "might reconcile them both in one body unto God." While Jews and Gentiles were reconciled to each other in the one body, that happened because both were reconciled to God. No one will contend that either Jew or Gentile is saved till reconciled to God. Paul says this reconciliation is "in one body;" hence, both must come into the one body to be saved. The "new man" evidently refers to the institution into which both came, which can be nothing else than the church. We know, however, that the "new man" is the "one body;" for the "new man" was created out of the two, and both were reconciled unto God in the one body. In Eph. 1: 22, 23 the church is called his "body;" in Col. 1: 24 the body is called the "church." This reconciliation for both Jews and Gentiles in the body-church-was secured through the cross, on which the Lord not only slew the enmity, but shed his blood, which is the price he paid for the redemption of all men. Since the church was purchased with his blood (Acts 20: 28), the only chance for salvation is to be builded together in it "for a habitation of God in the Spirit" (Eph. 2: 22).

Peace to All.---It is also interesting to know that all are included in the provision God has made for our peace. The prophet said all nations would flow into God's house. In giving the commission, Jesus told his apostles to teach "all nations" (Matt. 28: 19), to preach the gospel to "every creature" (Mark 16: 15). If people do not have peace with God, it is their own fault. The provision has been made, for Jesus said, "Ye will not come to me, that ye may have life" (John 5: 40), and, "He that will, let him take the water of life freely" (Rev. 22: 17). Paul says that through Christ both Jews and Gentiles have "access in one Spirit unto the Father." (Eph. 2: 18.) By accepting the teaching of the Spirit, as he directed the apostles, and complying with the terms given, we enter the house of God. Those terms are faith, repentance, and baptism. (Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 46, 47.) This brings personal peace with God, because we have obeyed his word. World peace, national peace, community peace, and family peace are all desirable; but the peace of first and most vital importance is that secured for each individual by entering the one body-the church of the Lord Jesus Christ.

PRACTICAL THOUGHTS

1. Those who accomplish great things are the ones who fit themselves for the task. This is just as true in the Lord's work as in temporal things.

2. God's house has been provided for all—he is "no respecter of persons." Each individual that wants the favor and blessing of God must enter.

3. Those who come to the Father must come through Christ, the one mediator between God and man.

4. "Peace at the price of blood" is the New Testament teaching. The blood of Christ is the meritorious cause of salvation and is available only to those who enter the church—the blood-bought institution.

LESSON VII

FOURTH QUARTER

OUESTIONS ON THE LESSON

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

Introductory Study

What does history show regarding peace and war?

What are the causes of war?

What would bring world peace?

What is the only plan for world peace?

How is Christ described in the Old Testament?

What did the angelic host say of him?

What is the teaching of the apostles on peace?

What is taught in Jer. 6: 14?

What of those who do not obey the gospel?

т

To whom does this Psalm apply?

What promise did God make to David?

How may it be applied?

What is the meaning of the name "Solo-mon ?"

Why was David not allowed to build the temple?

What did God promise regarding Solomon's reign

What proof of its fulfillment?

How, and in what, did Solomon prosper? Describe the visit of the queen of Sheba.

How much gold did she give Solomon as a present?

In what ways is his reign typical of Christ's ?

What bad thing occurred in his reign?

II

Why is this text appropriate to our lesson ?

What is represented by the word "mountain ?"

What is the mcaning of this text?

Whom does the prophet see entering God's house?

What contrast is here presented?

Why say Christ's reign began on Pentecost ?

What is the contrast in verse 4?

What has happened since Christ's reign began?

What is the meaning of Isa. 11: 6-9?

To what do these two passages refer?

What does Paul say of the Gentiles? What caused them to be "without God ?" Why were the Jews regarded as near? How long did this situation remain?

What is the meaning of, "He is our peace?"

What had to be removed?

When was this done?

How did Jews and Gentiles stand after Christ's death?

IV

Why was the law abolished?

When was the "one new man" created?

What was the purpose in creating the "new man ?"

What is meant by "one new man?"

Where does reconciliation occur? What is the "one body?"

Where are both Jews and Gentiles saved? What two things were accomplished by Christ's death?

What proof that all are included in God's provisions?

How have we access to the Father?

What are the terms of securing personal peace?

If people are lost, whose fault is it?

Practical Thoughts

How can people accomplish things? Where can men secure the favor and

blessings of God? How can men come to the Father?

Where is the blood of Christ available?

Lesson VII-November 13, 1932

MAKING A LIVING

Amos 5: 11-15: Luke 19: 16-23.

11 Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof.

12 For I know how manifold are your transgressions, and how mighty are your sins-ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right.

13 Therefore he that is prudent shall keep silence in such a time; for it is an evil time.

14 Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say.

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15 Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

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 serv-ant. 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?

GOLDEN TEXT.-"In diligence not slothful." (Rom. 12: 11.)

TIME .- For Amos, about B.C. 785; for Luke, A.D. 30.

PLACES .- Tekoa and near Jerusalem.

PERSONS .- Amos and the people, Jesus and the Jews.

DEVOTIONAL READING .- Prov. 30: 7-9.

DAILY BIBLE READINGS .---

November	7.	Μ.	Justice to All. (Amos 5: 10-15.)
November	8.	Т.	Faithfulness in Duty. (Luke 19: 16-23.)
November	9.	W.	Working to Live. (2 Thess. 3: 6-13.)
			A Life of Contentment. (1 Tim. 6: 6-12.)
November	11.	F.	The Teacher and Carpenter. (Mark 6: 1-6.)
November	12.	S.	The True Riches. (Luke 12: 13-21.)
November	13.	S.	Temperate Living. (Prov. 30: 7-9.)

LESSON OUTLINE .---

Introductory Study.

I. Dangers in Dishonest Gain (Amos 5: 11-13).

II. God with Those Who Seek the Good (Verses 14, 15).

III. Legitimate Service Rewarded (Luke 19: 16-19).

IV. The Slothful Servant Rejected (Verses 20-23).

V. Becoming Rich Toward God (Luke 12: 13-21). Practical Thoughts.

INTRODUCTORY STUDY

Right to Accumulate .- Much is said in the Bible about the wrong use of money and material things, but nothing to indicate it is not right to accumulate them. The love of money and trusting in riches (material things) are both condemned (1 Tim. 6: 10; Mark 10: 24), but nothing is said against riches themselves. If properly used, they can be productive of great blessings in this world and the means of laying up in store a "good foundation against the time to come," provided we do not have our "hope set on the uncertainty of riches, but on the living God." (1 Tim. 6: 17-19.) Solomon was promised and received great riches because, as king of God's people, he asked not for riches, but for wisdom to govern aright. (1 Kings 3: 5-15.)

Two Purposes .- There are two, and only two, reasons for the accumulation of material things—(1) because they are needed for personal

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comfort and support; (2) for the good that may be accomplished, directly or indirectly, by their use in behalf of others. To hoard wealth just for the pleasure of knowing we have it is little, if any, short of trusting in riches, or covetousness, which in the eyes of God is the sin of mental idolatry. (Col. 3: 5.) To possess wealth and be too stingy to use any of it for the good of humanity and the salvation of souls is covetousness in an aggravated form.

Labor Commanded.—The nature that God gave us requires both food and raiment. Since our nature requires these, we must have them, and it is right that we work for them. For this reason when man left the garden of Eden, it was said to him: "In the sweat of thy face shalt thou eat bread." (Gen. 3: 19.) In giving the Ten Commandments at Mount Sinai, God required the Israelites to rest on the seventh day, but he also said: "Six days shalt thou labor, and do all thy work." (Ex. 20: 9.) The command to work was just as positive as the one to rest. Work is dignified by the fact that both Christ and the Father worked. (John 5: 17; Mark 6: 3.) Paul's command to the church at Thessalonica was: "If any will not work, neither let him eat." (2 Thess. 3: 10.) There are two extremes. One works solely for the material things that perish with their using; the other is too careless, indifferent, lazy, or concerned about other things to even try to labor for material things. Neither has the approval of the Bible or common sense.

LESSON NOTES

I. Dangers in Dishonest Gain (Amos 5: 11-13)

Human Schemes Uncertain.—Human plans may often be described with the one word "failure." At best they are uncertain. Those who get gain dishonestly—which means at some one's loss—should remember that many things do not work out as expected, and often the account has to be settled before we are ready. Amos prophesied about fifty years before the captivity of the ten tribes. Such an amount of moral corruption existed in his day that the people hated the magistrate in the gate that tried to give justice and abhorred the man that spoke uprightly. (Verse 10.) Being criminal, they did not want laws honestly administered. They were trampling upon the poor and exacting unlawful tribute. With these ill-gotten gains they were building fine houses and planting pleasant vineyards. But they were soon to lose their houses and not drink of their vineyards. Their bondage, soon to come, would spoil all their wicked plans and prove that dishonesty in gain is a dangerous thing.

Cannot Be Hid.—Much we do may be hid from men, but not from God. Through the prophet God said to them: "For I know how manifold are your transgressions, and how mighty are your sins." He knew all their wicked deeds, both great and small. Three are mentioned, but only as examples, for they were manifold in number. The three were: (1) Afflicting the just, which they did, no doubt, because it was profitable to them; (2) taking bribes to blind them against justice—another way of dishonest gain; (3) refusing to hear the plea of the needy, because they were unable to reward them for it. It is too bad that sinners refuse to consider the fact that "all things are naked and laid open before the eyes of him with whom we have to do." (Heb. 4: 13.)

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Final Settlement.—Jeremiah says of the man who gets riches, and not by right, that "in the midst of his days they shall leave him, and at his end he shall be a fool." (Jer. 17: 11.) Often through the failure of plans riches leave one in the height of his business career; if not, he is sure to leave them at death, which amounts to the same thing. The prophet's illustration is this: As a partridge hatches eggs which she did not lay, the young, when grown up, will leave her, because they are not hers naturally, so dishonest gain must be given up sooner or later, and its possessor be reputed a fool. He has been a fool all the time, but his folly will be conceded when he and his riches part, and at the judgment he will know he has been a fool. The prophet said the "heart is deceitful above all things," but God knows it and will give to every man "according to his ways." (Jer. 17: 9, 10.)

II. God With Those Who Seek the Good (Verses 14, 15)

"Hate the Evil."—After mentioning the disastrous results of dishonest gain, the prophet gives the advice which, if followed, will banish the dishonesty and avoid the results. Evil cannot be toyed with and the individual be safe. We cannot even be indifferent to evil; we must hate it, we must put ourselves in array against it. Concerning the devil Peter says: "Whom withstand steadfast in your faith." (1 Pet. 5: 9.) James says: "Resist the devil, and he will flee from you." (James 4: 7.) The example of Jesus in defeating the devil is our only safe course to follow. (See Matt. 4: 1-11.)

The only way we can resist Satan is to reject his teaching—hate his falsehoods. David said he loved God's commandments above fine gold, and esteemed all his precepts concerning all things to be right, and hated every false way. (Ps. 119: 127, 128.) When we cherish in our hearts a righteous indignation against all evil, we have the only protection against doing wrong. There is no place where this is more vitally important than in accumulating material things. We must have enough to live on, but we do not have to be dishonest in securing it.

"Love the Good."—If we love the good, we will seek it; if we hate the evil, we will flee from it. If we love the good, we will be true to both God and man. Amos told the Israelites to "establish justice in the gate;" to see to it that righteousness was practiced in the administration of laws. This would be the evidence that they really loved the good. This would be justice to man. Faithfulness in worship would be faithfulness to God. With such conduct God would be with them and gracious to them. Love of the good would make them do right; hatred of the evil would prevent their doing wrong.

Oppression Forbidden.—The rebuke of the prophet Amos was both just and right. The oppression of hired servants, either of their own brethren or of sojourners, was clearly forbidden by the law of Moses. (Deut. 24: 14, 15.)

III. Legitimate Service Rewarded (Luke 19: 16-19)

"Well Done."—There is no occasion for reward unless the service has been rendered. The reward is due for faithful service, not just pretense. In the parable of the pounds (Luke 19: 11-27) Jesus represents a nobleman as going into a far country to receive for himself

a kingdom. He gave ten servants each a pound and said to them: "Trade ye herewith till I come." After a time, he returned, having received the kingdom, and called the servants before him for the purpose of learning what they had "gained by trading." The first that came said his pound had made ten pounds more—surely a satisfactory gain, indicating both wisdom and diligence in its use; hence the "welldone" approbation and the reward of ruling ten cities. The second had gained five pounds—still a satisfactory gain, which was probably equal to the ability of the servant, and he received the same approbation and the reward of ruling five cities. "Well-done" service brings its reward and the approval of God and the servant's own conscience.

Application.—The parable and its application must be kept distinct. The nobleman represents Christ, who went to heaven to be invested with his kingly reign. The servants represent Christians, who are to be rewarded on his return. The pound represents the gospel with all its privileges, which is given to all alike, to be used according to the ability of each. To rule over ten or five cities is what Jesus put in the parable. It represents something in the application, but is no part of the application. The nobleman gave the good servants this reward-a very natural thing for an earthly ruler to do. Spiritually, it represents the reward that Christ will ultimately bestow on his faithful servants, not that they will rule over cities on earth. Such a conclusion would be an absurd mixing of parable and application. The lesson is that, as earthly rulers reward their faithful servants, Christ, our King, will duly reward us for service well done. It is important to render good service in working for material rewards; it is more so in working for the heavenly riches.

IV. The Slothful Servant Rejected (Verses 20-23)

The Excuse Offered.—This servant received a pound just as the others did. His trouble was not a lack of means, but a lack of zeal. The nobleman called him a "wicked servant." In the parable of the talents the servant who failed to use his talent was called a "wicked and slothful servant." (Matt. 25: 26.) Those without means are not responsible for their use; those with them are wicked — sinners — if they do not use them. This servant tried to excuse himself by saying he knew his master was an austere man, reaping that which he did not sow, and he was afraid to risk his pound in business lest he lose it. This was false reasoning. The record does not say his master would be *unjust* in his settlement, but he would be *exact*—he would require those using his money to render a proper income. That is right, and the very reason why the servant should have diligently used it. Failing to do so, he proved himself both unreasonable and negligent. His

Zeal Required.—If the Bible said nothing on the subject, common sense and observation would prove that zeal is necessary to success in all lines, temporal and spiritual. Solomon said: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." (Eccles. 9: 10.) "Sheol" is the same as the Greek word "Hades," and refers to the intermediate state—the place of spirits after they leave the body. Solomon's meaning is this: Whatever you pretend to do, do it well; for after you leave this world, in Sheol, where your spirit goes, you will not be able to devise, gain knowledge or wisdom; in short, you will not be able to correct mistakes or be saved, if you go there in a lost state. Indifferent and slothful people come to old age dependent or paupers; lazy and unconcerned servants of Christ will come to the judgment with no treasures laid up in heaven. In the Golden Text, Paul says, "In diligence not slothful." He tells Titus that God's people should be "zealous of good works." (Tit. 2: 14.)

A Command.—Paul tells the Thessalonian Christians that he did not eat bread for naught at any one's hand, but labored night and day to keep from being a burden to them. Then he said he heard they had some "that work not at all." He then commanded such to quietly work. He said that if any would not work, he should not eat. (2 Thess. 3: 7-15.)

V. Becoming Rich Toward God (Luke 12: 13-21)

Temporal Success.—Laying up material goods for known future needs cannot be justly condemned, else providing fuel for the winter and protection from the storm would be wrong. A reasonable sufficiency is a wise thing; a great abundance, if used for good, is a blessing. Otherwise the effort is wasted and the worker is foolish. When the successful business man said he had plenty to last and was ready to take his ease, God said: "Thou foolish one, this night is thy soul required of thee."

Treasures in Heaven.—When we depart, the question is: "Whose shall these things be?" Solomon said, "Who knows whether he will be a wise man or a fool?" (Eccles. 2: 18, 19); yet he will have rule over all we leave. The wise man labors diligently for his own support and for a surplus to use in a way that will be treasures in heaven and make him rich toward God. Since a "man's life consistent not in the abundance of the things which he possesseth," preparing for his spiritual nature to live continually is more important than providing for the body.

PRACTICAL THOUGHTS

1. The evildoer hates the light lest his wickedness be exposed; those conscious of having the truth and right want the light to make it manifest.

2. Evil works cannot be destroyed by an indifferent attitude. Lukewarm servants—those neither cold nor hot—are disgusting to both God and man.

3. No one is accountable for more than his means and ability can accomplish, but he is responsible for that much; nor can he evade this responsibility.

4. Slothful Christians are no more pleasing to God than lazy servants are to their earthly masters. Both disgrace their professions.

5. It is foolish to be more concerned to provide for what may never come than for that which is sure to come.

QUESTIONS ON THE LESSON

Give the subject. Repeat the Golden Text. Give the time. Locate the places. Name the persons. Give the Lesson Outline. Introductory Study

In what ways does the Bible condemn riches? What can be accomplished by riches?

What can be accomplished by riches? Upon what should we set our hope? Why was Solomon promised riches?

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What two reasons for laying up riches? What proof that man should work? What Bible commands on the subject? What two extremists are there?

What is true of human plans?

When did Amos prophesy?

What was the condition of the people then?

What evils does the prophet charge against them ?

What were they doing with their gains?

What was to happen to them? What did God know about them?

What evils are mentioned?

What is Jeremiah's testimony?

What is the meaning of the illustration used?

What does Jeremiah say of the heart?

II

What attitude must we take toward evil?

What is Peter's testimony?

What is Paul's?

What example should we follow?

How can we resist Satan?

Explain David's testimony.

If we love the good, what will we do?

What results will follow love of good and hate of evil?

III

When are rewards appropriate? State the facts of the parable. Why call his servants before him? Why approve the first two?

How account for one gaining only five pounds?

- What is the general application of the parable?
- What is meant by ruling over cities?

IV

What was the trouble in this case? What is this servant called? What did he say of his master? Was the master unjust? How can we prove zeal necessary? What testimony from Solomon? What does the word "Sheol" mean? What is the meaning of this passage? What testimony from Paul? What command have we on this subject?

v

What is legitimate in laying up treasures?

What is the lesson in this story?

What becomes of our riches when we depart?

What question does Solomon raise about what we leave 1

When is one foolish?

What is the most important preparation?

Practical Thoughts

Who hates the light?

What must be our attitude regarding evil?

For how much is one accountable?

Why are slothful Christians displeasing to God?

For what should we be most concerned?

Lesson VIII-November 20, 1932 STEWARDSHIP OF MONEY

Deut. 8: 11-14, 18; 2 Cor. 9: 6-15.

11 Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day: 12 Lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt

therein :

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage.

18 But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day.

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.

8 And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work:

9 As it is written,

He hath scattered abroad, he hath given to the poor;

His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness:

11 Ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

12 For the ministration of this service not only filleth up the measure of the wants

of the saints, but aboundeth also through many thanksgivings unto God: 13 Seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all:

14 While they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you.

15 Thanks be to God for his unspeakable gift.

GOLDEN TEXT.—"Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12: 15.)

TIME.-For Deuteronomy, B.C. 1451; for Corinthians, A.D. 57.

PLACES .- For Deuteronomy, east of the Jordan opposite Jericho; for Second Corinthians, Corinth.

PERSONS .- Moses and the Israelites, Paul and the church at Corinth. DEVOTIONAL READING .- Matt. 6: 19-24.

DAILY BIBLE READINGS .---

November	14.	Μ.	Danger of Riches. (Deut. 8: 11-18.)
			Cheerful Giving. (2 Cor. 9: 6-15.)
November	16.	W.	Proving God with Our Gifts. (Mal. 3: 7-12.)
November	17.	Т.	Anxiety for Things is Sin. (Luke 12: 22-34.)
November	18.	F.	Systematic and Proportionate Giving. (1 Cor. 16: 1-9.)
			Not Gold, But God. (1 Tim. 6: 17-21.)
			Treasure in Heaven. (Matt. 6: 19-24.)

LESSON OUTLINE .---

Introductory Story.

- I. Blessings Come from God (Deut. 8: 11-14, 18).
- II. Only Cheerful Giving Acceptable (2 Cor. 9: 6, 7).
- III. God Giveth the Increase (2 Cor. 9: 8-11).
- IV. Threefold Value of Liberality (Verses 12-15).
- V. Giving Necessary to Salvation (1 Tim. 6: 17-19). Practical Thoughts.

INTRODUCTORY STUDY

A Sacred Trust .- "Stewardship" literally means the management of a household; to direct its affairs; to order, regulate, or dispense its property and provisions. It involves the protection and distribution of goods that have been provided for the maintenance of the family. From this it takes a broader meaning, and is applied to the management or overseership of any property for which an accounting must be rendered. It is also used regarding divine things, with the meaning that we must give an account of the use we make of the opportunities and privileges that God gives us for serving him. The position of steward is always considered a sacred trust, because the property

handled belongs to another. Faithfulness Required.—Paul says: "Here, moreover, it is required in stewards, that a man be found faithful." (1 Cor. 4: 2.) In the

parable of the unrighteous steward (Luke 16: 1-13) Jesus represents the steward as being put out of his stewardship because he was wasting his employer's goods. It is universally required that men be found faithful when money or goods are intrusted to their care. A breach of trust in stewardship is considered about the meanest thing in the business world; in the moral world it is even worse; in the spiritual realm it is the most disastrous, because it affects the salvation of souls. Those who handle the money of others are required to give a strict accounting of all funds; those who have the lives and personal safety of others in their keeping, if honest, feel the gravest responsibility for their protection. Why should not all Christians, who are really stewards of divine things, feel the profound responsibility they are under to God? Unless they do, the heart is not fully right.

LESSON NOTES

I. Blessings Come from God (Deut. 8: 11-14, 18)

"Lest Thou Forget."—In the pleasure incident to the enjoyment of blessings it is easy to forget their source. In this matter most people are little better than the animals which greedily satisfy their hunger with no thought of the source from which their food comes. The animals, however, act according to the nature God gave them, and are not to be criticized; man was created with intelligence, and should honor his Creator.

In giving this warning, Moses well knew the possibility of the Israelites forgetting God. He had heard their cry for the fleshpots in Egypt after God had given them deliverance; he had seen them murmur and rebel after witnessing the most signal evidences of divine power. After forty years' wanderings under providential blessings, they were still examples of weakness and sin. Though in different circumstances, we can see in them a picture of ourselves with a tendency to forget God. No difference when or under what conditions people forget God, they always fail to keep his commandments.

Prosperity Dangerous.—Prosperity rightly used is a blessing, though it often proves a curse. This danger was not limited to the Israelites as something special in their case; it is common to humanity and something from which Christians are not exempt. Moses reminded them that when they were settled in Canaan and had plenty to eat, goodly houses to live in, with great increase in flocks and herds, and an abundance of gold and silver, they would easily forget that it was Jehovah who brought them into the land and gave them all these things. Their hearts would be lifted up with pride and self-confidence, which would make them disobey God. This would leave them exposed to the danger of forming unholy alliances with the idolatrous nations around them. Many have apostatized from the church because of the acquisition of great wealth. Even the church itself does not apostatize except under the stimulus of prosperity. "Pride goeth before destruction." (Prov. 16: 18.)

God Giveth the Power.—Moses told them to remember that it was God who gave them "power to get wealth." One who furnishes another the means to use in getting wealth as certainly gives him wealth as if he gave it to him directly and without the use of means. The indebtedness should just as truly be acknowledged in the one case as

in the other. Giving God thanks for daily bread rests upon this basic truth. God supplied them, and supplies us, with the natural means to produce the bread. Our using the means affects not the case. The man who forgets God as the source of bread has entirely too much in common with the hog. Those who use the farm or money of another recognize the necessity of paying rent and interest. Nature's storehouse is God's provision for our needs. It is a stewardship left in our keeping which should constantly remind us of our dependence upon God and make us devote a reasonable share of our income to his service.

II. Only Cheerful Giving Acceptable (2 Cor. 9: 6, 7)

The Occasion.—On account of the great poverty that was affecting the Jerusalem church, Paul had undertaken the task of raising a contribution for them among the Gentile congregations. The church at Corinth had evidently agreed to have part in this work, and Paul had commanded them to get their offerings ready by the time he arrived. (1 Cor. 16: 1-3.) Acceding to this order of the apostle would show not only their love for their impoverished brethren, but their thankfulness to God for the temporal blessings that enabled them to aid worthy saints.

Nature's Lesson.—Perhaps it is more correct to say "God's lesson through nature's laws." In Gal. 6: 7, Paul says that "whatsoever a man soweth, that shall he also reap." His reaping will be of the same kind as the seed sown. Nature refuses to allow this law violated. The gospel of Christ, as seed, produces Christians; it cannot produce anything else. Paul in our text states another one of nature's laws that is unfailing in its operation. He says: "He that soweth sparingly shall reap also sparingly; he that soweth bountifully shall reap also bountifully." No sowing, no reaping; few seed, small harvest; abundant seeding, abundant reaping. So nature teaches. As in agriculture, so in almsgiving, the bountiful giver will reap rich spiritual blessings in joy and satisfaction that are worth more than all he may give.

"Not Grudgingly."—In itself a gift to the needy has the same value regardless of what prompted it, but its value to the giver depends on the condition of the heart. In giving the command, Paul told the Corinthians that each should lay by in store "as he may prosper." (1 Cor. 16: 2.) He here tells them it is to be according as each has "purposed in his heart." He must voluntarily decide to give it, not be forced to do it against his will. No certain amount, like the tithing of the Jewish law, is here specified; but a cheerful giver and liberality are stressed by the apostle. "Grudgingly" literally means "of sorrow"—that is, let no one give secretly sorry that he did it. Neither let any one give of necessity, influenced by public approval or to keep up with others. Gladly giving because God's blessings have enabled you to do so is the only way to make gifts even to charity that are acceptable to God.

III. God Giveth the Increase (Verses 8-11)

God's Part.—That God is able to bestow both temporal and spiritual blessings will not be questioned. What we give others in need are

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no more charitable gifts than are God's gifts to us. What Paul told the Corinthians was that God was able to make blessings so abound to them that they would have a sufficiency regardless of all they gave to the poor and be able to abound in every good work. He enforces the thought by quoting David's reference to the righteous man who had given to the poor, saying: "His righteousness abideth forever." Under the blessings of God he can keep up his righteous work. This need not mean that God performs miracles to supply the cheerful giver something for the poor. However much his providence may affect such cases we do not know, but we do know that whatever prosperity we have comes from using the means God supplies.

In Nature .- Paul again appeals to the facts in nature as proof that the liberal man can depend on God. He says that God "supplieth seed to the sower and bread for food"-that is, God has graciously provided that the seed sown will so increase as to furnish seed to sow again and an extra supply for food for the sower. This increase is attributable to God's wise provision in giving suitable means to produce it. The same God who blesses your temporal sowing will so bless your char-itable sowing that it will open up new fields for similar work. Paul said: "I planted, Apollos watered; but God gave the increase." (1 Cor. 3: 6.) The charitable sowing is effective because of the truth and the nature of human hearts, both of which are from God. It is interesting to think, because probably true, that the proper Christian charity will never suffer any serious loss in material things. Liberality, like grain, seems to make increase of itself when faithfully used. The illiberal soul is an unfaithful steward, for he is daily dependent upon God's gracious charity himself.

IV. Threefold Value of Liberality (Verses 12-15)

Man's Need.—Our deeds may have a threefold effect. Reflexively, they do us good or harm, as a rule. They may affect others for good or bad; they may honor or dishonor God. Giving to those in poverty is ministering to their needs. This is the direct, temporal, and immediate result of charitable giving when wisely done. The Jerusalem Christians set the example in this matter to Christians in future ages. They made distribution of assistance unto each "according as any one had need." (Acts 2: 45; 4: 35.)

The Giver.—It benefits the giver in two ways. He knows that he is trying to practice the Golden Rule, and to meet the personal responsibility placed on him by the great law, "Thou shalt love thy neighbor as thyself." The consciousness of having met these righteous requirements is of inestimable advantage. The soul needs this assurance more than the body needs bread; hence the correctness of the Lord's words as given by Paul: "It is more blessed to give than to receive." Fortunate is the man *able* to give; happy is the man *anxious* to do it.

God's Praise.—Paul declared that such ministration not only resulted in the needy having their wants supplied, "but abounded also through many thanksgivings unto God." The recipients of the bounty would thank God for the material benefits, knowing they could only come through means God had provided; they would also thank God for such brethren in Christ whose liberality made such gifts possible. All in all, the desired help would be given the needy, both giver and recipient greatly blessed and God honored.

V. Giving Necessary to Salvation (1 Tim. 6: 17-19)

Ourselves First.—Man's two basic requirements are love to God and love to his neighbor. Each is met by service rendered. Our service to man includes personal assistance and material gifts. Willing, cheerful, and liberal gifts to men meet that requirement. Many mistakenly think that covers all of man's duty, and conclude that, if charitable, they are meeting all obligations imposed. This is an erroneous idea. First, Jesus makes our duty to God come ahead of our duty to man. (Matt. 6: 33.) This is unquestionably the order of man's obligations, else we place man above God. By way of encouraging the Corinthians to liberality, Paul tells them that the Christians of Macedonia, though in deep poverty, had given beyond what he hoped; "but first they gave themseves to the Lord." (2 Cor. 8: 5.) Man's first duty is to personally surrender to God in obedience to his commands. This is necessary to remission of sins, and ultimately to entrance into heaven.

Robbing God.—Giving to the work and worship of the Lord is also a necessary duty. The prophet Malachi said that Israel robbed God when they failed to bring the tithes and offerings into the Lord's house as his law directed. (Mal. 3: 7-10.) If God considered their failure to support his service under the law robbing him, what must he think of those claiming to be his children now who refuse to support the church? Nothing we do for the church can be adequate pay for what we receive from the Lord. Paul told these brethren at Corinth that he had a right to their support for his labors, though he did not use that right in their case; for the Lord ordained that "they that proclaim the gospel should live of the gospel." (1 Cor. 9: 10-14.)

"The Time to Come."—Those with riches are charged to lay up a "good foundation against the time to come, that they may lay hold on the life which is life indeed." If not rich as the word is currently understood, we can still lay up a good foundation by being liberal and cheerful givers as we have been prospered. Paul said: "If the readiness is there, it is acceptable according as a man hath, not according as he hath not." (2 Cor. 8: 12.) Giving liberally of time, talent, and money makes us good stewards in the house of God.

PRACTICAL THOUGHTS

1. However desirable material wealth may be, any amount that causes us to forget God as its source is too much—an unfortunate possession.

2. "Obeying from the heart" is just as important in giving of our means to the church and charity as in obeying any other command of the Lord.

3. "Except Jehovah build the house, they labor in vain that build it." (Ps. 127: 1.) God supplies the means; we use them.

4. The wise man said: "He that hath pity on the poor lendeth unto the Lord." (Prov. 19: 17.) Surely we should not be afraid to lend to the Lord. His promise to repay should be enough.

5. Many would consider it a crime to hold back that which justly belongs to a neighbor, yet they will not even feel a sense of shame for robbing God in refusing to render the service due him.

FOURTH QUARTER

LESSON IX

QUESTIONS ON THE LESSON

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

Introductory Study

What is meant by "stewardship ?" To what else is the word applied? How is stewardship considered? What is required of stewards? Why did the unrighteous man lose his

stewardship? How is a breach of trust considered?

How should Christians feel toward divine things?

Why do people forget God as the source of blessings?

Why should man honor God?

When does he act much like animals?

Why did Moses give this warning?

What picture can we see in the Israelites?

When is prosperity a blessing?

What is its general tendency?

What did Moses tell them might happen? What has prosperity done for many Christians?

What effect on the church?

How does God give us wealth?

Of what should God's provision in nature remind us?

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What caused Paul to use this language? What command did he give the Corinthian brethren?

What would their obedience show?

What is taught in Gal. 6: 7? What is taught in the lesson text?

What makes a gift valuable to the giver? State all the conditions of acceptable giv-

ing.

What is the meaning of "not grudgingly ?"

Upon whom are givers dependent for charitable gifts ?

What did Paul say God was able to do? What lesson does Paul take from nature? What application should be made of this lesson?

What is God's part in our success?

IV

What threefold effect is produced by our deeds?

What lesson from the Jerusalem church? How does liberality benefit the giver? What does man need more than bread? How would their liberality honor God?

What are the two basic duties of man? How is each one met?

What is man's first duty?

What did Paul say of the Macedonians? (2 Cor. 8: 1-4.)

What is man's religious duty?

How did the Israelites rob God?

What did God order concerning those who preach the gospel?

What are rich people charged to do?

How can poor people lay up a good foundation?

What is the lesson in 2 Cor. 8: 12?

Practical Thoughts

When is wealth an unfortunate possession?

How should all God's commands be obeved?

When is our labor not in vain?

Why should we be willing to help the poor ?

How do we rob God?

Lesson IX-November 27, 1932

STEWARDSHIP OF LIFE

Mark 1: 16-20; Acts 26: 12-19.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they left the nets, and followed him.

19 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets.

20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

12 Whereupon as I journeyed to Damascus with the authority and commission of the chief priests.

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13 At midday. O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.

15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen

me, and of the things wherein I will appear unto thee: 17 Delivering thee from the people, and from the Gentiles, unto whom I send thee, 18 To open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. 19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision.

GOLDEN TEXT.—"First they gave their own selves to the Lord." (2 Cor. 8: 5.)

TIME.-For Mark, A.D. 30; for Acts, A.D. 61.

PLACES .- Galilee and Cesarea.

PERSONS .- Jesus and some of his disciples, Paul and Agrippa.

DEVOTIONAL READING .- Matt. 6: 28-34.

DAILY BIBLE READINGS .---

November	21.	Μ.	Fishers of Men. (Mark 1: 16-20.)
November	22.	Т.	Paul's Dedication. (Acts 26: 12-19.)
November	23.	W.	Isaiah's Dedication. (Isa. 6: 1-8.)
November	24.	Т.	Using Our Talents. (Matt. 25: 14-23.)
November	25.	F.	Losing Our Talents. (Matt. 25: 24-30.)
November	26.	S.	Intrusted with a Stewardship. (1 Cor. 9: 16-23.)
November	27.	s.	First Things First. (Matt. 6: 28-34.)

LESSON OUTLINE .---

Introductory Study.

- I. A Call to Become Fishers of Men (Mark 1: 16-20).
- II. The Lord Appears to Saul of Tarsus (Acts 26: 12-14).
- III. Saul's Call to Stewardship (Verses 26: 15, 16).
- IV. Saul's Work Defined (Verses 17-19).
 - V. Stewardship of Spiritual Life (1 Cor. 9: 17-27). Practical Thoughts.

INTRODUCTORY STUDY

God's Gift .-- Stewardship in general is defined as the "management, oversight, or administration of others' property." It involves the proper safeguarding, regulating, and using what is intrusted to our care and the accurate accounting for it at the end. We have already learned that man has been given a stewardship over the material blessings of this world; we should also consider the fact that life itself is a sacred gift from God which we should guard with far more care than we do money. After creating the body from the dust of the ground, God "breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.) We are also told that God formed "the spirit of man within him." (Zech. 12: 1.) Solomon said that "the spirit returneth unto God who gave it." (Eccles. 12: 7.) The spirit

LESSON IX

and its consequent life are gifts from God. Since they must return to him, we should see to it that they are kept always ready for his presence. If we contemplate eternal life, it, too, is a gift from God (Rom. 6: 22), to be obtained in the full sense through a life of service (see Dan. 12: 2; Luke 18: 30; Rom. 6: 22).

Treasures in Heaven.—Laying up, safeguarding, and properly using earthly treasures is good stewardship, but in value is incomparable with treasures in heaven—the preparation for eternal companionship with the redeemed in God's presence. All earthly treasures carry within themselves the seed of their destruction. Buried treasures are subject to consumption by rust; fine fabrics, to destruction by moth; money, to the schemes of thieves and robbers. They perish with their using. Besides all these natural defects of material blessings, we soon complete our little part in the drama of this world, pass from the stage, while others, with our accumulations in their possession, take our place, and the play goes on. Wealth does not insure happiness, and earthly treasures may be disappointing in every way. This is doubtless the reason the Lord advised that we do not allow our minds to be distracted over them by anxious care, but rather to seek first the kingdom of God and his righteousness. (See Matt, 6: 19-34.)

LESSON NOTES

I. A Call to Become Fishers of Men (Mark 1: 16-20)

What Included?—The stewardship of life not only requires the proper management of our own lives so we may obtain the eternal life, but also the proper efforts to save those that hear us. (1 Tim. 4: 16.) Human life is considered so important that in danger we instinctively try to save others as well as ourselves. That this should be true in saving spiritual life needs no argument. Jesus presented our duty regarding others when he said to his disciples: "Ye are the salt of the earth." He also said that if the salt had lost its savor it was "good for nothing, but to be cast out and trodden under foot of men." (Matt. 5: 13.) The lesson is that our salvation depends upon our efforts in trying to save others—a solemn truth that every disciple of Christ should realize.

A Higher Work.—Peter and Andrew, two of the four mentioned, and probably John also, were called to follow him some time before this (John 1: 35-42), but probably had not been required to give all their time to the work. Now they are called to leave their fishing business for the higher work of casting the gospel net into the sea of humanity to catch men. During their personal association with the Lord they were being prepared for this higher class of fishing which was to begin after the Lord left them. Since the church is likened to many temporal things, it is not strange that Jesus compared the work of reaching people through the gospel with fishing—catching men. Their new work, like the old, required the endurance of hardships and the meeting of dangers; a knowledge of the gospel and skill in its use. It is much the same with gospel fishermen now.

Other Examples.—Moses, next to Christ, is the world's greatest example of unselfish service in behalf of others. After eighty years of preparation he was called to deliver some two million people from slavery. With a deep sense of his own weakness, but with the full

assurance that God would be with him, he undertook the difficult task. His success in spite of all obstacles, including the sinfulness of the Israelites themselves, is one of the world's marvels. Under God's providence and leading he was one of the greatest "fishers of men."

Isaiah was permitted to see a vision of the Lord upon his throne and compare the purity of angelic beings with the sinfulness of men, and was made to exclaim that he was a man of "unclean lips" and dwelt among those similarly unclean. But a seraphim touched his lips with a coal from the altar, which probably means his call to the prophetic office, and he answered the question, "Whom shall I send?" by saying, "Here am I; send me." He became one of the greatest, if not the greatest, of the Hebrew prophets. He answered the call, offered willing service, and became one of the Lord's greatest fishers of men—a steward in the service of God.

II. The Lord Appears to Saul of Tarsus (Acts 26: 12-14)

"With Thy Might."—Saul of Tarsus, later called "Paul," was one of the most outstanding examples of Solomon's advice: "Whatsoever thy hand findeth to do, do it with thy might." (Eccles. 9: 10.) His fidelity in preaching the gospel against the bitterest persecutions was not greater than his zeal in persecuting the church before his conversion. He later complimented his kinsmen in the flesh for their zeal; but, like his own formerly, it was misdirected because not controlled by a knowledge of the truth. (Rom. 10: 1-3.) He shut up saints in prison, gave his consent for their execution, was exceedingly mad against them, and sought them unto foreign cities. In this speech before Agrippa he describes his last journey of persecution against the church and the Lord's appearance to him, and why he became a fisher of men—a steward of "the mysteries of God."

A Real Event.—With the skepticism now so prevalent it would not be strange to hear Paul's account of the Lord's appearance discredited, charging it to the disordered brain of a fanatic. A dispassionate consideration of the facts prove just the reverse. The essential features of the circumstance are just such matters as Paul would be competent to testify about-in fact, things about which he could not be mistaken. That he was suddenly smitten blind and remained so till Ananias opened his eyes three days later was personal knowledge, which really happened, or this defense and others he made were the most skillful specimens of lying to be found in history. His unparalleled sufferings for years on account of his defense of Christ are unquestioned proof of his sincerity. Men do not suffer tortures for a supposed fact which they know to be false. Paul's sincerity must be admitted. He reports the conversation with the Lord, giving the exact words. Such words do not speak themselves, neither do the elements of nature speak them; they come only from personal lips. The unnatural light might be considered a freak of nature if that were all the story, but that does not explain why Paul was blinded and his companions not; neither does it explain the miraculous opening of his eyes. In spite of his intense hatred of the church, the evidence was thoroughly convincing to him; it should be equally so to us.

III. Saul's Call to Stewardship (Verses 15, 16)

Purpose of the Appearance.—Jesus said plainly that he appeared "to appoint thee a minister and a witness." One is only competent

as a witness of that of which he has personal knowledge. In selecting a successor of Judas, Peter said that the one chosen must be "a witness with us of his resurrection." (Acts 1: 22.) The original apostles had to come from those who were his personal followers, but all had to be witnesses of facts to prove the resurrection; hence the necessity of Paul's seeing Jesus after his resurrection. Then a call to the apostleship had to be personal to carry equal authority with the other apostles. It should be noted that this appearance of the Lord to Paul was not for his individual salvation. This he learned from Ananias in Damascus. (Acts 9: 6; 22: 16.) What men must do to be saved had been preached since Pentecost. Paul had to learn that from some disciple; his call to the apostleship had to come directly from the Lord. This appearance to him, to give him authority as an apostle, could never happen to any one else, unless the Lord wanted more apostles.

A Minister.—Paul was told that he would be a witness of things seen and those which the Lord would reveal to him, and that he would also be a "minister." The word for "minister" carries the idea of a subordinate to a superior officer—an assistant. Paul then, by virtue of his call, became a special servant of the Lord, commonly called an "apostle," meaning one sent, but, in the view presented in this lesson, a steward of the mysteries of God. Invested with authority by the Lord and duly qualified with the Spirit (Acts 9: 17), his ministration in gospel teaching (2 Cor. 3: 3) was just as binding as that of the original twelve.

IV. Saul's Work Defined (Verses 17-19)

A Promise.—Paul was promised that he would be delivered from the people (Jews) and Gentiles that he might present to them the gospel of salvation. This did not mean he would have no opposition from them or that he would not be persecuted. The story of his labors as an apostle is filled with dramatic incidents of bitter persecution. But it did mean that wherever the providence of God might lead him, he would be protected to the extent he would be able to preach the gospel to both classes. In other words, he would live to tell the story till his work was done.

To Open Eyes .- His commission definitely stated that he was "to open their eyes, that they may turn from darkness to light and from the power of Satan unto God." This included remission of sins and an inheritance which Peter says is "reserved in heaven" (1 Pet. 1: 3, 4) for those kept by God's power-the gospel. That Paul could open physical eyes that were blind is true, but that is not what is meant here. This opening of eyes would enable them to turn from darkness to light and receive remission of sins. Paul's mission was to enlighten minds-give them understanding. As the natural eyes see material objects, the mind sees-understands-mental and spiritual things. It means the same as the expression, "open the heart." In Eph. 1: 18 Paul speaks of "the eyes of your understanding;" the American Revised Version says, "the eyes of your heart." Opening the eyes, the heart, and the understanding all mean the same thingjust giving enlightenment through teaching. That was exactly Paul's mission-his work as an apostle. David said God's commandment enlightened the eyes (Ps. 19: 8), and that the opening of his word

giveth understanding to the simple (Ps. 119: 130). Of Lydia it is said: "Whose heart the Lord opened to give heed unto the things spoken by Paul." (Acts 16: 14.) Her mind was enlightened through hearing God's word, which influenced her to obey the commands which Paul spoke to her. God was said to do it becaues he qualified Paul to do the preaching by giving him divine power. So, in fact, God opened her heart through Paul's preaching. Paul had a commission from the Lord to open eyes — give enlightenment. He was there doing the preaching; hence, he opened her heart, or he did not do what Jesus told him to do.

Not Pardon.—Opening the eyes is not pardon, but only shows how pardon may be obtained. Paul did not remit sins; he just told people what to do that they might receive remission. No command that God requires of us pardons our sins. God pardons sins, but the commands he gives us in order to our salvation bring us to the condition where we can receive the pardon from him; hence, necessary to pardon.

V. Stewardship of Spiritual Life (1 Cor. 9: 17-27)

Its Value.—Truly, Jesus was right in declaring the soul, or spirit, of more value than the whole world. (Matt. 16: 24-28.) Its stewardship is the most important trust that can be in our keeping. Next to our own, that of others is most vital.

Meeting Circumstances.—In the text for this heading Paul shows the necessity of adjusting ourselves to circumstances to accomplish the best work. He did not mean he did wrong to please either Jew or Gentile, for that would violate a fundamental law and make Paul contradict himself. But, in strict keeping with all God's word, he accommodated himself to all situations in the way to get the best results. He did this with the skill of a master, and set us one of our best examples of faithful stewardship in "the manifold grace of God."

Self-Control.—He tells us further that to avoid the possibility of being rejected himself—losing his own soul—he brought his body into subjection, and fought with certainty, not as one "beating the air." Like those contending in athletic games, he practiced self-control in all things that he might win an incorruptible crown. May we imitate his noble example.

PRACTICAL THOUGHTS

1. The highest honors in life deservedly go to those who are chief in the service rendered. Our Lord is the greatest example.

2. Life's most worthy achievements are accomplished, not when everything is favorable, but when the odds are against you. Paul was a conspicuous example of this fact.

3. It is not the fact that opportunities come our way that makes us worth while, either to God or man, but the fact that we promptly seize them and diligently use them.

4. No one works to an intelligent purpose unless he knows what the problem is about. Enlightenment is a primary factor.

5. A tactful adjustment to the situation, and a wise use of the materials available, will make one a success where success is possible; moreover, it will make him acceptable in God's service.

FOURTH QUARTER

LESSON X

QUESTIONS ON THE LESSON

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

Introductory Study

What is involved in stewardship? How should we regard life? What proof that life is God's gift? What is said of the spirit? What is said of eternal life? How do we lay up treasures in heaven? What defects in earthy treasures?

What advice is given by Jesus regarding them?

I

What is included in stewardship of life? What Bible proof of this?

How did Jesus present our duty on this point?

What is the lesson in his words?

How explain this call in the light of John 1: 35-42?

What was the work to which they were called?

What did this work require?

Of what was Moses a noted example?

Describe the call of Isaiah to his stewardship.

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- What Scriptures does Paul's life exemplify?
- What compliment does he pay his kinsmen?

What was their fault?

- What does he describe in this speech?
- What charge would some make against this story?

What proof of Paul's sincerity?

What things in the story show he was not mistaken?

III

Why did the Lord appear to Saul? Who is a competent witness?

- Why did Paul have to see Jesus after his resurrection?
- How did he learn what he must do to be saved?
- What is the meaning of the word "minister?"
- What is the meaning of the word "apostle?"
- What proof that his authority was equal to that of the other apostles?

IV

What promise did Jesus make Paul?

What did it mean?

- What was his commission?
- What is meant by the word "eyes" in this text?
- What three words refer to the same thing ?
- What explanation do we have from David?

What is the meaning of Acts 16: 14?

- How did God open Lydia's heart?
- What is the difference between opening eyes and pardon of sins?

v

What stewardship is most important?

- What did Paul mean by the expression, "become all things to all men?"
- Describe Paul's manner in the Christian warfare.
- What was his purpose?
- Of what was he fearful?

Practical Thoughts

To whom should the highest honors go?

- Of what was Paul a conspicuous example?
- What is the thing that makes our life worth while?

What is primary in all work?

What will make us acceptable in God's service?

Lesson X—December 4, 1932 LIVING WITH PEOPLE OF OTHER RACES

John 4: 5-10; Acts 10: 30-35.

5 So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph:

6 And Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away into the city to buy food.

9 The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it

FOURTH QUARTER

is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

30 And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel,

31 And saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.

33 Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

34 And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

GOLDEN TEXT.—"God is no respecter of persons." (Acts 10: 34.) TIME.—For John, A.D. 27; for Acts, A.D. 40.

PLACES .- Samaria and Cesarea.

PERSONS .- Jesus and a woman of Samaria, Peter, Cornelius, and others.

DEVOTIONAL READING .- Luke 10: 30-37.

DAILY BIBLE READINGS .---

November	28.	M.	Jesus and the Samaritan Woman. (John 4: 5-10.)
			Peter and Cornelius. (Acts 10: 30-35.)
November	30.	w.	The Foreigner Included. (1 Kings 8: 37-43.)
			The Unity of the Nations. (Acts 17: 22-28.)
December	2.	F.	An Impartial Father, (Matt. 5: 43-48.)
December	3.	S.	All Belong to God. (Ps. 24: 1-10.)
December	4.	S.	Who Is My Neighbor? (Luke 10: 30-37.)
December	2.	ю.	who is my weighbor: (Luke 10: a0-a1.)

LESSON OUTLINE .---

Introductory Study.

I. The Jews and Samaritans (John 4: 5-10).

II. A Divine Message to Gentiles (Acts 10: 30, 31).

III. Cornelius Sends for Peter (Verse 32).

IV. The Gentiles Acceptable to God (Verses 33-35). Practical Thoughts.

INTRODUCTORY STUDY

"All of One."—In his speech to the Athenians on "An Unknown God," Paul declared that the God they knew nothing about "made the world and all things therein," giving life to all, and "made of one every nation of men to dwell on the face of the earth." (Acts 17: 24-26.) This is a most unequivocable statement that all people came from the same source, that they came from one man, and that God made all things, giving life to those that breathe. This agrees perfectly with the Mosaic account of creation as recorded in Genesis, and proves we must accept the Mosaic account if we believe the New Testament. Or, which is the same thing, no one can believe the New Testament and be an evolutionist; neither can he be an evolutionist and agree with Paul. What caused the peculiarities of the different races may always remain a mystery, but the divergent streams of humanity all go back to the same fountain head—the one man, Adam.

LESSON X

The Division.—The division into races with peculiar characteristics is a self-evident fact which originated somehow. The same Bible authority that gives the origin of man accounts for the dispersion into nations and the distinctions in languages. (See Gen. 11: 1-9.) The separation of the people from the Tower of Babel and their confusion of tongues is the only plausible explanation of the origin of the races with their distinct features, yet all having the common traits of humanity. God confused their tongues, appointed their seasons and bounds of habitation, leaving them without a revelation to seek him by feeling after him. This explains Paul's later statement that "the world through its wisdom knew not God." (1 Cor. 1: 21.) About a thousand years after the dispersion from the Tower of Babel, God gave the descendants of Abraham—his people—a special revelation, and through them in due time the Savior came.

"In Christ."—That God expected the races to remain within their bounds—preserve their own existence—seems to be the import of Paul's words. But as they all came from God through Adam, they may all come back to God through the one man, Christ Jesus—not national unity, but spiritual unity, all one in Christ, where there can be neither Jew nor Greek, bond nor free, male nor female. (Gal. 3: 28.) This ignoring of racial distinctions to enjoy the common blessings in Christ was foretold by the Jewish prophets and plainly stated by the Lord. In spite of serious difficulties, this was actually realized in the apostolic church.

LESSON NOTES

I. The Jews and Samaritans (John 4: 5-10)

Who the Samaritans?—The ten tribes—kingdom of Israel—were guilty of such gross sins in imitating the nations around them, and in open idolatry, that God allowed the Assyrian king, Shalmaneser, to take them away into captivity. (2 Kings 17: 1-18.) The king of Assyria replaced the Israelites carried away by putting foreigners in the Samaritan villages. These were ancestors of the Samaritan people. The Assyrian king furnished these foreigners with an Israelite priest to teach them the true God. This resulted in a mixed religion. The record says: "They feared Jehovah, and served their own gods." (2 Kings 17: 24-41.) It is probable that they were intermarried with many apostate Jews. (Neh. 6: 18; 13: 23-28.) They were, therefore, a mixed race with a mixed religion.

Why No Dealings?—The Samaritan woman told the Lord the Jews had no dealings with the Samaritans—a fact which he very well knew. The hatred between them had long existed and was deeply grounded. The mixed blood and religion already mentioned were sufficient causes to produce and prolong it. The enmity began when the Jews returned from the Babylonian captivity, and the Samaritans wanted to unite with them in rebuilding the temple at Jerusalem. This was refused (Ezra 4: 1-5), and resulted in extreme bitterness (Neh. 2: 10; 4: 1-3). Later, Sanballet built the Samaritans a temple at Mount Gerizim so his son-in-law, a Jew, might become high priest; hence the controversy as to which place to worship God.

The Barrier Broken.—"No dealings" meant only social and religious intercourse, not business; for the disciples were then gone into the city to buy bread. Jesus did not ask her to use her rope and pitcher, but requested her to give him a drink, thus ignoring all race hatred. The

ANNUAL LESSON COMMENTARY

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woman was surprised at such a request from a Jew, and the disciples might have objected had they been present. Ignoring her reference to the supposed impassable barrier between them, the Lord told her she needed the "living water" he could give much more than he needed the water from the well. His words were as mysterious to her as his conversation with her was to his disciples when they returned. (Verse 27.) But his words and acts were prophetic of that work done by Philip's preaching Christ in the city of Samaria when "they were baptized, both men and women." (Acts 8: 12.) The gospel of Christ, when understood, breaks the barriers and opens to all nations, tribes, and tongues the doors into God's kingdom. It also destroys race hatred and religious prejudice, and makes every Christian a "good Samaritan" to the distressed part of humanity.

II. A Divine Message to Gentiles (Acts 10: 30, 31)

Divine Approval Necessary. — The word "Gentiles" means "nations"—a simple way of referring to all others except the Jews. The general enmity the Jews held for all Gentiles was probably little less than that they felt toward the Samaritans. The law allowed proselytes to the Jewish people to be adopted into the covenant. All such had to receive circumcision. (Gen. 17: 13, 14; Ex. 12: 44-48.) The uncircumcised were strictly forbidden any privileges in the covenant. This practice was so rigidly observed that even the apostles with a commission to all nations did not think that included the uncircumcised. They had preached to proselytes (Acts 2: 10) on Pentecost, but not to uncircumcised Gentiles. Jesus told the apostles the Spirit would guide them into all truth, but it didn't guide them into all of it at once. If divine approval had not been miraculously given, the uncircumcised Gentiles would have remained out of the church.

The Message .- Some years passed before the Lord settled this matter for both Jew and Gentile. Cornelius was selected to be the first uncircumcised person to enter the church and to practically show what the Lord meant when he said, "Preach the gospel to every creature." First, Cornelius must know he had a right to become a member of the church-a Christian. For this purpose there appeared to him an angel of the Lord (Acts 10: 3), also called a man in "bright apparel." Morally the character of Cornelius was irreproachable and unsurpassable. Perhaps he was chosen the first Gentile convert for that reason, so there could be but one question to be settled-namely, Is the kingdom of God open to uncircumcised people? He was devout-religious, feared God, charitable, prayed (verse 2); prayer was heard, alms had for Peter, who would speak words whereby he and his house should be saved (Acts 11: 14). If Cornelius, morally among the best, was not saved, then morality alone is not enough to save. Those who think it is are deceived, else the angel of God did not tell Cornelius the truth. Since Cornelius was religious, prayed, and had his prayer heard, and still was not saved, it is certain that people may be religious and not saved. Those only are saved who do what the apostles of Christ tell us to do for that purpose.

III. Cornelius Sends for Peter (Verse 32)

Why Necessary?-Before leaving them, Jesus had given the original apostles their authority to preach the gospel to all nations, and had

LESSON X

said what they bound on earth should be bound in heaven. They were qualified by the reception of the Spirit and began this work on the day of Pentecost. Since that time all people, directly or indirectly, have learned from the apostles how to be saved. There is no other source of information on the subject. Hence, Cornelius was told to send for Peter, who would tell him words by which he would be saved. Also when the Lord appeared to Saul, he directed him to go to Damascus, where it would be told him what he must do. (Acts 9: 6.) These two noted cases show that, no difference how people feel, they are not saved till they obey the words spoken by the apostles. We cannot send for them to speak to us personally, but we can read what they say in the New Testament, which amounts to the same thing.

The Preacher Convinced .- Since no uncircumcised Gentile had ever been received into the church, the preacher, though an apostle, had to be shown that it was God's will. Before Cornelius' messengers arrived Peter was praying on the housetop about noon, and fell into a trance and saw a sheet let down from heaven which contained both clean and unclean animals. A voice told him to kill and eat. As a Jew, he refused. The voice told him not to refuse what God had cleansed. When the Spirit told him to go with the messengers, doubting nothing, he knew he should not refuse to go to a Gentile's house. (Verses 28, 29.) Being thus fully assured that he should no longer consider pure Gentiles unworthy of personal association, he returned with the messengers to learn why he had been sent for. So far three miracles had been performed, and Cornelius still remained unsaved-(1) the angel's appearance to Cornelius to tell him he could be saved; (2) the vision of the sheet to show Peter that a Jew could associate with Gentiles without contamination to himself; (3) the Spirit's telling him to go with the messengers without doubting was proof that in that case he was being divinely led. The minuteness of the angel's instruction, the clearness of his statements, and the miracles show how certainly divine wisdom fixes matters that need to be known.

IV. The Gentiles Acceptable to God (Verses 33-35)

In God's Sight.—Cornelius, as would be expected from a man of his high moral standard, recognized the solemnity of the occasion. Thoughtfully inviting his neighbors and friends to be present to hear the divine news, he expressed the thought that Peter did well in coming. He then declared that they were all present "in the sight of God"—a profoundly sobering thought which should characterize all considerations of God's word. But putting away all personal preference and prejudice, if any such yet remained in him, he rose to the highest plane of moral excellence and said they were there to "hear all things that have been commanded thee of God." Not what Peter said, but what God told Peter to say, was the desire of his heart. So it should be with all. No better audience to meet a preacher can be found. Would that all men were as Cornelius in wanting to hear what God has commanded!

"No Respecter of Persons."—Peter, following his conviction that it was not "an unlawful thing" to come into a Gentile's house, had promptly come. As he began to speak, the Holy Spirit fell on the Gentiles as on the apostles at the beginning (Acts 11: 15), enabling

them to speak in tongues (Acts 10: 45, 46), which convinced Peter that God wanted them received into the church; hence, he declared that God is "no respecter of persons," but "in every nation he that feareth him, and worketh righteousness, is acceptable to him." That truth, so amazing when first learned, was repeated several times by Paul. (Rom. 2: 11; Eph. 6: 9; Col. 3: 25.) This basic truth sustains two very important facts: (1) People in any nation who fear God and do right are acceptable to him; (2) whatever God requires one to do in order to his salvation, he requires all others to do; or, the plan of salvation is precisely the same for all gospel subjects. Whatever peculiarities individuals or nations have is their own privilege, but they do not debar them from admission into the church; they enter it by obeying exactly the same commands as others.

The Gentiles Received.—The miraculous power of the Spirit that enabled them to speak in tongues was all the proof necessary that their salvation was God's will. Peter asked if any man could forbid their being baptized. Since Jesus had promised salvation to those who believed and were baptized (Mark 16: 16), and Peter had told the Jews at Pentecost to be baptized for, or unto, "remission of sins," he now commands the Gentiles to "be baptized in the name of Jesus Christ." "In the name" means by his authority. His authority in the commission promises salvation to those who believe and are baptized. Cornelius wanted to hear what God had commanded. Peter told him the prophets had borne witness that "through his name" every one that believed would receive remission of sins. (Verse 43.) Then came the command to be baptized, which completes the instruction from Jesus as already quoted from Mark's record.

PRACTICAL THOUGHTS

1. Disobedience to God, not racial peculiarities, closes the door of God's mercy and favor against the people of any and all nations.

2. No one has the right to reject those who have God's approval, nor to promise salvation to those who have not.

3. In the divine arrangement it is God's will to save men by preaching. (1 Cor. 1: 21.) Those desiring to be saved must hear what Christ commanded his apostles to preach.

4. We should know that moral excellencies, however great, do not give remission for sins already committed. Reformation and pardon are entirely different things.

OUESTIONS ON THE LESSON

Give the subject.	What happened at the Tower of Babel?
Repeat the Golden Text.	What race received a special revelation?
Give the time.	When?
Locate the places.	What kind of unity is desired?
Name the persons.	When was this unity realized?
Give the Lesson Outline.	I
Introductory Study	What caused the captivity of the ten tribes?

What did Paul tell the Athenians? What does this prove regarding creation? What must we reject if we believe the

New Testament?

What origin for the races given by the Bible?

ANNUAL LESSON COMMENTARY

- Who were the ancestors of the Samaritans?
- What mixture in blood and religion did they have?

When did the hatred between Jews and Samaritans begin?

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FOURTH QUARTER

What caused it?

Why was the Samaritan temple built? What is meant by "no dealings?"

Of what were Jesus' words a prophecy? What does the gospel do for all races?

- What is meant by "Gentiles?"
- What was the law regarding proselytes to the Jews?

Why did the apostles misunderstand the words "all nations?"

Who was Cornelius?

Describe his moral and religious character.

What did his salvation fully explain?

What was the question settled by his salvation?

What did the angel tell him?

Who, then, will be saved?

III

What authority did Jesus give his apostles?

Why necessary to send for a preacher? What other case is similar? What do these two cases show? How can we get the same information? What vision did Peter have? What lesson did he learn from it? What three miracles already mentioned?

IV

What important fact did Cornelius recognize?

Why invite his friends? What did he say they wanted to hear? What did the Spirit fall on them? What did this prove? What two facts does it sustain? What question did Peter ask? What command did he give? What is meant by "in his name?"

Practical Thoughts

What closes the door of God's favor? Whom can we reject or approve? How does God propose to save men? What is the distinction between reformation and pardon?

Lesson XI-December 11, 1932

THE CHRISTIAN'S USE OF LEISURE

Neh. 8: 10-17; Mark 6: 30-32.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 And on the second day were gathered together the heads of fathers' houses of all the people, the priests, and the Levites, unto Ezra the scribe, even to give attention to the words of the law.

14 And they found written in the law, how that Jehovah had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month; 15 And that they should publish and proclaim in all their cities, and in Jerusalem,

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and branches of wild olive, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim.

17 And all the assembly of them that were come again out of the captivity made booths, and dwelt in the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatoever they had taught.

31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32 And they went away in the boat to a desert place apart.

GOLDEN TEXT.—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10: 31.)

TIME.—For Nehemiah, B.C. 444; for Mark, A.D. 29.

PLACES.—Jerusalem and Bethsaida, on the northeast coast of the Sea of Galilee.

PERSONS.—Nehemiah, Ezra, and the Jews; Jesus, his disciples, and the multitudes.

DEVOTIONAL READING .- Phil. 4: 4-9.

DAILY BIBLE READINGS .---

December	5.	M.	Enjoying the Good. (Neh. 8: 9-18.)
			Rest and Recreation. (Mark 6: 30-34.)
December	7.	W.	A Joyful Feast. (Lev. 23: 39-44.)
December	8.	Т.	The Children Playing. (Zech. 8: 1-8.)
December	9.	F.	Dangerous Leisure. (Luke 22: 54-62.)
December	10.	S.	Mindful of the Weaker Ones. (1 Cor. 10: 23-33.)
December	11.	S.	Choosing the Best, (Phil. 4: 4-9.)

LESSON OUTLINE .---

Introductory Study.

- I. Leisure a Time for Joy, Thanksgiving, and Charity (Neh. 8: 10-12).
- II. Leisure a Time to Hear God's Word (Verses 13-15).
- III. Feast of Tabernacles Observed (Verses 16, 17).
- IV. Jesus Advises Bodily Rest (Mark 6: 30-32). Practical Thoughts.

INTRODUCTORY STUDY

Nature's Law.—"'Leisure" is defined as "freedom from necessary occupation; spare time; time available, as for some particular purpose." God has created us with a body and mind, both capacitated for much work; but both require periodical relief from exertion times of rest when the body may regain its vigor and the mind its usual poise. This demand of our nature we must observe in a reasonable way or the results will be disastrous. Such periods of leisure do not suspend all action of either body or mind. Physical organs function normally, and the mind continues to register thoughts, sometimes even when the body is asleep. Nature's laws are inexorable and must be respected.

God's Laws.—Leisure, as nature's way of restoring used energy, needs no written law for its observance. Common sense is sufficient. Rest for other reasons demands legislation. God gave the Jews several special times for rest from ordinary labors for gainful purposes. To commemorate their freedom from bondage in Egypt he required them to keep the seventh day as a Sabbath—a day of rest. (Deut. 5: 15.) They had other days when they were forbidden to do any "servile work." (See Lev. 23: 7, 8, 28, 35, 36.) In each case, of course, the rest had to be observed; yet the purpose was not bodily recuperation, but the commemoration of some fact or event. Without this purpose the rest would not have been required.

Things Permitted.—Even these strict laws did not exclude all kinds of work—just the kind that people engage in for gain. No law was

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supposed to be more strictly enforced than the Sabbath requirement, yet acts of mercy temporarily suspended it. (Luke 14: 1-6.) The services about the temple necessitated actual work, such as killing sacrifices, preparing and renewing the loaves. (Num. 28: 9, 10.) The Jews, in spite of the rigid law against Sabbath breaking, pulled the ox out of the pit, led animals to water, and performed duties of the temple service on the Sabbath, and were guiltless.

A Christian Opportunity.—The seventh-day Sabbath law is not binding on the church of Christ; neither do we have any days which God requires us to keep absolutely free from labor. But periodical rest for the body is recognized as a necessity. Any time specified by the government or convenient in our situation may be used with profit for aiding the needy, our own growth in grace, and the worship of God. The first day of the week, the day of our Lord's resurrection and the day the church began, is a most fitting occasion for the work and worship of the Lord. Being a recognized day of rest, it affords the leisure necessary for these helpful exercises.

LESSON NOTES

I. Leisure a Time for Joy, Thanksgiving, and Charity (Neh. 8: 10-12)

The Occasion.—The event described in the text occurred after the Jews had returned from their seventy years' captivity in Babylon. God allowed the Chaldean king to take them because of their many and grievous sins. Being deprived of their temple worship and priestly services, they even lost a knowledge of God's law. On their return a general reformation in morals and religion was necessary. Ezra, a very learned "scribe in the law of Moses" (Ezra 7: 6), was commissioned by Artaxerxes, the king, to return to Jerusalem and renew the worship of God according to the law. Of Ezra's fitness for the task the record says: "Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances." (Ezra 7: 10.) After about thirteen years, Nehemiah, with a commission from the king, superseded him as governor; but Ezra continued to teach the people the law of God, as the lesson text shows.

A Day of Rejoicing.—After the law was read by Ezra and distinctly explained, the people wept, probably sad because their sins had caused so much trouble. They were told not to weep, for the day was holy. It was set apart—designated—as a day for rejoicing and thanksgiving—rejoicing because they could now worship God as of old, thankful to God for his great mercy and providence which enabled them to return to their own land. The time spent in hearing God's law explained had been profitably used, for the joy it brought would be their strength. (Verse 9.)

Remembering the Poor.—It was a day of joy and feasting in appreciation of the freedom from bondage; it was a day of leisure—rest from "servile work," an appropriate time to remember the needy with portions so all could feast together. That giving to the poor is a requirement of Christians is conceded by all. In stressing this duty Jesus said: "When thou makest a feast, bid the poor, the maimed, the Jame, the blind." (Luke 14: 13.) They cannot recompense us here, but God will reward us "in the resurrection of the just." When we

have leisure to make a feast, we have time to remember the poor with a portion—a Christian way to use a part of the time for rest.

II. Leisure a Time to Hear God's Word (Verses 13-15)

A Necessity.—It is necessary to hear God's word for the following reasons: (1) It is a command, and commands should be obeyed. (Matt. 11: 15; 13: 18; 15: 10; 17: 5.) (2) Faith comes by hearing God's word. (Rom. 10: 17.) Since the unbeliever will be lost, we must hear in order to be saved. (3) Without hearing we cannot understand, for the entrance of the word gives understanding. (Ps. 119: 130.) Without understanding we cannot obey. Without obedience we will not be saved. (Heb. 5: 8, 9.)

The Desire.—On the second day they were gathered together again "to give attention to the words of the law." There is so much more pleasure in doing that which we have a real desire to do, and a probability that so much more will be accomplished. Among the many commendable things for which Cornelius was noted was his desire to hear what God had said. (Acts 10: 33.) It is no surprise that he became a Christian at the first opportunity. They found written in the law that God had commanded the feast of tabernacles be observed. People do not find what is in any law unless they have enough interest to read it or hear it read.

Advantages.—An honest and earnest study of God's law often reveals to us marvelous things. In it we can find striking instances of God's love, mercy, and protection—things to strengthen our faith in divine things. We may also, like the Israelites in the story before us, find that we have been surprisingly disobedient to some very plain requirements. If this knowledge results in our more earnestly desiring to walk in God's ways, it will be of untold benefit. Not all of our leisure time can be given to the direct study of God's law, but no better way can be found for a reasonable part to be spent. The daily personal study at home and the special study in the various meetings on Lord's day will prove invaluable both as preparation for service and protection against neglect and transgression.

III. Feast of Tabernacles Observed (Verses 16, 17)

Why Ordained?—The feast of tabernacles, also called the "feast of ingathering," because it came in the fall, when all the harvests had been gathered in, began on the fifteenth day of the seventh Jewish month—about October the first. It continued seven days, the first and last of which were days of solemn rest. During this time the people left their houses and dwelt in booths made of branches from different trees. (Lev. 23: 39-42.) Within the seven days a total of one hundred and eighty-nine animals were sacrificed. (Num. 29: 12-35.) This feast was to commemorate the forty years' sojourn in the wilderness, dwelling in tents while destitute of permanent habitations. (Lev. 23: 43.) It was intended to be a constant reminder of their tlependence on God, who fed them with manna during this long period.

Its Nonobservance.—When Ezra read the law, they learned that Moses had given this feast, which had been observed during the time that Joshua led them. But from his day till their return from Babylon this feast had not been kept. It had not been observed for so long

LESSON XI

that they did not even know the law required it. Similar results are sure to follow when people quit reading the word of God. Even Christians will forget some plain duties. Of a righteous man David says that on God's "law doth he meditate day and night." (Ps. 1: 2.)

Time of Leisure.—In their simple method of agricultural work the season after the harvests were all gathered would be one of comparative leisure—an appropriate time for rejoicing and giving of thanks to God for his mercies. The seven-day feast of tabernacles would be the very service to remind them of their dependence upon God for all their blessings. This lesson they needed, as do all of us—a most fitting and beneficial way to use some of their leisure time. Not so many years in the past in the agricultual districts it was a custom to arrange for protracted meetings to begin as soon as "crops were laid by," because at that time the leisure season set in. This was an appropriate arrangement and not entirely different from the Jews with their seven-day feast of dwelling in booths. A little further back the "camp meeting" was popular. In this people from a larger area came to a suitable place and remained in camp for the length of the meeting. Such arrangements were both pleasant and beneficial. The real purpose, however, was to worship God and lead sinners to Christ not only a proper design, but a splendid way to profitably use leisure time.

In our modern system of civilization we no longer have the custom of rest periods "after crops are laid by," but the more businesslike "vacation" idea. This change, it seems, has come to stay; but that is no reason why our "vacation" should not be planned with the service of God in view. A "vacation" hardly justifies a Christian in spending the time at some popular resort where no chance is present for the worship of God and where even the moral atmosphere is saturated with evils both open and suggestive. "Dwelling in booths," temporarily free from business cares, is all right, provided it is not the occasion for making us forget our dependence upon God.

IV. Jesus Advises Bodily Rest (Mark 6: 30-32)

Not a Retirement.—Rest periods for the body and mind are absolutely necessary, but that by no means is to be understood as retirement. Age may suggest the wisdom of retirement from some particular line of endeavor, but not the cessation of work. Some definite, but suitable, work for both mind and body till the last is, no doubt, best for all of us. Giving of time and means for the support of the church and the salvation of the lost should go hand in hand with our small and great commercial activities. When time renders both mind and body incapable of meeting the heavy demands of business, the Christian can spend the latter days in continuing his religious activities. There is absolutely no need for retirement from the Lord's service. As our outward man decays, our inward man should be renewed from day to day. (2 Cor. 4: 16.) With the proper use of the accumulations of life in both money and wisdom, the service of our latter days should be highly commendable to man and pleasing to God.

Why Given?—Jesus had previously sent the twelve out on a mission two by two. (Mark 6: 7-13.) They had returned and reported to him their work and success. The excitement about the death of John the Baptist and the miracles of healing by Jesus and the twelve had

brought about them such a multitude that "they had no leisure so much as to eat." In order that they might have some relief from this strain he suggested that they cross the lake of Galilee to its eastern shore that they might rest a while. In this advice the Savior shows that the Lord's work, however great and important, must not interfere with nature's law that requires food and rest. Incessant work, temporal or spiritual, that impairs health is neither wise nor right. Leisure for the recuperation of bodily vigor is vital to health: mental relaxation is necessary to the best work.

A Judicious Use .- A judicious use of privileges and opportunities will produce the best results. Leisure necessary to recuperation might be had while the mind was meditating on the wonderful works of God. Rest for the body can usually be taken when no chance is had for preaching the gospel or engaging in the worship of God. The rest advised by the Savior only lasted during the few hours they were crossing the lake. A multitude met them when they reached the shore, and the day was a specially busy one. The Lord taught them, healed their sick, and fed the five thousand. (Mark 6: 33-44; Luke 9: 11-17.) As labor and leisure are both necessary in man's life, there is no wiser or better course to pursue than that suggested by Paul in the Golden Text that "whatsoever ye do, do all to the glory of God."

PRACTICAL THOUGHTS

1. A careful study of God's law will reveal to many self-satisfied members of the church how far they fall short of duty.

2. It is not a lack of divine instruction, or man's inability to learn, that makes many such poor servants of God; the main trouble is a lack of desire either to know or to do his will.

3. Memorial institutions must be kept regularly or they lose their value. Nothing to the Christian is more important than the regular observance of the Lord's Supper each Lord's day.

4. Nothing is more prodigal than the waste of time. Labor and leisure should both be so used that the Lord's cause will secure the greatest support possible.

QUESTIONS ON THE LESSON

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

Introductory Study

What is meant by "leisure ?"

- What is required by both body and mind?
- What rest laws did God give the Jews?

What was the purpose of these laws? What acts did these laws exclude?

- What acts were permitted?
- What is the New Testament teaching on the subject?
- What profitable use can be made of rest periods?

When did the event here described occur? What was their religious condition in Babylon?

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What was necessary on their return?

Who led in this reform? By what authority did he act?

- What proves he was a suitable one for the work?
- What was the first effect when they heard the law read?
- What were they told about the day?

What command was given?

What teaching from Jesus on this point?

II

For what reasons should we hear God's law?

What was their desire?

- For what was Cornelius noted?
- What did they find written in the law?
- What can we find by an earnest study of God's word?
- What should our knowledge result in?
- What advantage will it give?

LESSON XII

Describe the feast of tabernacles? Why was it given?

- How long had they failed to observe it?
- What does David say of the righteous man?

Why did this feast come in the fall?

What custom used to be common in agricultural districts?

How should we plan our vacations?

IV

What changes may age justify?

What two classes of work should go together ?

Which work should continue regardless of age?

What comment does Paul make? Why did Jesus give this advice?

Where did they go?

How can we usually arrange our bodily rest?

How long did the rest mentioned last?

What occurred during the day after they landed?

Practical Thoughts

- What will a study of God's word reveal to many?
- What causes so many to be poor servants of God?
- Why should memorial institutions be observed regularly?

What is our most extravagant waste usually ?

Lesson XII-December 18, 1932 CHRISTIAN STANDARDS OF LIFE

Luke 6: 27-38.

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 smitch 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 to-gether, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

GOLDEN TEXT.—"If any man would come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9: 23.)

TIME.-A.D. 28.

PLACE.-In Galilee, where Jesus taught the people.

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

DEVOTIONAL READING .- Phil. 3: 8-14.

DAILY BIBLE READINGS .----

December	12.	M .	The Christian Standard in Personal Life. (2 Pet. 3: 14-18.)
December	13.	т.	The Christian Standard in Home Life. (Luke 2: 40-52.)
December	14.	W.	The Christian Standard in National Life. (Rom. 13: 1-7.)
December	15.	Т.	The Christian Standard in World Life. (Ps. 72: 7-17.)
December	16.	F.	The Christian Standard in Work. (2 Thess. 3: 6-13.)
December	17.	S.	The Christian Standard in Ownership. (1 Cor. 9: 17-23.)
December	18.	S.	The Christian Standard in Attainment. (Phil. 3: 8-14.)

FOURTH QUARTER

LESSON OUTLINE .---

Introductory Study.

- I. Christian Treatment of Enemies (Verses 27-30).
- II. The Golden Rule (Verse 31).
- III. Superiority of Christian Love (Verses 32-35).
- IV. The Christian Standard of Righteousness (Verses 36-38). Practical Thoughts.

INTRODUCTORY STUDY

A Social Creature.—After Adam was created, God said, "It is not good that the man should be alone; I will make him a helpmeet for him" (Gen. 2: 18)—that is, one answering to or suitable to his nature. An impassable chasm existed between man and the animals. The helpmeet—woman—was made of like nature with man to be his companion. Thus began the social fabric called the "home." Along with that new relationship came responsibilities—the very first of those human arrangements in which the rights of fellow beings must be considered. From the home association as a foundation came in due time the community relationships of the various kinds, with mutual benefits, privileges, and responsibilities. In many ways we are dependent upon others and cannot live without their assistance; neither can we evade the obligations that dependency brings. This involves the necessary standards of conduct by which our actions toward others may be regulated.

Extent of Obligations.—In some things our own family comes ahead of the general public. The church should always come ahead of all other institutions. (Matt. 6: 33.) Paul exhorts that "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." (Gal. 6: 10.) The fact that this text says "all men" shows that there is a broad responsibility resting upon us that takes in the whole world. This is as extensive as our ability and circumstances will allow. This obligation covers the whole range of human conduct from the kindly spoken word to the extensive acts of mercy in relieving widespread distress.

Different Standards.—The standards of human conduct vary according to the principles actuating people. Many do not hesitate to take what they have power to force others to give up. This is the Iron Rule that "might makes right," practiced by the despot, bandit, or business crook. Criminals who violate law to the harm and detriment of others do not themselves want to bear a like injustice at the hands of others. It certainly requires no argument to prove that the "Christian standards of life" should exclude all hypocrisy and unfair treatment of others. It is not enough to live up to the negative standard of not doing others any harm. Christians must rise above to the higher rule of doing good unto others. It is good not to set your neighbor's house on fire, but also good to help him put it out if it gets on fire.

LESSON NOTES

I. Christian Treatment of Enemies (Verses 27-30)

Love them.—Our lesson text may be a part of the Sermon on the Mount, which is more fully recorded by Matthew in chapters 5-7. If

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this be a different address, then some of the same things are mentioned in both speeches. One peculiar Christian trait is to "love your enemies"—a thing humanity in general does not do. In the parallel (Matt. 5: 43, 44) Jesus said: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you." The law required the Jews to love their neighbors (Lev. 19: 18), but did not say "hate thine enemy." They were required to make war and not to make peace with the Canaanites. (Ex. 34: 11-17.) This naturally led to hatred of enemies, which was a statement of the practical working of their national existence. In this feature the gospel is greatly superior to the law.

The Meaning.—Some feel that this is a Christian duty that cannot be complied with, but they misunderstand the obligation. The word "love" is subject to different shades of meaning. To love one's enemy does not mean to feel for him the same sentiment that is felt for one's family. God's love for man is manifested by what he did for man; so our love for each other is known by our conduct. Jesus is our best example of what it means to love our enemies. His love for mankind, in spite of their sins and persecutions of him, prompted him to die that they might be saved. When we earnestly desire the salvation of our enemies and pray for them when they are persecuting us, we are fulfilling this law; we are imitating the example set for us by our Master.

Various Applications.—Loving our enemies as here specified will take care of our conduct in the varied situations that may arise. Those who hate us, curse us, and despitefully use us will have our sympathy, because we know they are ignorant of the truth, and our earnest desire for their salvation, because we know they are lost. Paul was noted for his fine exhibition of this Christian trait. (Rom. 10: 1-3.) Such conduct will show us worthy to be sons of God (Matt. 5: 45), who sends the rain on the just and unjust. The general principle of verse 29 is against physical resistance—taking vengeance on those who mistreat us—which is the better plan for us and our enemies. Christians are allowed defense, but not retaliation for the purpose of vengeance. It will really be no trouble to act the "good Samaritan" part if we have the "good Samaritan" heart.

II. The Golden Rule (Verse 31)

Applicable to All.—The command to love your enemies states the Christian's duty to one specific class; the Golden Rule states the Christian's treatment of all classes. It is, therefore, universal in its application. In the parallel (Matt. 7: 12) Jesus adds: "For this is the law and the prophets." This rule in brief—in principle—contains the sum of all the law and the prophets taught regarding man's duty to man. It is a practical working statement of the second great law: "Thou shalt love thy neighbor as thyself." The meaning clearly is that we should treat others under all circumstances as we would have them treat us under similar circumstances. This is the most righteous rule ever uttered for the regulation of personal conduct. It can be done, it should be done. It would prevent practically all the world difficulties between men and nations, if it were sacredly followed.

Other Rules.—"Might makes right" may be called an "Iron Rule," because it takes no account of the rights of others and disregards cir三日 二日日日 二日 一日 一日 二日 二日 二日 二日

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FOURTH QUARTER application. It pays no attention to justice and is power to obtain. Clearly no such rule could be flate Christian conduct. A rule that is little better, """ The spirit of retaliation-getting even with othwith Christian conduct.

the ancient sages in looking for the truth formulated a rule Ay surpasses the two already mentioned, stating it as folo not do to others what you would not have done to you." ust as far as it goes, and Christians should observe it; but it y negative. It will prevent doing others harm, but will not whire that we do them good. The Golden Rule, by requiring the doing of good to others, rises to the highest point—the perfection of human conduct. That is the Christian ideal.

III. The Superiority of Christian Love (Verses 32-35)

Should Exceed.—Jesus said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." (Matt 5. 20)

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set us the example, which we should earnestly strive are assured that God will not forget our work of faith love. Looking to the recompense of reward will be ample RIER service rendered.

IV. The Christian Standard of Righteousness (Verses 36

Be Merciful.-It is said that righteousness is right doing, wh. perhaps, serves very well as a practical definition. It may also said that to be righteous is to be just, or to conform to correct stand ards. As the word of God is a correct standard of human conduct, to be righteous is to be in harmony with its teaching. A thing might be exactly correct, legally just and absolutely right; yet Christian love and kindness might require mercy to be shown. Jesus gives a beautiful parable of a king who forgave his servant a debt of ten thousand talents because he was unable to pay and besought him for release from it. Then the servant found a fellow servant who owed him a hundred shillings (about seventeen dollars) and took him by the throat and demanded payment. The servant, not being able, was east into prison. The king was angry and said to him: "Thou wicked I forgave thee all that debt, because thou besoughtest me: have had mercy on thy fellow servant. even Matt. 18: 23-33.) Christ

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PRACTICAL THOUGHTS

1. Christians should have some special traits which can be attributed to their profession; otherwise there is little in them to recommend Christianity to the world.

2. Moral conduct is right or wrong in itself. Christians should do right regardles of the fact that others do wrong. "Each must give account of himself to God."

3. The claims and promises of Christianity surpass those of all other institutions. To be consistent, our righteousness must surpass that of the world.

4. A Christian, like his Master, should so love the world that he will be willing to make any sacrifice consistent with the truth that he can for the good of men. He should go beyond what strict justice requires—let the measure run over.

QUESTIONS ON THE LESSON

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

Introductory Study

What shows man a social creature? What institution began with the creation

- of man's helpmeet? Of what other relationships was it the
- foundation?
- What does our social relationship necessitate?

What obligations come first?

How extensive are our obligations?

Why do standards of conduct vary?

What will Christian standards exclude? Is refraining from wrongdoing enough?

- I
- Is this text a part of the Sermon on the Mount?
- Where is the sermon recorded in full?
- What peculiar trait do consistent Christians have?
- How did the Jewish law teach hating enemies?
- What is the meaning of "love thine enemy?"
- What is our best example of obeying this law?
- How did Paul exhibit this trait?

What is the teaching of verse 29?

What are Christians allowed?

II

- What is the difference between "love your enemies" and the Golden Rule?
- What is the meaning of, "For this is the law and the prophets?"

To what law is the Golden Rule equivalent?

What does the rule mean?

- What kind of rule is "might makes right?"
- What is the rule of retaliation?
- What rule surpasses these?
- Why is the Golden Rule superior to all others?

III

- Why the remark of Jesus about the scribes and Pharisees?
- What does Christian love demand?
- What has the world a right to expect of Christians?
- What comment does Paul make?
- Who else besides religious hypocrites should Christians surpass?
- Why should the church and world be distinct?
- What advantages in doing good for evil?

IV

- What is righteousness?
- What is the correct standard of conduct?
- What lesson does Jesus give on mercy?
- What is the strongest reason for our being merciful?
- What prohibition is given here?
- What judgments are not forbidden by it?
- What kind of judgment does it forbid?
- What is Christ's teaching on "full measure?"
- What may we expect if we give "full measure?"

Practical Thoughts

What must Christians have to recommend Christianity to the world?

- Why should Christians do right regardless of others?
- What is necessary if we are consistent? What should Christians be willing to do?

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Lesson XIII-December 25, 1932

GOD'S GIFT TO MAN

(CHRISTMAS LESSON)

Luke 2: 8-20.

8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11 For there is born to you this day in the city of David a Savior, who is Christ the Lord.

12 And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17 And when they saw it, they made known concerning the saying which was spoken to them about this child.

18 And all that heard it wondered at the things which were spoken unto them by the shepherds.

19 But Mary kept all these sayings, pondering them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.)

TIME .- Four years before A.D. 1, or B.C. 4.

PLACE.—Bethlehem and vicinity.

PERSONS.—Angels, shepherds, Mary, Joseph, and the babe Jesus. DEVOTIONAL READING.—Isa. 9: 6, 7.

DAILY BIBLE READINGS .---

December	19.	M.	God's Gift Given. (Luke 2: 1-7.)	
December	20.	Т.	God's Gift Described. (Luke 2: 8-14.)	
December	21.	w.	God's Gift Proclaimed. (Luke 2: 15-20.)	
December	22.	Т.	God's Gift Rejected. (Luke 23: 13-21.)	
			God's Gift Received. (John 6: 66-71.)	
			God's Gift to All. (John 3: 16-21.)	
			God's Gift, the Prince of Peace. (Isa. 9: 6	6. 7.

LESSON OUTLINE .---

Introductory Study.

I. An Angel Appears to the Shepherds (Verses 8-10).

II. Birth of Christ Announced (Verses 11, 12).

III. Heavenly Confirmation (Verses 13, 14).

IV. The Shepherds Visit Bethlehem (Verses 15-17).

V. The Immediate Effect of the Angel's Message (Verses 18-20). Practical Thoughts.

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INTRODUCTORY STUDY

The Event.—Events may be good or bad, pleasant or disagreeable, according to their nature. Their importance is to be measured by the way they affect the lives of men and women. Many things have transpired that give joy or pain, but their effects are temporal because concerned entirely with things of this world. Events bringing eternal joys must be produced by infinite power. The world's outstanding event in this class was the resurrection of Christ from the dead, being a consummation of all his preceding work. He gave numerous demonstrations of his divine power during his personal ministry, but these without his resurrection would not have been conclusive that he was the Savior of men. There had been many prophets before who had done many mighty wonders. His resurrection was the crucial fact in his claims. Without it, another prophet he might have been; with it, he became the Messiah—the Christ. No proof is needed that there could have been no resurrection, if he had not been born; hence, his birth is one link in a chain of events leading to his resurrection.

When?—The twenty-fifth of December is generally accepted as the time to celebrate Christ's birth, though the exact time he was born is confessedly unknown to any one. The time being unknown, it matters little what date is accepted. The significant fact is his birth, not the particular day it occurred. The period of the world's history when he was to come is probably indicated by prophecy, but the exact date of his birth is in no way vital to his claims. If it had been, no doubt the Holy Spirit would have directed some of the New Testament writers to have mentioned the fact. It is said that some day in each month in the year has been advocated as the correct time by learned men. This shows how much men become concerned about things which the Holy Spirit knew were unimportant.

What Was Important?—The Jews were expecting a Messiah—king to redeem Israel. As he was to be a descendant of David, they expected him to sit on David's earthly throne; hence, they misunderstood the nature of his mission and work. The prophets had made sundry statements regarding the Messiah, some of which pertained to his birth. The important thing was that one be born who would fulfill all the prophecies regarding the peculiar circumstances of his birth, and be the rightful heir of David, though his throne be spiritual instead of temporal. This was vital to his claims; the day of birth was not.

LESSON NOTES

I. An Angel Appears to the Shepherds (Verses 8-10)

Time and Place.—When the shepherds led their flocks too far away to return to the folds each day, they protected them by keeping watch over them during the night. The remarkable event of our text occurred on one of the nights when the shepherds were in the field with their flocks. With the sheep at rest and all nature wrapped in the silence of night and the shepherds communing with their own thoughts, it was an appropriate time for the momentous announcement that a world's Redeemer had been born. From this circumstance it has been contended that Christ's birth could not have occurred late in December, as shepherds would not likely be in the open field at night with

their flocks in midwinter. Whether this supposition be correct or not, the record shows that those to whom the announcement was made were in the fields at the time.

The Event Miraculous.—The promise had been made to Abraham that in his seed all nations should be blessed. (Gen. 22: 18.) The angel told Mary that her son would be given the throne of his father, David. (Luke 1: 32, 33.) There were many descendants of Abraham and of the lineage of David. To be sure of the right one to become the spiritual ruler of God's people it was necessary that sufficient miracles be performed to definitely point him out. To prevent any chance for legitimate doubt it was important that each step in the process of fulfilling the predictions be sustained by adequate proof. The miraculous manner of the angel's appearance and his message could not be misunderstood by the shepherds. A similar appearance occurred at the ascension. (Acts 1: 10.)

God's Glory.—The record says: "The glory of the Lord shone round about them." This was no ordinary matter, else it would not have so disturbed them. In Jewish history there had been several instances in which the divine majesty had appeared in a cloud or light. It occurred at the speaking of the Ten Commandments at Mount Sinai (Ex. 24: 16, 17); when the tabernacle was put up (Ex. 40: 34, 35); when the temple was completed (1 Kings 8: 10, 11). Similar appearances occurred in later history. (See Matt. 17: 5; Acts 22: 6.) No such extraordinary displays could happen except through divine power. To the shepherds it was satisfactory proof that the angel was a messenger of God and that his message was true. Hence, they were ready to hear and accept the "good tidings of great joy" which he was prepared to announce.

II. Birth of Christ Announced (Verses 11, 12)

"In Bethlehem."—In making this announcement the angel said he was born "in the city of David." Matthew in his report says he was born "in Bethlehem of Judea." Since the home of Joseph and Mary was Nazareth of Galilee, the birth of Jesus in Bethlehem of Judea has a special significance. Two reasons are apparent in the records why he was born there. Herod, the king, was greatly disturbed by the report that the wise men had come to worship the one "born King of the Jews." He called for the scribes and chief priests to learn "where the Christ should be born." (Matt. 2: 1-6.) They told him, "In Bethlehem of Judea," and quoted Mic. 5: 2 as proof. Unless they were mistaken about the meaning of the prophecy, the Christ must be born in Bethlehem. This would eliminate any and all of David's descendants born at any other place and help materially in finding the one to sit on his throne. Being born there under the peculiar circumstances was no mean proof that a divine providence was forging a chain of evidence that would not have a link lacking.

Casar's Decree.—Incidentally, Luke mentions the decree of Augustus Cæsar that required all the Jews to enroll. This decree of the emperor may have been made for the purpose of taxation or to ascertain the military strength of the different provinces. It is immaterial which, if either, was his purpose. Evidently, Luke was not concerned about the reason for the decree, but mentioned it to account for Joseph and Mary being at Bethlehem when Christ was born. The emperor's

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decree was providentially made the occasion for bringing them there so the prophecy of Micah could be fulfilled. Mary's coming may have been a matter of divine providence, since there is no apparent reason why she should have gone when Joseph probably could have attended to all the matters of the enrollment.

"Christ the Lord."—An angel of the Lord told Joseph that the son to be born to Mary should be called "Jesus," "for it is he who shall save his people from their sins." (Matt. 1: 21.) The angel told the shepherds that the one born that day in Bethlehem was the "Savior, who is Christ the Lord." These three words give different ideas regarding Jesus. His work was to save sinners, or people from the consequences of their sins. The word "Christ" (Hebrew, "Messiah") means "Anointed." Since prophets, priests, and kings were anointed, it was appropriate that he should be anointed, as he combined all three offices in himself. (See Acts 10: 38; Heb. 1: 9.) "Lord" means "ruler." As a prophet, he revealed the will of God to man; as a priest, he made the everlasting atonement; as Lord, he rules people for their spiritual good. All this the angel told the shepherds by using these descriptive terms.

III. Heavenly Confirmation (Verses 13, 14)

A Multitude.—The angel gave the shepherds a sign by which they could find the right child. They were to find a babe "wrapped in swaddling clothes, and lying in a manger"—surely not a very suitable situation for a new-born king, according to worldly standards; yet none was ever born before with such heavenly proof of his royal right to rule. The matter seemed too important to be announced by a single messenger, so a multitude of the heavenly host were praising God. Jehovah is called the Lord of "Sabaoth"—that is, the God of hosts, or multitude. (Rom. 9: 29; James 5: 4.) Daniel said: "Thousands of thousands ministered unto him." (Dan. 7: 10.) Compare 1 Kings 22: 19. A multitude of heavenly beings joined the angel in ascribing praise to God because he sent his Son to be "a Prince and a Savior, to give repentance to Israel, and remission of sins." (Acts 5: 31.)

"Peace Among Men."—Centuries before Isaiah had foretold the greatness of the coming Messiah by saying he would be "called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." (Isa. 9: 6.) Now the angelic hosts declare that that long-expected "Prince of Peace" had come. Isaiah had also said: "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever." (Verse 7.) David's temporal kingdom was one of war, defended by a carnal sword; with his descendant—Christ Jesus—upon the throne, it is spiritual, defended not by carnal weapons (2 Cor. 10: 4), but by the "sword of the Spirit, which is the word of God" (Eph. 6: 17). People of all nations can in peace sit together "in heavenly places in Christ Jesus." The peace with God which promotes peace with man comes only to those in Christ. The peace of which the heavenly hosts sang was among men "in whom he is well pleased." He is well pleased with those only who obey his Son; neither did those heavenly beings ask it for any others. (See Rom. 8: 8; Heb. 11: 6.)

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IV. The Shepherds Visit Bethlehem (Verses 15-17)

Without Delay.—When the angels returned to heaven, the shepherds decided at once to go to Bethlehem and see what the Lord had made known to them. They were so impressed with the astonishing things told them by the angels that they made haste to reach the city and find Mary and Joseph that they might see the baby who was destined to bring peace and salvation to men. What a blessing it would be if all men accepted the full announcement from heaven regarding Jesus as the Christ and would make as much haste to learn their duty as the shepherds did to find the babe! The New Testament contains in full what the angel announced in brief. With this full message before them, all should make haste to come to Christ that they might have the peace that passes understanding. (Phil. 4: 7.) We cannot, like the shepherds, come into his personal presence, but "we can come into his church and be among those in whom the Lord is "well pleased."

"In the Manger."—When they came, they found just as they had been told. The record of genuine miracles shows that they were always performed under such circumstances as to leave no doubt of their reality. Miraculous messages were put in such form as to make their meaning unmistakable. It is no surprise, therefore, that the shepherds found everything just as spoken by the angel. True that Christ when born was laid in a manger, but that is no reason for concluding his parents were too poverty-stricken to pay for a lodging in the inn. The Scripture says he was laid in a manger "because there was no room in the inn." (Verse 7.) Why suppose a reason the record does not give and reject the one it gives? It may have been providential that all the room was taken when Joseph and Mary arrived so that the world might have this tender and touching story. We would be sorry if it had not transpired as it did.

V. The Immediate Effect of the Angel's Message (Verses 18-20)

All That Heard.—The record says that all that heard "wondered at the things which were spoken unto them by the shepherds." The message of the shepherds was enough to astonish them when considered on its own merits; but they were in expectation of a Messiah to come, and could not have failed to associate the shepherds' story with the promise made to the fathers. They would at least wonder if the babe of Bethlehem were the one to come.

Mary.—"Mary kept all these sayings, pondering them in her heart." It was enough to rejoice the heart of any woman to be the mother of a noble son, but the possibility of being the mother of the world's Redeemer was possibly the fondest dream of all Jewish women. The idea that she was the favored one, perhaps, seemed too wonderful to be true, but the evidence was too strong to be rejected without consideration; hence, she was unable to dismiss the thought from her mind. The Shepherds.—The visit of the shepherds to the manger only

The Shepherds.—The visit of the shepherds to the manger only increased their joy by giving them additional assurance that the angel's message was true. They returned praising God for all they had seen and heard. May we, too, rejoice that the babe they saw in the manger in Bethlehem of Judea is in truth "Christ the Lord."

PRACTICAL THOUGHTS

1. God may be long, as it seems to men, in fulfilling his promises, but they are none the less sure. "When the fullness of the time came, God sent forth his Son, born of a woman." (Gal. 4: 4.)

2. The prophetic description of Christ's advent into the world, compared with his life and death, enables the world to know that the "Babe of Bethlehem" is truly the Christ. God hath "given assurance to all men."

3. Men say: "Peace, peace; when there is no peace." The peace that remains with ever-increasing satisfaction is in Christ-the "Prince of Peace."

4. "Man looketh on the outward appearance, but Jehovah looketh on the heart." (1 Sam. 16: 7.) Righteousness may dwell in a hovel; sin, in a mansion.

5. Truth becomes effective when we receive it in our hearts and let it direct our lives. QUESTIONS ON THE LESSON

Give the subject. What decree was made by Cæsar? For what purpose was it made? Repeat the Golden Text. Give the time. What was Luke's purpose in mentioning it? Locate the places. Name the persons. What did the angel tell Joseph? Give the Lesson Outline. What did an angel tell the shepherds ? Why was Jesus called "Christ?" Introductory Study What three offices were combined in him ? How should the importance of events be What work belonged to each? measured? III What events must be produced by infinite What sign was given the shepherds? Why did the heavenly host join in praise? nower? What is the most outstanding event in What is the meaning of "Sabaoth ?" this class? What prophecy from Isaiah regarding Why was Christ's resurrection a crucial the Messiah? fact? What contrast in the reigns of David and What is known about the day of his Christ? birth? To whom does this passage promise What shows it is not vital to know the peace? exact day? IV What were the Jews expecting the Mes-What decision was made by the shepsiah to do when he came? herds? What was the important thing about his Why was their haste commendable? birth? What should all men do now? T Where and how can we come to Christ How did the shepherds handle their now? flocks ? Do these verses have any bearing on the What is always true of genuine miracles? What is true of miraculous messages? time he was born? What promises were made to Abraham Why was Christ laid in a manger? and Mary? v What was necessary in fulfilling these What effect on those who heard? promises? With what did they associate the shep-What message in verse 97 herd's story? What similar circumstance is recorded in What effect on Mary? Acts 1: 10? Why did she continue to ponder these What shone round about them? sayings? When had God's glory appeared in a simi-What effect on the shepherds? lar way before this? What did they do? When has it appeared since? **Practical Thoughts** Why were the shepherds ready to accept What is true of God's promises? the message? How may we be sure Jesus is the Christ? Where did the angel say he was born? Where can real peace be found? What does Matthew say about it? How does Jehovah decide our worthiness What question did Herod ask? or unworthiness?

What benefit in Micah's prophecy?

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When does truth become effective?

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